A CRITICAL COMMENTARY
AND
PARAPHRASE
ON THE
OLD AND NEW TESTAMENT
AND THE
APOCRYPHA.

BY
PATRICK, LOWTH, ARNALD, WHITBY, AND LOWMAN.

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A

COMMENTARY

ON THE

BOOKS OF THE OLD TESTAMENT.

VOL. III.

PROVERBS, ECClesiastes, THE SONG OF SOLOMON.

BY DR. SYMON PATRICK,

LORD BISHOP OF ELY.

ISAIAH, DANIEL, JONAH, ZEPHANIAH,
JEREMIAH, HOSEA, MICAH, HAGGAI,
LAMENTATIONS, JOEL, AMOS, NAHUM, ZECHARIAH,
EZEKIEL, OBADIAH, HABAKKUK, MALACHI.

BY WILLIAM LOWTH, B.D.,

PREBENDARY OF WINCHESTER.

WISDOM, TOBIT, JUDITH, SUSANNA,
ECClesiasticus, BARUCH, BEL AND THE DRAGON.

WITH DISSERTATIONS ON THE BOOKS OF MACCABEES AND ESDRAS

BY RICHARD ARNALD, B.D.,

RECTOR OF THURCASTON IN LEICESTERSHIRE.
but find the highest entertainment, in weighing the wisdom, as well as the truth and usefulness, of these parables: and whose virtue and prudence dispose the hours of your life with such order as not to let you want time both to ponder them yourself, and to instil them also into the minds of your children.

Whose future happiness depends upon their being early seasoned with such principles as these: which will be the most effectual preservatives against the infectious air wherein we breathe; a treasure of such inestimable price, as will keep their minds from being corrupted, by all the briberies of fortune (as we call it), or from being deserted at any cross turn of it; which, in this world, must be sometimes expected.

For such is the inconstancy of all human things, such is the frailty even of our own bodies, as your Grace hath been lately taught by a tedious sickness (from which I most heartily congratulate your Grace’s happy recovery), that we love not ourselves, if we seek not after a better good, which is firm and permanent: a good that can withstand corruption, and defend itself against the force of time, and all the accidents of this world.

In the prosecution of which supreme good I commend your Grace to the blessing of the Almighty: who always favours the least desires of being good, and therefore will never desert your sincere endeavours of it: which are not unknown to him, while you prefer the closet to the theatre, and look more to the inside of virtue than to its outward appearances.

But I forget myself; and stand in need of a pardon for this long address; which I shall the more easily obtain, if your Grace please to believe nothing emboldened me to it, but the opinion I have that your goodness is as unlimited as my desires to approve myself, what I stand bound by many obligations to be.

May it please your Grace,
Your Grace’s most humble, and obedient servant,
S. PATRICK.

PREFACE.

I. Next to the Psalms of David, which are an admirable collection of devotion, follow the Proverbs of Solomon, which contain most excellent rules of life. They are commonly called his Ethics; correcting men’s errors, and teaching them how to conduct themselves in all relations: but may as well be called his Politics also, comprehending under that word rules for the government of families, cities, and kingdoms, as well as of particular persons. For, as St. Basil speaks, this book is ἡ ἡμετέρα καθήμεναι ἀποκριόντος, an universal instruction and direction for all men, and for the whole life: containing frequent documents of what is to be done on all occasions.

II. And there being two ways of teaching; one by brief sentences and aphorisms, which are delivered also promiscuously, without any great care about the order of them; the other by methodical discourse, according to the rules of logic, proceeding orderly from one thing to another, till all that belongs to the matter in hand be reduced to one body, and make as it were an entire building: Solomon hath chosen the first way which was the most ancient; as it would be very easy to show, were there necessity of it; and were not the great antiquity of this sententious way of speaking apparent enough from that passage of David’s (1 Sam. xxiv. 13), “As saith the proverb of the ancients, Wickedness proceedeth from the wicked”: which is much like that Greek adage, ἰδενον καθίσας ἵδεν θύων. For it was very usual with wise men of old (as the Lord Bacon observes, in his eighth book of the Advancement of Learning), when their observation light upon anything that might prove beneficial unto common life, to reduce it immediately, and contract it either into some short sentence or parable, or else into a fable. As for fables, they were only the substitutes and supplements of examples; to serve instead of them, while they were wanting, and no longer: when the world abounded in histories, they became unnecessary, because the shadow of things are useful only where the substance cannot be had; and because the aim is more exact, and more pleasant, when the mark is alive. Then those fables were to give place to the sententious way of instruction, comprising wise observations in a few words; which could be illustrated and enforced by a multitude of examples.

III. And therefore, in the fashionable times, we find those even among the poets who forsook fables, and betook themselves to this more profitable way of instruction: particularly Phocylides and Theognis, whom Julian the apostate is bold not only to compare with Solomon, but to prefer before him. To whom St. Cyril of Alexandria very judiciously answers (lib. vii. adv. Jul.), that as Solomon’s work is of far greater antiquity, he being contemporary with Homer himself, and they living a long time after with Solomon and Thales, in the reign of Creass: so it is infinitely more weighty than theirs; who said, indeed, some pretty spruce things, but so weak and shallow, in comparison with the manly and deep sense of Solomon’s Proverbs, that they were fit only for the use of nurses to prattle to their babes; or at the most for pedagogues to teach little boys. There is not, for instance, such a wise instruction to be found in all their books, as the very first of all in Solomon’s, which he lays as the ground of all wisdom (but they, alas! did not think of), that “the fear of the Lord is the beginning of wisdom.” This, as St. Basil observes, is that ἰδενον καθίσας ἵδεν θύων: (which their philosophers so much talked of, but did not understand), the only thing that can purge the soul, and prepare it to be capable of instruction: which it is as improper (says he) to give to a man of impure affections, as it is to pour a precious ointment into a sordid filthy vessel.

The like I might say of another most admirable precept in his book, to dispose the soul for wisdom, viz., “Trust in the Lord with all thine
heart, and lean not to thine own understanding." There is no such word in all their writings; nor in Isocrates neither (whom that apostate prince vainly magnified likewise above Solomon), who may be praised for some profitable lessons he gave to youth, but must stoop, as St. Cyril speaks, to this great person; who, as he wrote long before him, so far outwrote him in all sort of wisdom, for the instruction both of young and old. Nor doth he only give precepts of manners, but many excellent admonitions about rewards and punishments; together with lively descriptions of the events of human actions, which serve much for our information. Many things also he discovers of men's most secret affections; of the causes and grounds of the greatest changes in human affairs; of the principal things that are of greatest moment in government; of the way to avoid all manner of dangers, and to preserve ourselves, our frame, our estates: with so many other things of like nature, that the son of Sirach justly said of him, Ecclus. xlvii. 14, 15, "He was as a flood filled with understanding. His soul covered the whole earth, and he filled it with dark parables."

IV. By that name some call these short sentences, which we call Proverbs; though the word parable properly signifies only a comparison or similitude. The original of which name is this (as Grotius hath observed in his Prolegomena to Stobaeus), that the most ancient authors delivered their precepts about manners, or about government, by comparisons; either full and at length (which the rhetoricians properly call ἀπὸ τοῦ ἐν τῇ ὁμοιωσιν, "parable"), or curtained, as we speak, and shortened. And these taken either from things plainly fabulous (as that of the fruit-trees and the harumose, in Judges ix.; and that of the thistle and the cedar, 2 Chron. xxv. 18; of the hawk and nightingale in Hesiod; the wolves, dogs, and sheep, in Demosthenes; and the famous parable of Menenius about the members of our body), or else from things likely and probable, as that of Nathan to David, and most of our blessed Saviour's.

V. But Solomon's sentence in this book are not of this nature; and therefore the LXX. use another word signifying a saying as trite and common as the highway; worn, as we say, threadbare (to use St. Basil's phrase), by everybody's constant use. And so do both the Latin and our English word proverb, denote some ancient common saying, which everybody hath in his mouth. But the word in the Hebrew, denotes only any acute and excellent saying: which is as worthy to be known by all, and to be in every one's mouth, as common proverbs are. And thus it is used in the most ancient book of holy Scripture for an eloquent speech, much exceeding those that had been made before, in the beginning of the twenty-seventh and twenty-ninth chapters of Job. And so the doctors of the church explain it: "A proverb (saith St. Basil) is a profitable saying, delivered with a moderate concealment of the sense," &c., or a pithy sentence in a few words, expressing much sense.

This is the first signification of the word; though in aftertimes every saying that was never so little out of the way of vulgar speech, began by the Hebrews to be called μασχλ, as may be seen in Ezek. xx. 49. And whether it was figurative, or simple and plain, if it did contain any profitable instruction, it was called by the same name; as we learn from the sentences in this book.

VI. Which consists of a preface, and of the book itself. The preface is in the first nine chapters; seven of which seem to be an admonition what is to be done and what to be avoided, to make a man capable of wisdom; which in the eighth and ninth chapters sets forth her own praises.

Then begins, as you find in the front of the tenth chapter, the Proverbs of Solomon: which consist of three parts, or books. The first part, from the beginning of the tenth chapter, to the seventeenth verse of the twenty-second, where a new form of speech, any body may discern, begins (as I have there noted), and continues to the twenty-fifth chapter; which may be called the second part. And then, from the twenty-fifth to the thirtieth (which is the last part), follow such sentences as were collected afterward out of his writings, or the writings of those who had recorded them; by some persons whom Hezekiah employed to search the ancient records. For we are told in 1 Kings iv. that he spake in all three thousand proverbs: which Josephus seems to think were so many books that perished in the captivity: but St. Jerome takes for so many sentences contained in this book; that is, some of them, for there are in all but eight hundred verses. And some of them are not Solomon's: for in the end of the book are added certain sayings of Agur to his scholars, and the instructions of a pious mother to her son Lemuel: of which I have given an account in their proper places.

VII. And therefore must entreat all those that would profit by this book, to read the argument of each chapter, before they proceed to the paraphrase: or at least to consult the references which I have made to such passages in it as will help to make the sense clearer, or to explain difficult places; which sometimes are capable of more senses than one; and therefore, if I have not represented them all in the paraphrase, I do it in the argument: designing all along this alone, to give the fullest and properst explications of every phrase; upon which, as I have not dilated, so I have expressed the meaning in the plainest words I could find. For, as St. Jerome speaks concerning his own commentaries upon Ezekiel (in the preface to the fifth book), "My business was not to study the art of rhetoric, nor of exact composition and graceful language; but to use a careful diligence to hit the sense: resting content with this praise alone, if the wise man's words be understood by my means." And indeed it ought to be the design of every good man, in such works as these, that the holy
books (as he speaks in another place), may be made more intelligible by his endeavours; and not that his own writings may be commended by occasion of those books."

VIII. And in his time nothing was commendad, he saith, but only that which men fancied to be eloquent. In this the Latins were then altogether delighted; but nauseated the understanding of the Holy Scriptures. Which provoked God, in his just judgments, to deliver them into the hands of those rough nations, who in his days, broke in like a flood upon them; and turned their vain affectation of neatness and elegance of speech into rudeness and barbarism; which ought to be a caution unto us, not to give up ourselves to the admiration only of the language and of the wit of the state; lest our minds thereunto be so depraved, that we have no relish of the most serious, no, not of the sacred writings, but reject them as insipid things: with which disease if any be infected, they might, by God's grace, be cured; if they would be pleased to apply their mind with due attention to the study of this one holy book, which wants nothing to entertain the minds of all men, though of the widest capacity, with the greatest variety of pleasure; if they have not perfectly lost the taste of that which will do them good, and make them truly happy.

IX. It is recorded by Suetonius of Cesar Augustus, that in his reading all sort of Greek, as well as Latin authors, he chiefly observed and transcribed such wholesome precepts or examples, as might serve him either for public or private use: which upon occasion he produced, for the instruction of his own domestics, or of the commanders of his armies, or the governors of provinces, or the magistrates in their several cities; according as he thought every one had need of admonition; whom, if any man have the heart to imitate, Solomon hath saved him the labour which that great person underwent. He need not turn over many volumes, to search for all manner of wise instructions: but be furnished here (and at an easy rate) out of the vast treasure of learning he hath left us in this small book, with the best advices that can be given, either to princes, counsellors, judges, and other public ministers; or to all sorts of subjects in their several relations, and in every condition; to make them both pious and politic: to direct them in the choice of their consists; in the education of their children; in the management of domestic affairs, and in their transactions with other men; in contracting or conducting their friendships; in giving or taking good counsel and reproof; in making or preserving peace; in judging of men, and of the event of their designs; and, in short (for it would be a new book to mention every thing particularly), to instruct every one in all sorts of virtue; especially in the government of the tongue; wherein men offend, and whereby they suffer so much, that there is no part of prudence more necessary than that, and therefore none more insisted on in this book.

X. Which contains the wisdom of that excellent prince, who could readily resolve all questions and doubts; penetrate into the nature of all things; and had his own family and kingdom in such admirable order, that it astonished her who came from the ends of the earth to discourse with him. And it was composed, if we may rely upon the judgment of the Jewish writers, in his best and most judicious years: when his kingdom also was in perfect peace, and there was no disturbance in his affairs.

For the book of Caniciles, say they, was written in his youth; the Proverbs, when he was of riper years; the Ecclesiastes, when he was old, and repenting of the sins he had been drawn into by the snares of women: who had made this admirable person as great an example of folly as he had been before of wisdom. Whence that common saying of theirs: "Men compose songs when they are young; parables, when they are grown to be perfect men; and discourses of the vanity of things, when they are old."

XI. But the time of his writing these books is not so material as the design; which is excellently expressed by St. Basil, in a discourse of his upon the beginning of this book (tom. i. hom. 12): "The book of Proverbs (saith he) is an instruction of manner, and a correction of the passions; and an entire direction of the whole life, containing abundance of precepts about well-doing. The Ecclesiastes touches upon the nature of things; and evidently shows the vanity of every thing in this world: and so we may not think it worth our pains to be so solicitous as we are about things that swiftly pass away from us; nor waste the thought and cares of our mind about empty and vanishing enjoyments. The Song of Songs shows the manner of perfecting souls. For it contains the happy concord of the bridegroom and the spouse: that is, the familiarity of the soul with God the word."

XII. I conclude this preface, as that great man doth that discourse. "He is wise, not only who hath arrived at a complete habit of wisdom, but who hath made some progress towards it; nay, who doth as yet but love it, or desire it, and listen to it. Such as these, by the reading of this book, shall be made wiser; for they shall be instructed in much divine, and in no less human, learning: in expelling vice divers ways: and, with as great variety, introducing all manner of virtues. It bridles the injurious tongue; corrects the wanton eye; and ties the unjust hands in chains. It persecutes sloth; chastises all absurd desires; teaches prudence; raises men's courage; and represents temperance and chastity after such a fashion, that one cannot but have them in veneration."

Let a man but consent to one thing, which this book desires, to make these precepts familiar to his mind, "saying unto wisdom (as you find the words, vii. 4), Thou art my sister, and calling understanding his kinswoman:" and he will not fail to be happy. For this is the sum of all, in a few words; "Love her, and she shall preserve thee."
CHAPTER I.

1 The proverbs of Solomon the son of David, king of Israel;
2 To know wisdom and instruction: to perceive the words of understanding:

CHAP. I.

ARGUMENT.—The title of this book is joined to it as a part of the work, and contained in the first six verses. Where the author uses several words to express the matter he intends to treat of; viz. with (ver. 1). The subject, Nazianzen observes (Orat. xxxix., p. 329), that we, “must not (if we would be wise), first begin in contemplation, and so end in fear (for an unbridled contemplation is very dangerous); but being thoroughly seasoned and purged, and as one may say attenuated, and humbled by fear, so to be carried aloft in contemplation.

The first and the second is [5] “next to God, to bear a reverence to parents,” both natural and spiritual: to God’s ministers, that is, and to all teachers and instructors; to whom, if children be not bred to give a great regard, they seldom prove virtuous (ver. 3). Where it is very observable how much human laws differ from divine: the former generally only providing that due regard be given by children to their fathers, but taking no notice of mothers; as may be seen in the Persian laws mentioned by Aristotle, the Roman described in the Digests and Constitutions, and several passages of the Greek philosophers, which we find in Epictetus and Simplicius, who (as Grotius notes upon the fifth commandment) consider only the honour of the father: but God in his law takes care to preserve a just reverence both to father and mother equally; as the persons whose ministry he uses to bring us into the world. And accordingly not only Solomon in this place, and many other, but the son of Sirech also (who was bred under that divine institution), presses the duty owing to both very largely, in the first sixteen verses of the third chapter of Ecclesiasticus.

Now one of the first things parents should take care of, is to teach their children [7] to avoid evil company (as it follows here, ver. 10), and then to represent vice in its true colours, as Solomon here both one sort of wickedness (ver. 11, 12, &c.), the root of which he shows is love of money: which therefore should be looked upon as most odious; and, indeed, the root of all evil (ver. 18, 19).

Their stupid blindness also is to be represented, who will take no warning; but though destruction be plainly before their eyes in the way wherein they walk, they walk, and contrive to beat the precept (ver. 10). And they are to be admonished also to hearken to the voice of wisdom presently, wheresoever they meet with it, which is everywhere (ver. 20, &c.).

Which is pressed here (ver. 24, &c.), from this consideration, that there will be a time when they shall stand in need of God’s help; but not find it, if they have slighted his importunities to obedience.

For he is not only good, but just also; and not as easy, as to be moved merely by prayers and entreaties (as we are generally, and in distress), which have more of self-love in them, than love to him. Whose wise providence requires men in their kind; and destroys them by that which they most desire. “In short, in this chapter he introduces wisdom speaking to her son, or to her children in general: inviting them to love her, and by no means to tread in the way of sinners: but to keep close to her direction; threatening destruction to those who contends this counsel.”

There seem to be three proverbial sayings in it. One, ver. 17, which may be four or five ways interpreted: two of which I think to be comprised in our parables, being the most common and natural. Another, ver. 31, like to that in Terence, “Tute hoc intravisti, omné hoc vordúnum est tibû.” And the other in the next (ver. 32), where these words, “the prosperity of fools shall destroy them,” teach us that it is a great part of wisdom, to be able to bear a great form of government, as we call it, or the Jew, Jason an example in aftertimes, who was undone by his successes (2 Macc. v. 6, 7, &c.).

Ver. 1.] This book contains some notable and very useful sayings of that wise prince, king Solomon, the son of that devout prince, king David; by whose special appointment he was consecrated to the government of God’s peculiar people Israel, for which (according to David’s prayer Ps. lxixi. and his own, 1 Kings iii. 8) God endued him with an extraordinary degree of understanding.

Ver. 2.] The scope of them is to make a man known what it is to be truly wise; and instruct him how to avoid these errors which are apt to fall into, or to correct them if he hath been misled and run into them; and to make him understand when good advice is given him; nay to be able to give it unto others.

Ver. 3.] For they will furnish him with the most excellent notions, and make him capable to understand things of highest concernment: both how to live just and good in all private transactions: and in public trusts and offices to judge and act according to right and equity; and every other way, to be upright and exactly virtuous.

Ver. 4.] The most unskilful and inconsiderate persons may here learn, be circumspect and wary: and they who are childish and inconsiderate, get so much.
5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

7 The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

10 My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

knowledge, as to behave themselves with prudence and discretion.

Ver. 5.] As for him that is wise already, he will not lose his labour in reading this book; which will make him still wiser. And, indeed, it is principally designed for the improvement of him that is so wise as not willing to learn more; who shall both gain a clearer knowledge of what he understands, and also make such additions that he shall be fit to be a counsellor to kings, and govern the affairs of state in the greatest kingdoms.

Ver. 6.] He shall comprehend the most useful maxims; and be able to express them also with the greatest elegance: the weightiest sayings of wise men shall be easy to him; and their abstrusest notions shall not be hidden from him.

Ver. 7.] In the first place, then, let all, both simple and wise, look upon an awful sense of God, a devout affection to him, and fear to offend him, as the chiefest point, and the very foundation of all wisdom: without which men are but fools; and having no regard to their creator, will despise the wisest instructions that I can give them. See Arg. [a].

Ver. 8.] And next to God, let me advise thee, my son (or whoever thou art that comest to learn of me in this book), to reverence thy parents. And not only to be taken unto thy father when he teaches thee to fear God, and shew thee the way of life; but also to let thy mother’s commands be a law to thee; especially when she bids thee observe the directions of thy tutors and public instructors, unto whom she committeth thee: from which be sure never to depart. See Arg. [b].

Ver. 9.] But value their counsels more than the fairest ornaments thy parents can put upon thee; or the most precious chains wherewith they can adorn thy neck: for they shall add a far greater grace unto thee; and make thee more acceptable both with God, and with all worthy men.

Ver. 10.] There will be those who will make it their business to seduce thee from their obedience; but remember, my son, that none can love thee so well as they: and, therefore, if lewd persons (who have no respect to God, or to their pious parents and instructors) persuade thee to bear them company, by no means yield to their greatest importunities; but flee their society. See Arg. [c].

Ver. 11.] They may represent, perhaps, what advantage it will be to thee to join with them in the breach of the very next commandment to that of honouring thy father and thy mother: saying, Come along with us to our lurking-places, where nobody can see us and from thence set upon a wealthy traveller,

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread in the sight of any bird.

18 And they lay wait for their own blood; they lurk privily for their own lives.

19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

who is to go that way, and take away his life: what though he be innocent, we shall the more easily despatch him, when he suspects no danger, and hath given us no provocation.

Ver. 12.] And though he should have many servants or companions with him to defend him, let not that deter thee; for we are enough of us to kill them all with ease in a moment, or to strangle them, and bury them alive: so that none shall escape to tell any tales; nor shall they make any noise; nay it shall not be known what is become of them.

Ver. 13.] The booty shall be great: for we are sure to find vast treasures, and all manner of precious things: enough to enrich us all, and furnish our houses bravely, that we may live splendidly all our days.

Ver. 14.] Come in for a share of it; and thou shalt have as much of it as we, who have been longer at the trade: for we live like friends, among whom all things are common; there is but one purse among us all, in which every one hath an equal interest.

Ver. 15.] But my son (or whoever thou art that wilt learn of me), let them not prevail with thee to go along with them, or to betake thyself to such a course of life: but if thou findest an inclination to it, stop it presently, and stir not one step in their company, or after their example.

Ver. 16.] For it is not one single murder or robbery in one day that will engage thee (though the guilt of that is too horrid to venture upon), but they will be always hurrying thee to some new mischief or other; and as soon as one mischief is over, they will be ready for, and make haste to commit, another.

Ver. 17.] Flee from their society, therefore, now that I have given thee this warning: and be not so foolish and incautious as the silly birds, who use to run into the snare, or the net, which they see the fowler lay before their eyes (vii. 23).

Ver. 18.] For as he doth not lay his net in vain, but they are caught therein; so assure thyself these men are setting a trap for themselves, when they lie in wait to take away the lives of others: for they shall not always escape the hand of justice: but at last be taken and suffer, either by a special vengeance of God, or by his ministers, what they have deserved.

Ver. 19.] Such is the fate of him that greedily endeavours to enrich himself by such wicked means. As the bird, enticed by a little chaff, falls into a snare, which it doth not perceive, so he on a sudden loses his life, to satisfy a vain desire of worldly pelf, which then he cannot enjoy.

Ver. 20.] Let me advise you, therefore, rather to hearken to the manifold instructions of wisdom:
Wisdom crieth without; she uttereth her voice in the streets: 
She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge!

Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded;
But ye have set at nought all my counsel, and would none of my reproof:
I also will laugh at your calamity; I will mock when your fear cometh;

whose most excellent counsels you cannot but be as well acquainted withal, as you are with that which is plain and open. But you will set up your reason against the plain dictates of your own consciences, in the laws of God, in the mouth of his prophets and ministers, in the admonitions and examples of good men, and in the course of his providence and wise government; which call upon you more earnestly and loudly than these loud seducers, to follow and obey them.

Ver. 21.] There is no place where this cry of virtue and piety is not heard; which is not ashamed of itself, nor lurks in darkness, like those impious seducers, but appears openly in the midst of the greatest crowds; where no noise can drown its voice, no business, either public or private, can thrust by its reproofs; but still it interposes itself, and everybody, even those wicked men that flee from it, hear it calling to them:

Ver. 22.] And representing their unaccountable folly and stupidity, in such unanswerable questions as these: Is it not apparent, by many examples, that such men as you are deceived and abused with vain hopes I why then do you continue the cheat? Have you not become long enough, and you will still act against your reason, and against your interest? where lies the pleasure of scoffing at religion and virtue, that you will never give it over? is any man so wise that he needs no monitor? or is ignorance so laudable, that a man should hate those who would inform him?

Ver. 23.] Do not turn away from such checks as these; but repent in time, and resolve to learn your duty. It is not too late; for if you will listen to the secret rebukes of your consciences, and to the open reproves of my prophets, and follow their directions, I will plentifully communicate my mind, and influse the very sense of it into you: it is not hard to find, nor will I conceal anything of it, but plainly show you all that I require of you.

Ver. 24.] Which offer, if you refuse, nay, go on obstinately to despise instruction, then hear the doom which God, whose voice wisdom is, passes upon you: Because I have pressed you often to amend, and ye would not yield to me; nay I have been very urgent and earnest with you (offering you my assistance, heaping upon you many benefits, and when they would do no good, laying on corrections, as well as showing you the way to happiness), and none of you would so much as attend unto me:

Ver. 25.] But, quite contrary, set at nought all the good advice I gave you, as if they had been but vain and idle words; and slighted all my reproves and threatenings, as if they had been ridiculous or of no moment:

When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you:

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

For that they hated knowledge, and did not choose the fear of the Lord:
They would none of my counsel: they despised all my reproof.
Therefore shall they eat of the fruit of their own way, and be filled with their own devices.
For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Ver. 26.] Therefore I will repay you in your kind; and as little regard what becomes of you, in the day of your calamity (which like a dismal cloud I will bring upon you unavoidably): I will be utterly unconcerned, when you know not which way to turn yourselves; but are become the scorn of those who shall see you quake and tremble at that which before you would not fear at all.

Ver. 27.] Though it proves such a dreadful calamity, as will lay all waste, it shall not move me to relieve you; but I will let it sweep you, and all you have, away, like a whirlwind: and when you fall into the most pinching outward distresses, and into the sorest anguish of mind, you shall evidently see it was my pleasure to reduce you to those inextricable straits and pressures.

Ver. 28.] For then (hearken all you that have not yet slumbered to this degree of obstinacy) it will be very hard for these men not to think of me, when before they would not regard: nay, they shall cry to me for help, but I will send them none; they shall seek my favour importunately, but without the least success.

Ver. 29.] Because, when time was, they hated that knowledge, of which now they are forced to be desirous; and when they were earnestly solicited to have some regard to God and to religion, they would not consent unto it.

Ver. 30.] But (as was said before) rejected my good advice with such disdain as if it had been a grievance to them; and slighted, nay, contemned, all those reproves whereby I would have reclaimed them from their iniquity.

Ver. 31.] Therefore, as it is just that men should reap what they sow, and eat such fruit as they plant, so these men shall suffer the punishments which their wicked doings naturally produce; nay, be glutted and surfeited with the miserable effects of their own counsels and contrivances.

Ver. 32.] For let them alone, and they need nobody but themselves to destroy them: their escaping dangers only making them more audacious to run into them; and their receiving daily additions of riches and honours, supplying their folly with means to hasten their undoing.

Ver. 33.] Such a vast difference there is between wicked and virtuous men. For whose follows my counsels, and takes the courses to which I direct him, shall even then be safe, and possess what he hath in peace, when he sees these fools come to ruin; nay, he shall not be so much as disturbed with the fear of any mischief; but rest secure of a watchful providence over him.
PROVERBS.

CHAPTER II.

1 My son, if thou wilt receive my words, and hide my commandments with thee;
2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;
3 Yeul, if thou criest after knowledge, and liftest up thy voice for understanding;
4 If thou seekest her as silver, and searchest for her as for hid treasures;

5 Then shalt thou understand the fear of the Lord, and find the knowledge of God.
6 For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding,
7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

Of which many learned men have proved worse than the most ignorant. Most of these are the sense of the beginning of the chapter; and the last of them in the sense of ver. 10, 11.

[c] There are those who look upon ver. 4, as a proverential saying, borrowed from those that dig in mines: the former part of it expressing eager desires and great diligence; and the latter, invincible resolution and perseverance, notwithstanding those difficulties that occur to discourage our labour. Both which I have taken notice of in the paraphrase; though I see nothing proverbial in it, more than in many other similitudes.

[d] I do not know whether I need observe (it is so easy) that the phrase we meet withal, ver. 19, go unto her, is modest expression; used frequently in the holy books: as may be seen very often in one chapter, Gen. xxxviii. 2, 8, 9, 16, 18.

Ver. 1.] And now, my son, whose happiness I most heartily desire, let me tell thee for thy farther encouragement; that if thou dost entertain these exhortations which I have now given thee, and keep these precepts in remembrance, for the same end that corn is sown and covered in the ground:

Ver. 2.] Listening with diligent attention, not to the enticements of such evil men as I have described, but to the counsels and instructions of wisdom, with sincere affection, applying thy mind to understand thy duty:

Ver. 3.] And moreover, if thou expressest such a desire of it, as men do of that which they most need; and without which they are in danger to perish; praying those that are able to inform thee, and beseeching God likewise with ardent devotion, that he would bring thee acquainted with it:

Ver. 4.] If thou dost value this wisdom above the greatest treasures, and show thy esteem of it by studious seeking for it, as covetous men do for money; laying hold upon all occasions of profiting in knowledge, and pursuing thy advantages (as they do) when thou meetest with them; not giving over thy labour presently, if thou findest not what thou desirest; but inquiring still, and sparing no pains to know what the will of the Lord is: see Arg. 13.

Ver. 5.] Then shalt thou not fail to understand what it is to be truly religious; and that there is no wisdom comparable to it: and shalt find also what reason there is to reverence, worship, and solicitously obey him, who is the almighty creator, governor, and judge of all the world.

Ver. 6.] For as wisdom, no less than all other good things, is the gift of the Lord (without whom all our pains and study about it will be ineffectual), so there is no doubt he will bestow it on those who esteem it above all worldly goods; especially this most necessary part of it: which he hath already imparted to us by his prophets and men inspired; who have given us a true knowledge and understanding of him.

Ver. 7.] And have assured us, that he hath solid.
CHAPTER II.

8 He keepeth the paths of judgment, and preserveth the way of his saints.
9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.
10 \* When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;
11 Discretion shall preserve thee, understanding shall keep thee:
12 To deliver thee from the way of the evil man, from the man that speaketh froward things;
13 Who leave the paths of uprightness, to walk in the ways of darkness;
14 Who rejoice to do evil, and delight in the frowardness of the wicked;
15 Whose ways are crooked, and they froward in their paths:

and durable blessings (transcending all the transitory things of this life), reserved in store for upright men; and will protect all those by his almighty providence, whose care it is to perform and complete obedience to him in all things.

Ver. 8.] That so he may preserve them in their integrity; and encourage them neither to swerve from the rules of justice, nor to cease to exercise mercy and kindness: for he hath a great favour to such pious persons; and will be their keeper and defender in such proceedings.

Ver. 9.] By which thou shalt understand that justice and mercy in thy private dealings, and faithful discharge of thy trust in all public offices, and uprightness in every other virtue, are all of them the best, the most plain, easy, and natural way a man can take to be happy.

Ver. 10.] And when wisdom hath thus taken possession of thy very heart and affections; and thou findest an inward pleasure and satisfaction by observing the rules of piety and all manner of virtue:

Ver. 11.] This alone will be a sufficient security to thee, and make thee unwilling to depart from them. For thy own experience will teach thee, that it is the greatest cunning to go in those plain and open ways, and that those men understand their own interest so well, as they cannot be persuaded by any means to forsake them.

Ver. 12.] Though otherwise thou mightest be seduced into a wrong course, yet this will deliver thee from that danger; and not suffer thee to be perverted by the mouth of him that would subtly insinuate his lewd principles into thee.

Ver. 13.] Though thou shouldst be assaulted by many of them, thou shalt easily discover their folly, in leaving the straight, plain, and even paths of virtue, to walk blindly they know not whither, in the perplexed ways of vice and wickedness.

Ver. 14.] Being so mad as to rejoice when they have done any mischief; and having no higher pleasure than to pervert others, and make them as bad as themselves.

Ver. 15.] That is, to draw them aside, and entangle them in intricate ways, directly cross to their own interest, safety, and pleasure; for the whole course of their life is nothing else but a shameful contradiction to their soberest reason and best understanding.

Ver. 16.] But such is that sweet satisfaction which (as I said, ver. 10, 11,) thou wilt find in the affectionate love of true wisdom, that it will deliver thee, not only from the snares of wicked men, but, which is more dangerous, of a naughty woman, whose company (though so pernicious that God would have thee perfectly estranged from her, if she were not of the commonwealth of Israel, yet) hath powerful charms in it, to flatter thee into her embraces. See Arg. [6].

Ver. 17.] Above all other, from that filthy adulteress who is so low as to leave her husband (though a worthy and perhaps noble person,) to whom she was joined in her youth, when love is in its greatest warmth, and took him for her guide and governor; but hath wickedly broken the laws of God, and violated the solemn vow of fidelity to him, which she made when they were married.

Ver. 18.] The least degree of that discretion which wisdom infuses, will teach thee to avoid her society, who loves nobody, now that she hath forsaken him that had her first affection; but seeks the ruin of all that go to her house: where, by one means or other, they are in danger to meet with their grave, and be sent to keep company with those old giants, who corrupted mankind with such filthiness and violence that they brought a deluge upon the earth (Gen. vi. 4, 5, 11.) See Arg. [6].

Ver. 19.] And this is very remarkable, that it is rarely seen that anybody who is drawn into her impure embraces ever gets out again; but she holds them all so fast by her enchantments, and they are so blinded and bewildered by her arts, that, like men who have quite lost their way in a strange country, seldom or never can hit into it, and recover themselves to a virtuous way of living. See Arg. [7].

Ver. 20.] In which the sincere love of wisdom (ver. 11, 12, &c.) will so secure thee; that escaping her snares, as well as those of wicked men, thou mayest imitate those excellent persons the patriarchs and prophets: and be preserved in the paths of those righteous men who have followed after them.

Ver. 21.] Which is as much as to say, that thou mayest be perfectly happy; for men of integrity (according to God's promise, Deut. xi. 8, 9, 21) shall peaceably enjoy this good land which God hath given us: and they that study sincerely to please him in all things, shall leave it in possession to their posterity after them.

Ver. 22.] But such impious men as I spoke of (according to what God himself hath also denominated Deut. xi. 17, and other places) shall be cut down from the earth: where they may flourish, like a tree, for a time: may, they that give themselves up to do wickedly, and keep no faith with God nor man, shall be plucked up, like a tree, by the very roots, and leave none to preserve their memory behind them.

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CHAPTER III.

ARGUMENT.—In this chapter he continues to press obedience to the precepts of wisdom; from the consideration of the benefits that are to be reaped thereby. Which he began to speak of in the foregoing chapter (touching also there, upon the minchefs on the contrary side), but here handles more largely; and explains it not only in general, but in several particular precepts: for instance, liberality to God's ministers, ver. 5, 10; patience in adversity, ver. 11, 12, the foundation of which is an entire trust in God, and his fidelity, who will honour those that honour him, in his ministers; and never desert those in their trouble, who do good when they are in their prosperity, ver. 5, 6.

After these things he returns to the general exhortation, ver. 13, &c., advising every one to learn the doctrine delivered by God, and to be obedient; and not be so foolish as to prefer his own wisdom or craft before it. To which, he adds promises and comissions, together with several advices; which I need not note particularly; because they lie plainly before their eyes who will read the chapter.

I shall only observe that he represents wisdom, [a] (ver. 16, 17, &c.), that is, religion and virtue, as other authors have done (particularly Cebes in his Tables), in the shape of a beautiful woman, or rather queen; with her arms extended, in the posture not only of directing, but also of rewarding her lovers and followers. For she holds forth in her right hand the great blessings of health and length of days, unto all those that will walk in the way to which she points. And it was just to place this in her hand, because it is to guide the way of the ignorant, because it was the chief promise of the law: and indeed the most desirable of all earthly blessings, without which nothing can be enjoyed; no, not ourselves.

And then, after this, follow wealth and reputation; things that mankind mightily covet: which he places in her left hand; as inferior blessings, but that come also from her gift.

And as for cheerfulness in all conditions, there are no pleasures, he affirms, like those which wait upon her, and attend her motions. Safe and secure pleasures: which do not merely gratify us for the present, and then expose us to danger, and leave us sad afterward: but give us a peaceable possession of perpetual joy, which never dies nor decays; but, like the tree of life, remains fresh for ever. This he proves, ver. 19, 20, and amplifies in the rest of the chapter.

[a] In which some observe three proverbial sayings: one, ver. 8, which seems to be a metaphorical representation of that firmness, that vigorous health, and cheerfulness of mind, which virtue imparts: the other, in ver. 12, [c] whom the Lord loveth he correcteth; which Theodoret, upon Heb. xii. 6, calls understanding in the sight of God and man. 5 [b] Trust in the Lord with all thine heart; and lean not unto thine own understanding. 6 In all thy ways acknowledge him, and he shall direct thy paths. 7 [d] Be not wise in thine own eyes: fear the Lord, and depart from evil.

Ver. 1.] Let me then again entreat thee, whoever thou art that comest to learn of me (who loveth thee with a fatherly affection), not to be careless and negligent in the observance of these instructions; but remember them, and love them, and set thyself heartily to do whatsoever I command thee.

Ver. 2.] For this is the surest way to that which all men naturally desire, and seek to attain, a long life, in firm health, vigour, and strength: with all manner of happiness and prosperity (Deut. xxx. 18, 20).

Ver. 3.] Of this thou canst not miss, if thou wilt be steadfastly good and just; for the infinite bounty of God, and his faithfulness to his promises, will secure these blessings to thee; therefore let my commandments be ever before thine eyes; fix them in thy memory and in thy affections, as if they were engraven upon thy heart; and look upon it as the greatest ornament to be obedient to them.

Ver. 4.] And if thou dost not pitch upon the chief end, as if I had hidden thee acquire favour with God; and understand, on all occasions, what is good for thyself, ordering all thy affairs with such judgment and prudence as to be in high esteem with him, and with men.

Ver. 5.] And assure thyself there is no rule of prudence like to this, to confide in God entirely; and to depend wholly on his providence for good success in well-doing: not imagining that, by thy own wit and policy, thou canst contrive such events as thou desirest, and bring about what thou desirdest.

Ver. 6.] No; in all thy undertakings, both private and public, he sensible of his overruling power; observe his laws; and implore his favour and blessing; and he shall guide thee in thy proceedings; and bring them to a happy issue as he in his wisdom sees best for thee.

Ver. 7.] Never be guilty of such folly as to conceive thy wit to be so great, that thou canst manage things thereby in thine own way (neglecting the rules that he hath prescribed thee) to thy satisfaction; but have a religious regard to him, who can either disappoint or prosper thee as he pleases: and fearing to offend his majesty, avoid most cautiously those practices that he hath forbidden thee.
8 It shall be health to thy navel, and marrow to thy bones.
9 Honour the Lord with thy substance, and with the firstfruits of all thine increase:
10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.
11 ¶ My son, despise not the chastening of the Lord; neither be weary of his correction:
12 For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.
13 ¶ Happy is the man that findeth wisdom, and the man that getteth understanding.
14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.
15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

VER. 8.] This is the way to preserve a good habit both of soul and body: and in all conditions to remain undejected; may, cheerful and fully satisfied, whatsoever happens. See Arg. [2].

VER. 9.] As, for example, there are those who think it prudence to save all they can; though it be by robbing God himself: but if thou wilt be truly wise and happy, commend him in his ministers, by paying them their duteous daly; and bringing oblations to his house at the three solemn feasts (Exod. xxiii. 14, 15), together with the first-fruits of all that thy estate produces (xxii. 29, 30), in token of thy gratitude to him, and that all thou hast is his, and cannot thrive without his blessing.

VER. 10.] Which he will pour upon thee abundantly; and convince thee, by lading the earth with fruit, and sending a seasonable as well as plentiful harvest and vintage, that this is the way not to diminish, but to increase the estate which God hath given thee (Deut. xxviii. 3, 5; 2 Chron. xxxii. 10).

VER. 11.] And suppose it be his pleasure that any affliction should betfall thee, my son (ver. 1), let not that dissatisfaction thee; nor make thee either doubt of his gracious providence over thee, or out of patience take any unlawful course to remove it from thee.

VER. 12.] But rather submit unto it as a part of his fatherly discipline, which cannot hurt thee; but only correct something that is amiss in thee; for we are sure there are those that keep his commandments; and therefore nothing that proceeds from his love ought to be despised, or received with an abject mind, but duly esteemed by thee, and raise their expectation of some good from the affliction: which should no more make him suspected of any unkindness, than a tender parent is, when he whips the child in whom he delights; and to whom he wishes so well, that he will not let him be unchastised. See Arg. [6].

VER. 13.] Happy, more happy than can be expressed, is that man who attains to this degree of wisdom; and acquires (though it cost him the greatest pains and labour) such an understanding of God, and belief of his providence, as, notwithstanding any troubles that betfall him, still to adhere unto him in faithful obedience (ver. 7).

VER. 14.] If it were to be bought for money, one would purchase it at any rate; for the profit of it is infinitely to be preferred before all the advantages that can be made by silver and gold.

VER. 15.] The most precious pearls are not so valuable; nor can our boundless fancy present any thing to our wishes that is worthy to come in competition with it.

VER. 16.] For true wisdom presents us, as we say, with both hands: teaching us, in the first place, such prudence and moderation, as by the divine blessing prolong our days (which none of those things can do for us); and, in the next place, adds both riches and honour; which men foolishly and vainly seek to get, and to keep, by other means. See Arg. [e].

VER. 17.] And, besides all this, there is a singular pleasure, nay the highest delight, in all the acts of virtue to which wisdom directs her followers; who are always either in perfect safety by well-doing, or, if any trouble come upon them, have that inward tranquillity and satisfaction, which nothing else could give them.

VER. 18.] In short, wisdom leads into a paradise; and supplies the place of that tree of life, from whence our first parents were banished; that is, gives not only a present, but an immortal satisfaction, to all those that strongly apprehend and retain her precepts; and therefore I again pronounce him happy (ver. 13), above all other men, and above all expression, who constantly and firmly adhere unto them. See Arg. [f].

VER. 19.] For they are a participation of that wonderful wisdom and understanding, whereby the Lord settled the earth in that place where it remains fixed; and disposed the heavenly bodies in that admirable and unchangeable order, which he would have us imitate.

VER. 20.] In works of mercy and goodness especially, whereby we plainly communicate with him in that knowledge, by which the Lord made fountains of water gush out of the earth for the use of all living creatures; and the clouds drop down plentifully their refreshing dew, for the cherishing of plants and grass, which in hot countries many times have no other moisture.

VER. 21.] My son (to whom my affection is so great, that I cannot but again repeat it, ver. 1, 11), let me prevail with thee to fix these good instructions in thy mind; look upon them as the most solid wisdom, and the greatest saving and policy; and accordingly observe them.

VER. 22.] For they will revive and cheer thee, when other things fail thee: and enable thee also with acceptable words to comfort those, whom the fame of thy wisdom shall invite to learn of thee.

VER. 23.] When thou goest abroad about thy business, thou shalt despise it the more cheerfully, because thou art sure of God's providence over thee: and wisdom will direct thee to avoid those stumbling-blocks, by which others fall into sin and danger.
24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the Lord shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

28 Say not unto thy neighbour, Go, and come again; and to morrow I will give: when thou hast it by thee.

29 Deceive not evil against thy neighbour, seeing he dwelleth securely by thee.

Ver. 24.] And when thou comest home to rest from thy labours, thou shalt be as secure of what may happen whilst thou art asleep; but (having nothing to dispose thee) shalt lie down securely, and, by a sound and sweet repose, be refreshed to return to thy employments.

Ver. 25.] In which, if thou shouldst be interrupted by any rumours and reports of unexpected and approaching danger, let not that disturb thee: no, though thou shouldst see the wicked ready to lay all waste, or the divine vengeance bringing utter desolation upon them for their wickedness.

Ver. 26.] For a firm hope in the Lord shall be thy support, even when thou art in a tottering condition; nay, when thy skill quite fails thee, and thou knowest not what to do for thy safety; he shall so direct and guide thee, that thou shalt be preserved from falling into the hands of those that lie in wait to destroy thee.

Ver. 27.] And, as it will give thee great security of mind and confidence in God at such a time, not to be conscious to thyself of any wrong done to thy neighbour, by denying to pay thy just debts when thou art able; so the remembrance of having done good to others will be far greater: and therefore let me advise thee to take a special care not to withhold relief from those whose need entitle them unto it: when thou canst not pretend disability, but hast wherewithal to do it.

Ver. 28.] And, as thou wouldst not have God to defer his help in such distresses as I spoke of (ver. 25, 26), so do not thou put off thy neighbour when he begs a kindness of thee, saying, I cannot now; come another time; to-morrow thou shalt see what I will do for thee; when, if thou hast a heart to it, thou couldst supply him now, as well as then; and who can tell what shall be to-morrow?

Ver. 29.] And let not the quietness of any man’s temper, much less the confidence he hath of thy honesty and goodness, tempt thee to contrive any mischief to him: for the more securely he relies on thy virtue, and the less mistrust he hath of any harm from thee, the greater wickedness it will be, so much as to have it in thy thoughts to do him any injury.

Ver. 30.] For instance, do not bring false actions against any neighbour, nor vex him with causeless or unnecessary suits at law: no, nor so much as pretend a cause for quarrelling and falling out with him, when he hath done nothing to deserve it of thee.

Ver. 31.] And what though thou shouldst see men thrive by oppression and violence, let not that provoke thee to emulate them; that is, to wish thyself in their condition, by imitating them in any of their injurious proceedings.

Ver. 32.] For he that perseveres depart from all the rules of truth and justice is above all expression abominable to the Lord, even in his highest prosperity: but the Lord is a friend to men of sincere integrity; who know the secret of his providence in raising those wicked oppressors so high, that they may have the more dreadful fall.

Ver. 33.] The evil-doer is under the curse of the Lord, though he live in the most stately palace: but just and good men ought to look upon themselves as under his care and blessing; and therefore very happy in the nearest cottage.

Ver. 34.] Those proud oppressors and scoffers of good men, he will undoubtedly not only confound, but expose to scorn, and make them ridiculous in the eyes of the world; but cause the humble, modest, and meek (who bear even their insolent scoffs patiently), to be had in honour and highly esteemed.

Ver. 35.] They may be despised and debased for a time, but in the issue they shall be accounted the only wise men; and leave an excellent never-dying name behind them; when those impious men shall be famous for nothing, but the shame and disgrace that shall fall upon them.

CHAPTER IV.

1 Hear, ye children, the instruction of a father, and attend to know understanding.

CHAP. IV.

ARGUMENT.—The dulness, sluggishness, and forgetfulness of mankind in their principal concerns are so notorious, that we need not wonder the wise man repeats the very same things, and quickens our attention to them, in the beginning of this chapter. Which he thought necessary to excite again (ver. 10), and again (ver. 29), because all his pains he knew would be lost without serious consideration of what he said; and the very first step to wisdom, is to have a mind to be wise.

And to make his exhortations the more acceptable, he acquaints the reader with the lessons which his own father and mother were wont to teach him (ver. 3, 4, &c.), and the great benefit he had received by them. Which gave him the greater confidence to press every one to follow his example of
CHAPTER IV.

3 For I was my father's son, tender and only beloved in the sight of my mother.
4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.
5 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.
6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.
7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

obsequiousness to good counsels, as the surest way to be happy; and by no means to imitate the examples of the wicked, from which he dissuades by many arguments (ver. 14, 15, &c.), and beseeches they may be so duly pondered (ver. 20, 21, &c.), that they produce in every one a watchfulness over his own heart, his mouth, his eyes, his feet, as may be seen in the conclusion of the chapter.

The principal instructions in this chapter are these: the care that parents ought to take to instruct their children diligently; and the greater they are (suppose princes) the more accurate ought their education to be, as Solomon's was (ver. 3, 4, &c.); and above all things the excellence of wisdom and virtue is to be inculcated; for this excites a desire of it; and that is the very beginning of it, as some expound those words, ver. 7. In which sense they are admirably explained in the book of Wisdom (vi. 12—14, 17). Next to this they are to be cautioned against evil company, as the bane of youth: and the words that are taken from Solomon's proverbs are thus rendered, ver. 8: *Watchfulness also over the senses is commended, as of great use to preserve the affections from being corrupted.*

Ver. 1.] Listen then, all ye that are desirous to learn, unto the instructions which, out of a paternal affection, I bring from God unto you: hearken to them, though they correct your present manners; and let your mind be so attentive, that you may know what it is to have a right understanding in all things.

Ver. 2.] They are no frivolous or indifferent matters which I teach you; but the most excellent things, and absolutely necessary to your happiness: therefore do not merely attend to them, but strictly observe my precepts, as the law and rule of your life.

Ver. 3.] Do as I myself did, who remember, that when I was a child, the son of a most wise and pious father, and under the careful eye of an affectionate mother, who loved me most dearly above all her children; and while I was soft and flexible, and apt to receive good impressions, looked to my education with great circumspection;

Ver. 4.] My father was wont to tutor and instruct me (1 Chron. xxviii. 8, xxix. 2), saying, Mind my words, and faithfully retain them, not only in thy memory, but in thy affections; observe my commandments, and thou shalt enjoy long happiness.

Ver. 5.] And this is the thing I require of thee, not so much to seek after riches, as to treasure up wisdom; and endeavour to understand how to behave thyself upon all occasions; and when thou art well-informed in thy duty, do not forget it, nor turn aside from the way into which I will direct thee.

Ver. 6.] Quit all things in this world rather than forsake the precepts of wisdom; stick to them, and they will preserve thee from innumerable mischiefs; love them sincerely, and they will be stronger guard than money can procure thee.

Ver. 7.] And as there is nothing comparable to wisdom, so the first step to it is to know as much, and to prize it accordingly. Begin therefore to be wise, by looking upon the fear of God as above all earthly possessions, and by being willing, if it were needful, to give all thou art worth to know what is pleasing to him.

Ver. 8.] Thou canst not speak nor think too highly of this wisdom, as thou shalt find by happy experience. For if thou magnify it above all things, it will raise thy esteem, and make thee more disposed to the mind, than the world; yea all thine entertain it with ardent love, thou shalt become most illustrious in the sight of God and men.

Ver. 9.] Whosoever else thou hast to commend thee and gain thee honour, this shall add unto it, and make it far more amiable; the fairest ornaments, or the most beautiful crown that can be set upon thy head, shall receive lustre from hence; and be settled there the more securely.

Ver. 10.] Thus my father was wont to discourse to me, as I do to thee, my son; whom I earnestly again entreat (ver. 1) to consider what I say, and to believe it; and then I promise thee, what he did me, ver. 4. Let thou shall lead a long and happy life.

Ver. 11.] I have already taught thee, and will still inform thee in the wisest course unto it; not in those crooked ways of fraud and falseness, &c., which many take; but in the direct paths of integrity and truth, in which I intend, as I have done hitherto, to lead thee.

Ver. 12.] And if thy actions and designs have no other rule, thou shalt be at ease, and free from those straits and difficulties which others meet withal; and in case thy business shall require haste, this will be the safest, as well as the most inoffensive (if not the shortest) way to accomplish thy ends.

Ver. 13.] Resolve to try it, and though it should be contrary to thy present sense, yet do not refuse this instruction which I give thee: but take such fast
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13. Take fast hold of instruction: let her not go: keep her: for she is thy life.

14. Enter in to the path of the wicked, and go not in the way of evil men.

15. Avoid it, pass not by it, turn from it, and pass away.

16. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17. For they eat the bread of wickedness, and drink the wine of violence.

18. But the path of the just is as the shining light that shineth more and more unto the perfect day.

19. The way of the wicked is as darkness: they know not at what they stumble.

hold of it as never, for want of care and pains, to let it slip out of thy mind; keep it as a most precious treasure, for all thy happiness depends upon it.

Ver. 14.] And if thou really intendest to be guided by me, remember the advice I gave thee in the beginning (ch. 1, 10), not so much as to enter upon their wicked course of life, or to keep them company, who regard not God and are injurious to men: or, if thou hast been seduced into it, be not persuaded by their seeming prosperity, and thriving condition, to continue in it.

Ver. 15.] Avoid it therefore with a just abhorrence; come not near it, but get as far as thou canst from their society; and decline all occasions that might invite thee into it, as dangerous temptations.

Ver. 16.] For as mischief is their business, so they pursue it with a restless diligence: there being those among them, for instance, that cannot be quiet, nor have any satisfaction, till they have executed their villainous intentions; but perpetually disturb themselves, that they may ruin others.

Ver. 17.] For they live by robbery and spoil; having no other meat and drink, but what is the fruit of their rapine and violence, and not of their honest labours.

Ver. 18.] Which makes a wide difference between them and righteous men; whose pure and innocent life is full of honour as well as joy; which increases continually together with their virtue; proceeding (like the splendour of the sun, which nothing can extinguish, nor hinder in its course) till come to the highest pitch of joy and glory.

Ver. 19.] Whereas those wicked people live most uncomfortably, as well as basely and vilely; going on blindly to their own destruction (of which they are in constant danger, and grows more and more upon them), and yet they know not (no more than men in thick darkness) what mischief it is that suddenly may befall them.

Ver. 20.] Therefore I do, not without reason, once more repeat my request unto thee (ver. 1, 10), that thou wilt give diligent heed to my advice; and seriously consider the threats and exhortations, which proceed from a sincere affection to thy welfare.

Ver. 21.] Read them over and over again, and keep them perpetually in mind: or rather preserve them studiously, and lay them up, as a most precious treasure, in the closest affections of thy heart.

Ver. 22.] For they will make all those exceeding happy, both in body and soul, that come thoroughly acquainted with them: and, having once seen their temper and condition be, will prove an universal remedy for all their griefs and troubles.

Ver. 23.] And charge thyself with this, above all other cares, to set such a strict guard upon the inward thoughts, motions, and affections of thy soul (which are besetted with many enemies), that thy consent be never obtained to any thing which thou oughtest to refuse: for thy living well or ill depends on this; and such as thy caution and watchfulness are in this, such will the actions of thy life be, which flow from thence.

Ver. 24.] And as they that defend a city against an enemy set a strong guard at the gates and posterns, so do thou upon thy ears and upon thy mouth, never speaking things contrary to truth, honesty, and religion, thyself; nor listening unto those that do, but banishing both, as far as is possible, from thy familiarity.

Ver. 25.] The eyes also are dangerous inlets into the heart; and therefore watch them well that they do not gaze about, and fasten on every object that invites them; but be fixed upon one spot, as thy thoughts ought to be, from which let nothing divert them.

Ver. 26.] And before thou fixest and resolvest upon any action, examine and weigh it thoroughly, whether it be agreeable to the rule of life, and the end thou aimest at: and so thou shalt be constant to thyself, and confirmed in a steadfast course of well-doing.

Ver. 27.] From which do not suffer thyself to be drawn aside, either to superstition on the one hand, or to contempt or neglect of religion on the other: let neither love of friends, nor hatred of enemies, neither hope of pleasure and gain, nor fear of pain and damage, neither prosperous nor cross events, ever move thee to turn into either extreme from the rule of virtue: but, whatsoever inclination thou findest that way, do not proceed to commit the least sin against God, or against thy neighbour.
My son, attend unto my wisdom, and bow thine ear to my understanding; 
2 That thou mayest regard discretion, and that thy lips may keep knowledge. 
3 ¶ For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil; 
4 But her end is bitter as wormwood, sharp as a two edged sword. 
5 Her feet go down to death; her steps take hold on hell.

The principal things to be learnt in this chapter are, not to believe every thing to be good for us that pleases the flesh for the present (ver. 3, &c.), but in the beginning of any pleasure, to look to the end of it; to avoid the company of harlots; to use due care in the choice of a wife; to love her too much, rather than too little; to restrain ourselves from inordinate affection, by the consideration of God's omnipresence, &c.

The proverbial sayings are obvious in ver. 3, 4, 15: I shall only give an account of my translating ver. 11 [5] the "assembly of judges": for in many other places besides those quoted there in the paraphrase, it signifies the seventy elders or senators who judged the people: as in Josh. xx. 6, and Numb. xxviii. 21, where R. Solomon thus expounds "unews" 22 "all the congregation." And so truly it seems plainly in the original Numb. xv. 21, &c. where the sacrifice is different from that prescribed in Lev. iv. 13, &c. and therefore the sin was different, and the congregation for whom this was offered, were the representatives of the whole congregation: or, as they now speak, the great Sanhedrin.

Ver. 1.] I cannot too often awaken thine attention (whoever thou art that puttest thyself under my instruction; see ch. ii. i. iii. 1, 21, &c.), especially in things of such moment as I am going to treat of: and therefore I again beseech thee, both to mind diligently, and to consider what I take to be true wisdom, and more than ordinary prudence.

Ver. 2.] Which, if thou observest, it will make thee so circumstanced and discreetly cautious, that thou shalt not only be able to preserve thyself from the most subtle and dangerous deceits; but upon occasion, to advise others, and keep them from being cheated.

Ver. 3.] As too many are by the arts of a harlot, from whom thou oughtest to estrange thyself as much as if she were not of the commonwealth of Israel; for she pretending the greatest love, allureth experienced youth by her flattering speeches, and sweet voice, perhaps, and songs, wherewith she enchanteth them; and making them believe they shall taste nothing but the most delicious pleasures, her soft and smooth cuttelements slip down glibly into their unwary hearts which are taken with her.

Ver. 4.] But the beginning of this love is not so sweet, as the conclusion is bitter: and therefore think of both together, and believe what I now tell thee, without making a trial; that after a short pleasure follows long pain, by impairing men's health, strength, estates, and credit; which they cannot reflect upon without trouble and vexation, and (if she do not quite destroy their reason) be filled with remorse of conscience, and anguish of spirit: for, like a sword that cuts on both sides, she wounds both soul and body.

Ver. 5.] In short, leads those that follow her to an unlively, shamefu. and miserable end: to have never so little to do with her, is to approach to certain and inevitable destruction; not only here, but in another world.
6 Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others, and thy years unto the cruel:

10 Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despaired reproof; and

13 Have not obeyed the voice of my teachers, nor inclined mine ear to that which instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

20 And why wilt thou, my son, be ravished formed me of the danger, and taught me how to escape it; but alas! I was so sottish as not to obey them; so contumacious, that I did not so much as consider what they said unto me.

Ver. 14.] But gave up myself to follow my lusts, which in a short time engaged me in almost all kind of wickedness: from which the reverence of no persons could restrain me: but openly, in the face of the most public and solemn assemblies of God's people, even before the magistrates and judges (Numb. xxv. 7, xxxv. 12), I boldly committed them. See Arg. [6].

Ver. 15.] Such are the fruitless means of a man that hath quite exhausted himself in those lewd courses; which show how much better it is to follow the advice and councels of the aged and wise, a wise wife of thine own enjoy the pleasures thou desirest, and be content with them alone; innocence, chastity, and pure pleasures; as much different from the other as the clear waters from a wholesome fountain are from those of a dirty lake or puddle.

Ver. 16.] Of whom thou mayest have a lawful issue, which thou needest not be ashamed to own; but openly produce and send them abroad, like streams from a spring, to serve the public good; nay, a numerous progeny may be derived from your happy society, and match into divers other honest families.

Ver. 17.] Children that acknowledge no other father, because they spring from one whom thou enjoyest (like beautiful creatures of like kind), Let it be, with her, as the sweetest companion: in whose embraces take such satisfaction, as to forget all other, and to be excessively transported with her as long as you live. See Arg. [7].

Ver. 18.] Happy shalt thou every way be with such a wife; whom I advise thee to take in thy youth, and avoiding those filthy cruel harlots (ver. 9), to solace them in thy own country: being taught by thy comforting thyself to her, never to admit any stranger to thy bed but to keep it solely unto thee.

Ver. 19.] Love her and cherish her, with a most tender affection; and let her always seem amiable in thy eyes: if thou wouldst recreate and disport thyself (as some are wont to do with young fawns, and other beautiful creatures of like kind), let it be, with her, as the sweetest companion: in whose embraces take such satisfaction, as to forget all other, and to be excessively transported with her as long as you live. See Arg. [7].

Ver. 20.] Consider, my son (ver. 1), what I say, and deny if thou canst, that it is an unaccountable folly to take an impure harlot (to whom thou oughtest to be as great a stranger, as to her religion) which thou mayest more fully, more pleasantly, securely,
CHAPTER VI.

with a strange woman, and embrace the bosom

of a stranger?  

21 For the ways of man are before the eyes

of the Lord, and he pondereth all his goings.

22 His own iniquities shall take the wicked

and constantly, as well as more innocently, enjoy

in a pious wife of thine own nation:

Ver. 21.] And, which is most considerate, enjoy

with the approbation and favour of the Lord: from

whom no man can hide his private actions, but he

plays false to himself, whereby he doth, wherever he

be; and will exactly proportion rewards and punish-

ments according as he behaves himself.

Ver. 22.] If he be a wicked fornicator or adulterer,

for instance, let him not think to escape, because he

is so cunning that nobody observes him, or so powerful

that none can call him to account: for his own

manifold iniquities shall arrest and apprehend him;

himself, and he shall be holden with the cords

due, of his sins.

23 He shall die without instruction; and in

the greatness of his folly he shall go astray.

and he shall need no other chains to bind and hold

him fast, to answer for them to God.

Ver. 23.] Whose sentence upon such a person is

this, that he shall inevitably perish (ver. 5), because

he refused to follow these instructions; and not only

misses of being happy, but like men that wander

from the right way, precipitate himself into

unexpected ruin (ver. 9—11), because he was such

an egregious fool, as to take no warning by all that

could be said to him; but still to commit innumera-

ble sins (ver. 13, 14), though he was told the many

inconveniences, nay misfortunes, they would bring

upon him.

CHAPTER VI.

1 My son, if thou be surety for thy friend,

if thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy

mouth, thou art taken with the words of thy

mouth, thou shalt perish.

CHAP. VI.

ARGUMENT.—For the securing the peace and hap-

piness of a married life (which the wise man had

commended in the foregoing chapter), he here adds

two cautions: one against selfishness, the other

against sloth, which make great discontent in a

family, by bringing it to poverty. He illustrates

both by elegant similitudes; especially the latter,

by the example of the ant: who borrows of none,

and yet is not in danger to starve; laying up in

store, by a notable industry, sufficient provision in

due season against a time of need. Which is the great

Lord Bacon [2] ingeniously applies (in the begin-

ning of his sixth book of the Advancement of

Learning) to the improvement of arts and sciences,

by every one's bringing his grain. And in this busi-

ness he defines the slothful to be; whose only care

it is to live upon the main stock; but not to improve

it by sowing the ground of sciences over again, and

reaping a new harrest. This is the sum of the first

eleven verses.

And upon this occasion he annexes the description of

a deceitful knave (ver. 12, &c.), who cares not by

what wicked arts he lives, when he is reduced to

poverty: whose character he gives from his mouth,

his eyes, feet, fingers, heart, and tongue. And

after a septenary of verses (ver. 16, &c.), which he

represents as most odious to God, he returns to his

former argument, to give caution against uncleanness,

especially adultery (ver. 20, 21, &c.), which,

as it is many times the effect of idleness, so he

shows is the way to bring one to poverty; nay, to

collapse one's life, or to bring inevitably upon him

some other mischief; not only infamy, but the

hated and revenge of that person who is wronged

by the adulterer; who hereby puts himself into a

worse condition than that of a thief. [6] They

that would see the terrible effects of this jealousy

fully and lively described, let them read St. Chrys-

ostom's work, ch. 23, where he observes, among

other things, that εἰ ἔστιν ἀδικίαν μῶν ἀνάλλολα καὶ ἰδιωτικά. &c. "this disease is wont to breed and

bring forth, not only an intolerable heaviness of

mind, but an insupportable rage;" and that such

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when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.
4 Give not sleep to thine eyes, nor slumber to thine eyelids.
5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.
6 If Go to the ant, thou sluggard: consider her ways and be wise:
7 Which having no guide, overseer, or ruler,
8 Providest her meat in the summer, and gatherest her food in the harvest.

observation; distinguishing, in this manner, between the poverty that comes as a traveller, and the want that comes as an armed man: that the "shipwreck of fortune falls upon prodigals, or such as are careless of their estates, by insensible degrees of the first: with soft silent pages, like a traveller, and is hardly perceived: but soon after necessitie invades him, like an armed man; that is, presses upon him so closely, that he must needs waive his leisure, or else there is no resistance to be made." And thereupon he gives this prudent advice, to "prevent the traveller, and to be well provided against the armed man."

But it is sufficient to have noted this here (out of his eighth book of the Advancement of Learning, ch. 2, parab. 5), which they that please may make use of upon occasion. In my paraphrase I have waived this exact curiosity; because I observe the wise man generally repeats the same thing, in other words, without any such distinction.

[c] As for the phrase I spoke of, it is, ver. 31, where it is said a thief shall restore sevenfold (as we translate the word), when the law of Moses enjoins no such requisition, but much less (xxx. 4, 5); and there is no reason to think the law was altered in aftertimes. Therefore I have followed another use of the word schivetajim, which signifies not any determinate number, but only such as is perfect and complete in its kind; as may be seen Gen. iv. 13, 51; Ps. xii. 7; Isa. xxx. 26.

Ver. 1.] And now, my son (see ch. ii. 1, iii. 1, 17), that no difference may arise between thy wife and thee; be advised by me not to pass thy word rashly for the money which thy neighbour or friend borroweth of another: much less stand bound for a stranger, whose honesty or ability is unknown to thee.

Ver. 2.] By the poverty that cometh upon thee, and before thou art aware leaves thee as naked as if thou wast stripped by a highwayman; not, extreme want seizes on thee unavoidably, like an armed man which thou canst find no means to resist. See Arg. [7].

Ver. 3.] By which means thou mayest be tempted to become the worst of men, a perfect shark, void of all faith and honesty: whose mouth never speaks a word of truth: but makes it his business, by lies, or flatteries, or slanders, or perjuries, to maintain himself in his idle courses.

Ver. 13.] His very eyes are instruments of deceit or mischief; for he makes signs with them to his companions, when they are to play their pranks: or if that be too broad, he secretly tends upon their toes, or signifies his mind by the motion of his fingers; for every part of him is employed to make his wicked meaning understood.

Ver. 14.] How should it be otherwise, when his heart is a shop, furnished with nothing but all manner of perverse inclinations? which are perpetually at work to contrive some mischief or other: and (if they can do nothing else) by casting suspicion into men's minds, one of another, to stir up hatred, dissen-
CHAPTER VI.

mischief continually; he soweth discord.
15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.
16 ¶ These six things doth the Lord hate: yea, seven are an abomination unto him:
17 A proud look, a lying tongue, and hands that shed innocent blood,
18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,
19 A false witness that speaketh lies, and he that soweth discord among brethren.
20 ¶ My son, keep thy father's commandment, and forsake not the law of thy mother:
21 Bind them continually upon thine heart, and tie them about thy neck.
22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awaketh, it shall talk with thee.

sion, strife, brawlings, law-suits, and all manner of discord; which is the destruction of families and kingdoms.

Ver. 15.] And shall prove his own utter ruin: which, for this very cause, shall, sooner than he thinks of, in a terrible manner, come upon him; when he functions he hath carried his matters so cunningly, that nobody discerns his villany, he shall on a sudden be looked upon as the worst of mankind, and, like a vessel broken into little bits, be incurably undone.

Ver. 16.] For, among offences of this kind, nothing is more odious to the Lord (who is the dispenser of recompenses and punishments,) than nothing more opposite to the divine nature, and which he more severely punishes, than these six or seven things; which are commonly found in loose companions, such as I have now described:

Ver. 17.] First, pride and haughtiness of spirit; which, swelling a man with a vain opinion of himself, makes him condemn all others, and overlook them as below his notice. Secondly, falsehood or treachery; which stick not at any lies, or flatteries, or calumnies. And thirdly, a violent, cruel disposition; which makes a man rather imbrue his hands in the blood even of an innocent person, than not have him removed, who stands in the way of his designs.

Ver. 18.] To run to the fountain of all these, and of those that follow; a mind that thinks nothing but how, by fraud or force (though never so injurious to others), to satisfy some desire of pleasure, covetousness, or revenge; which produces three other abominable vices. First, forwardness to execute such mischievous intentions and desires cheerfully, without any check or delay:

Ver. 19.] Secondly, an atheistical impudence, which makes a man in open court (when he is upon his oath) testify any falsehood against his neighbour; and lastly, such malicious envy as loves to make the dearest friends fall out; and takes pleasure to see those at variance, who ought to be most closely united in brotherly affection.

Ver. 20.] And here, my son, I must remember thee of what I said in the beginning (ch. i. 8) about a reverend regard unto thy parents; especially when they warn thee against such wickednesses as these: do not make light of their admonitions; but observe the precepts of thy father, and let thy mother's command be a law to thee (see ch. i. 8).

Ver. 21.] Fix them in thy mind, and link thy affections so fast to them, that they may not only be continually before thine eyes; but seem the greatest ornament to all thy words and actions, when they are ordered by their directions.

Ver. 22.] Thou wilt find the benefit of giving early entertainment to such good counsel from thy parents, in every passage of thy whole life: for when thou goest about any business, it will guide thee to do it honestly and successfully; when thou liest down to sleep, it will make thee rest secure of the guardianship of the divine providence over thee; and when thou awaketh in the morning, suggest to thy thoughts how thou oughtest to behave thyself at home and abroad.

Ver. 23.] In the darkest times, and the most dubious cases, it will both direct and comfort thee; for every particular commandment of God (which they teach thee) is like a candle; and the whole law is like the light of the sun; to show thee thy way, and to exhilarate thy spirits, while thou walkest in it: may, the severest reproofs, which correct thy errors, and reduce thee to obedience, are the way to the greatest happiness.

Ver. 24.] As those instructions and reproofs, for instance, ought to be accounted, which preserve thee from being deluded by the flattering speeches and endearments of a lewd woman; from whom thou oughtest perfectly to estrange thyself, as from a sink of all wickedness.

Ver. 25.] Let me advise thee again (though I have done it oft. ii. 16, v. 3, 4, &c.), not to gaze upon her beauty, or upon her fine attire; but suppress the very first desire, which a glance of her may have kindled in thy heart; do not consent to pursue it in the least; much less suffer thyself to be caught in the nets of her wanton eyes, and thereby drawn into her dangerous embraces. See Arg. [e].

Ver. 26.] For such is the cunning of a harlot, that having got a silly youth into her toils, she will hardly let him go, till she have reduced him to the extremest beggary; and if she be another man's wife, a train is laid for that which is more precious by far than all the treasures he hath spent, viz. his dearest life; which he foolishly loses for the short pleasure of a sinful lust.

Ver. 27.] He may think, perhaps, to enjoy his pleasure so privately, that none shall know it; but that is as unlikely, as that a man should take fire secretly into his bosom, and so conceal it that it shall not break out and burn his clothes.

Ver. 28.] Who ever heard that fire will do no hurt, because it is closely lodged? or that anybody ever walked barefoot upon red-hot coals, and his feet escaped from being burnt?
31 But if he be found, he shall restore sevenfold; he shall give all the substance of his house. 32 But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. 33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

Ver. 29.] Even so it is sittish folly to imagine that a man shall suffer nothing, who lies with his neighbour's wife: let him be who he will that com- mits that crime, he shall not escape unpunished.

Ver. 30.] For he is not a common thief, who only steals a man's goods, and that perhaps out of extreme necessity, merely to satisfy his hungry appetite, which he knows not otherwise how to fill: such a one we are apt to pity, and do not expose him to shame, by whipping him, and laying stripes upon his back.

Ver. 31.] But when he is found out, he shall only make as complete a restitution (Ps. lxxxix. 12) as the law requires (Exod. xxii. 1, &c.), though that perhaps may be no less than all that he is worth. See Arg. [2].

Ver. 32.] But the adulterer robs a man of his wife without any such necessity, there being other and honest ways to satisfy his desires; and therefore hath no excuse, but must be looked upon as a stupid fool, void of common understanding; and when he is found out, be punished, not merely in his estate, but with the loss of his life (Lev. xx. 10).

Chapter VII.

1 My son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

Mon here sets before him, to divest him from such wicked courses. Particularly the character of these level women is to be studied; who are then most abominable, when they put on the mask of piety and devotion. As this strumpet doth (ver. 11), in her speech which she makes to the young man; where there are two things in my paraphrase, of which I owe some account to the reader.

[7] The one is in the beginning of it (ver. 11). Where I have taken schelamin, peace-offerings, of which there were three sorts (Lev. vii. 11, 12, 15), for the last of them, offerings of thanksgiving for blessings already obtained; not of prayer for the impetration of blessings from God (as Grotius and others understand the word) not yet received: my reason is, because she was so solicitous to have company at her feast upon this sacrifice that very day. Everybody knows that such sacrifices were to be of the best, either of bullocks, or sheep, or goats (Lev. iii. 1, 6, 19), and that the greatest part of them fell to the share of the person who offered them, that he might feast with God: that is, all except the fat upon the breast and rump of the sheep, and the breast and right shoulder; which was sufficient to make a liberal entertainment for his friends. But this is not so commonly observed, that though they might keep this flesh two days, before it was all spent, because there was such plenty of it, yet that is to be understood only of the first two sorts of peace-offerings; of thank-offerings; not of the eucharistical, or thank-offerings: which, as Philo observes, were to be eaten the very same day they were offered; "that they who had readily received favours from God, might as readily, and without delay, communicate to others. Which is the account Abarbanel also gives of this matter: and it is observable, that all sorts of bread were to be joined
CHAPTER VII.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

5 That they may keep thee from the strange woman, from the stranger which flattereth her words.

6 ¶ For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding:

8 Passing through the street near her corner; and he went the way to her house,

with this sacrifice, that every thing might be ready for the feast.

[6] The other thing is at the latter end of her speech (ver. 20), where by the word because I understand the full moon, as the Vulgar Latin doth. With which translation interpreters and fault, because it looks like a contradiction, they say, to call that doth belong in this verse to which signifies the moon to be covered; and therefore they translate it rather the new moon, as we do in the margin of our bibles. But they that can consult Lud. De Dieu upon Ps. Ixxxi. 3, will find good reason to take it quite otherwise; for the full moon, which giving light then till the night, made it a fit time for a journey, either in winter (as by the darkness of the night, ver. 9, I suppose it might now be) when the days are short; or in summer when the heat made them unfit for travel.

The proverbial sayings in this chapter, some make three, others four; all contained in two verses, 22, 23. With which I shall not trouble the reader; because I have made them plain enough in the paraphrase; and intend not to fill this book with like sayings out of other authors.

[6] I should only add, that rabbin in the last verse but one, signifying great men as well as nayni, I have expressed both: and Solomon himself, as well as Samson, became an example of the mighty men there mentioned, who were undone by lewd women.

Ver. 1. There is greatness, my son (Prov. ii. 1), to repeat the caution I have often given thee, against this and other vices: and to beseech thee to observe my instructions, and to lay up my commandments in such fruitful remembrance, that they may not fail to produce the fruit of obedience.

Ver. 2. For if thou wilt be ruled by them, assure thyself (as I have said before, iv. 4), thou shalt enjoy long happiness: therefore observe them carefully with a tender affection to them; and, looking upon them as thy safest guide and director, consent as soon to wound the apple of thine eye, as in the least to violate any of my laws.

Ver. 3. Do not merely read what I write, imagining thou canst have continual recourse to them here in this book; but be well acquainted with them, as to have them (as we speak) at thy fingers' ends; or rather, let them be transcribed from hence into thy very heart.

Ver. 4. There embrace them with ardent love; and set such a high esteem on wisdom, that thou mayest invite it more and more unto thee; till it be as familiar with thee as an only sister, born at the same time with thee; and thou understand and delight in all her precepts, as so near akin to thee that thou find them to be the very reason and sense of thy own mind.

Ver. 5. Which will be a powerful preservative to

9 In the twilight, in the evening, in the black and dark night:

10 And, behold, there met him a woman with the attire of an harlot, and subtill of heart.

11 (She is loud and stubborn; her feet abide not in her house:

12 Now is she without, now in the streets, and lieth in wait at every corner,)  

13 So she caught him, and kissed him, and with an impudent face said unto him,

14 I have peace offerings with me; this day have I paid my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee, from the snares of the naughty woman: who, though her company be so pernicious, that God would have thee perfectly estranged from her, as if she were not of the commonwealth of Israel, yet hath powerful charms about her, to flatter those into her embraces who are not heartily in love with wisdom.

Ver. 6.] Of which a memorable instance comes now into my memory: saith the LORD, thou shalt be like one day from my chamber, through the lattices of the window of my palace.

Ver. 7.] I observed among the undisciplined and unexperienced striplings of the city, one that was as childish and void of consideration as he was youthful and eager in his desires:

Ver. 8.] Who, as if he had a mind to be undone, passed idly through the street, till he came to a corner, where naughty women used to haunt; walking in as stately a manner as he could devise, directly towards one of their houses.

Ver. 9.] It was in the twilight, while he might see his way, and yet hope to be concealed: in the close of the day; which was followed by a night as dark as pitch, and fit for such works of darkness.

Ver. 10.] There, on a sudden, I was surprised with the sight of a woman starting forth: who did not stay till he came up to her, but went to meet him in a gaudy lascivious dress, apt to allure a weak young man: who thought presently she was in love with him; when her heart, as full of subtility as his was of folly, is reserved only to herself.

Ver. 11.] This is her character: she is full of talk, and of bold unseemly courtship; unruly, and not to be controlled or broke of her will; idle also, and always gadding abroad, as if she had no business (but with her foolish lovers) at home.

Ver. 12.] Strongly does she stand before her door; and, if that will not do, she goes farther into the streets and places of greatest concourse; and more especially, waits at every corner (where she may look into two streets at once) to ensnare such as are apt, like silly birds, to be taken by her.

Ver. 13.] At one of those corners (as I said) she met this young fool; and, contrary to all the rules of modesty, caught him hard about the neck and kissed him: and after these amorous caresses put on still a bolder face, and, without any blushing, made this following speech to him:

Ver. 14.] I am a happy woman, in many blessings that God hath bestowed upon me, for which I have given him solemn thanks this very day: and, as religion and custom bid me, I have provided as good a feast as those sacrifices would afford, which I formerly vowed, and now have paid; having no want of any thing, but of some good company at home to rejoice with me. See Arg. [a].

Ver. 15.] Which made me go abroad to try if I could meet with thee (who art the very person whom I came to seek), that I might invite and earnestly beseech thee to be so kind as to bear me company:
16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come, let us take our fill of love until the morning; let us solace ourselves with loves.
19 For the good man is not at home; he is gone a long journey:
20 He hath taken a bag of money with him, and will come home at the day appointed.
21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

and, to my great joy, this is added to all my other happiness, that I have found thee speedily and most ophatic:

Ver. 16.] There shall no other pleasures be wanting when our feast is done; but from the table we will remove to my bed; which I have richly adorned with every thing that may please the eye; and made it soft also as heart can wish.

Ver. 17.] Where thou shalt be entertained likewise with the sweetest perfumes, that ours, or the neighboring chambers might not make myriah, aloes, and cinnamon; wherewith I have sprinkled my bed, to render it more grateful to thy senses.

Ver. 18.] Why do we waste our time then here in the street! I come along with me, and let us go thither; and there satisfy our desires to the full with love: we will solace ourselves with the sweetest pleasures; which shall not end till the morning-light.

Ver. 19.] For there is no fear we shall be interrupted or disturbed; the man (whom they call my husband) being from home, and not likely to return in haste; for he is gone to a place a great way off.

Ver. 20.] Where he hath much business to desploit; which will detain him so long that I am sure it will be full moon (and now the new dotli scarce yet appear, ver. 9) before he can be at home again.

See Arg. [V.]

Ver. 21.] In the representation of these, and many other like specious pretences (of great affection to him, of all sorts of pleasure, of secrecy, and safety in their enjoyments), she showed herself such a mistress of her art, that she bow'd the heart of the young man to become her disciple: and, having wrought upon his inclinations, she pursued her advantage with so much cunning, that she rather compelled than attracted him by her charming voice, and her soft altering language.

Ver. 22.] For he made not the least objection, but away he went immediately, and followed her like a great calf (as we speak in our language), or a stupid ox; that fancies he is led to the pasture, when he is going to be killed; or like a fool, who takes it for an ornament, when the stocks are brought for his correction, to be clapped upon his legs.

Ver. 23.] He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

24 ¶ Hearken unto me now, therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, many strong men have been slain by her.

27 Her house is the way to hell, going down to the chambers of death.

CHAPTER VIII.

1 Doth not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

proceeds in his design, by appealing to all that read those things, whether they be not sufficiently cautioned against those courses which ruin them; and abundant care be not taken to make them really wise and happy. For he knew none could answer those questions negatively, which he asks
CHAPTER VIII.

4 Unto you, O men, I call; and my voice is to the sons of man.

upon it: but take wisdom here, as it signifies in other places of this book, and hath been hitherto described. Whom Solomon now celebrates for her most venerable antiquity (as Aristotle ob- serves to Ptolemy, in Eusebius’s Prepar. Evangel. lib. xiii. p. 607), and introduces, like a most beau- tiful person, no less than a queen; or rather some divine being (infinitely to be preferred before that base strumpet spoken of in the foregoing chapter). Who having finished her own praises, which, the truth is, better agree to that heavenly doctrine after- ward delivered by our Lord Jesus Christ (who was the wisdom of the Father, both as the eternal APOCO subsisting with him before all worlds; and, as he was anointed by the Holy Ghost to declare to us all the counsel of God), concludes with an ear- nest invitation unto all to become acquainted with her instructions, if they meant to be happy, and would avoid the greatest miseries (ver. 32, 33, &c.).

There are so many notable lessons to be learnt out of this chapter, that it would make this preface too long; if I should mention them all. I shall there- fore name only one doctrinal point: that if this chapter be at all to be understood of the divinity of the Son of God (which the Arians believed), then both his eternity is most plainly here asserted, and also his divinity, which appears (I ver. 22, 30). And these two practicals: first, that it is a vain pretence we make to wisdom, if the fear of God and true virtue be wanting (ver. 13, 20); and, secondly, the whole chapter supposes what the last verse more particularly expresses, that every man’s death and destruction are from himself; who wrongs his own soul; and that against the de- sire and earnest frequent importunities of the wis- dom of God: unto which he will not hearken; but perversely rejects the reasonable reproofs and the wholesome advices, which, on many occasions, he meets withal, to prevent his ruin.

They that follow the Vulgar Latin fancy they find a proverb, trans sms sed guever, ver. 14. By which that we translate a froward mouth, they translate a mouth with two tongues: but I have followed the Hebrew, which speaks of a worse sort of perverseness than that phrase alone signifies.

Ver. 1.] Can you then hereafter pretend ignorance, and say you never had any caution given you against these snares? Or rather, have I not the greatest rea- son to chide you for your stupidity in hearkening unto those secret allusions to the deeds of darkness, when their shamefulness is so apparent! and you have had so many open and loud admonitions given you to be wiser: and such serious and earnest en- deavours have been used, by repeated instructions and reproofs, to reclaim you from your folly!

Ver. 2.] There is no public erit better heard and understood by all, when from a high place he makes proclamation to the people, than the rules of wisdom and virtue are: which do not lie concealed, nor can be altered at our pleasure: but present themselves continually to man’s thoughts whithersoever they go, being as plain as the highway, and remaining unmove- able and fixed notwithstanding all the attempts have been made to subvert them.

Ver. 3.] Let their business be what it will, whether in the courts of judgment, or among those that traffic in the city, or in their own private habitation, still they know what their duty is: which their own con- science, as well as God’s ministers, rings so con-
5 O ye simple, understand wisdom: and ye fools, be ye of an understanding heart. 
6 Hear; for I will speak of excellent things; and the opening of my lips shall be right things.
7 For my mouth shall speak truth; and wickedness is an abomination to my lips.
8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.
9 They are all plain to him that understandeth, and right to them that find knowledge.
10 Receive my instruction, and not silver; and knowledge rather than choice gold.
11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

...continually in their cars, that they cannot avoid such informations.

Ver. 4.] Which they hear as plainly and distinctly as if wisdom itself should call to them from above, saying, Hearken, O men, of whatsoever rank and condition you be; whether high or low, rich or poor; for my instructions are common to you all.

Ver. 5.] Your fault is, that you are inconsiderate, and easily cheated (vii. 21, 22); or, which is worse, stupidly bent to follow your sensual appetite; as if you had no better inclinations: but if you will attend, I will make you more circumspect and wary; and dispose you to be led by prudent counsels.

Ver. 6.] Do not turn away your cars, but listen to my words; for I will teach you things most worthy of your notice and choice; which will conduct you safely in all the passages of your life; and lay before you such a plain, direct, and easy path, that if you walk in it you shall not miss of being happy.

Ver. 7.] For I will utter nothing rashly, or contrary to the truth; all falsehood, deceit, and whatsoever may do hurt, being so detestable to me, and so far from my thoughts, that the correction of such wickedness is the aim of my discourse.

Ver. 8.] Every word of which is exactly conformable to the rule of righteousness; there is nothing I enjoin but what is wholesome to the hearer and perplex you, or to abridge of your just liberty, much less to misguide and pervert you in the pursuit of what is good for you.

Ver. 9.] But whatsoever they may seem to inconsiderate and prejudiced minds, they will all manifestly appear equal and just unto him that uses his reason; and approve themselves, as I said, exactly conformable to the strictest rules of righteousness, unto well-disposed minds, who will be at the pains to know the difference between right and wrong, or between that which is good and that which is evil for them.

Ver. 10.] They will not think me unreasonable, when I command the very rebukes which I give them (though administrated by some sharp affliction, iii. 14), and set such a high price upon them, as to advise every one to accept them rather than silver; and to value the knowledge of God, and of themselves; and of all things else (which these corrections teach them), above the choicest gold.

Ver. 11.] For true wisdom is such an inestimable jewel, that the most precious pearls are trash to it; nor can our boundless fancies present any thing to our wishes, that is worthy to come in competition with it.

Ver. 12.] For what is there comparable to a prudent mind, which is not crafty to deceive, but so cautious as not to be deceived? And this I may boast is solely in my power to endow men withal; who ever give the safest, nay, infallible advices, and are disposed to discreet resolutions in the most difficult cases, than the subtlest head in the world, that consults not with me, can invent for his clients.

Ver. 13.] And my rules are as short as they are sure: for I teach men, in the first place, religiously to worship and stand in awe of the divine majesty; which is but a vain pretence; I further instruct them, that if they do not make them abominate all manner of evil, though but in design; more particularly, I hate that vain opinion men have of their own abilities to compass their designs, which makes them forget God, and despise the wholesome advice of honest men: as I likewise do the use of all unlawful means, though the end be good; especially lying, calumny, detraction, breach of faith, which every one must renounce who will have my friendship.

Ver. 14.] Who are the ablest counsellor in all deliberations; and give men the most certain, solid, and never-failing advice, for the effecting their desires, or being contented with disappointments: for I comprehend whatsoever is fit to be done or omitted in all undertakings: hence God, also with courage to persist in good resolutions, which are neither rashly taken, nor wrongfully pursued.

Ver. 15.] Kings themselves sit not fast on their thrones, though placed there by God himself, unless they be ruled by me: the wisest senators cannot support themselves and them, but by persuading them to enact and execute merciful laws for the government of their people.

Ver. 16.] In vain do their great captains, or other ministers, endeavour to defend them, but under the conduct and protection of my virtuous discipline: nobles and all the judges of the land lose their authority, if they do not faithfully observe the rules that I prescribe them.

Ver. 17.] Which are no less amiable than they are easily known: there needing no more to come acquainted with me, but only to love me: for they that love me are beloved of me; and as they will not fail to seek what they love, so they shall certainly find what they studiously seek.

Ver. 18.] And together with me, they shall find such riches and honour, as shall add to the greatness, and splendour, and stability, of their kingdoms and dignities; for not merely riches and honour are in my donation, but durable possessions; which will last the longer, because they are not gotten either by
20 I lead in the way of righteousness, in the midst of the paths of judgment:
21 That I may cause those that love me to inherit substance; and I will fill their treasures.
22 The Lord possessed me in the beginning of his way, before his works of old.
23 I was set up from everlasting, from the beginning, or ever the earth was.
24 When there were no depths, I was brought forth; when there were no fountains abounding with water.
25 Before the mountains were settled, before the hills was I brought forth:
26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.
27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

oppression, or by nigardice; for I teach men both to do justly, and to love mercy also (Dan. iv. 34).
Ver. 19.] Whereby I bring them in greater treasures than gold, that never so many, never so refined: a revenue of higher value than the purest and choicest silver in the world.
Ver. 20.] For I set their minds and hearts aright, and enrich them with excellent thoughts; which teach them how to use those earthly goods, and govern themselves with such exactness in all their private transactions or public administrations, as never to swerve from the steady rules of justice and equity.
Ver. 21.] In order to their happy settlement in a state of eternal peace and substantial satisfaction, which I confer on all those that sincerely love and adhere unto me; whose souls I will fill as full with abundance of inestimable riches, as their treasures are with silver and gold, and all other stores.
Ver. 22.] For the Lord himself hath no greater riches than me, who lead men to a participation of him, and communion with him (iii. 19, 20), with whom I was ever present (as well as always most dear unto him), not only when he began to create this world, but before he had made any of his works; when, as there was nothing but himself.
Ver. 23.] My sovereignty and dominion is from everlasting; and hath no superior to it: all antiquity comes infinitely short of mine; who was before the earth itself, the common mother of all mankind (Gen. i. 1).
Ver. 24.] When, as yet, there were no depths (Gen. i. 2), I was conceived in the mind of God long before the sources and springs: whose excellent waters, which are of greater value than any other, owe their rise unto me, the inexhausted fountain of all things.
Ver. 25.] Who had a being before the mountains, from whence those waters run, were settled; or there was so much as a hillock to be seen in the earth.
Ver. 26.] For as yet the Lord had not made the earth itself (as I said before, ver. 23), much less adorned it, and put it into this form of lofty mountains and spacious plains: no, there was not so much as the first atom of this globe wherein you tread.
Ver. 27.] But why do I speak of the earth alone? I was present when he disposed the heavens into this wonderful order, wherein we beheld them, as well as when he moved upon that confused abyss which they enclosed, and fashioned the earth into a regular shape.

28 When he established the clouds above: when he strengthened the fountains of the deep:
29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:
30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;
31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.
32 Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.
33 Hear instruction, and be wise, and refuse it not.
34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

Ver. 28.] When he made the watery clouds also, with admirable wisdom, so firm in the air, that they shall not fall down altogether, but by drops upon the earth: and provided strong cisterns for the waters, which he set up there; from whence they rush out forcibly, and yet wear not away the passages he hath opened for them.
Ver. 29.] When he prescribed also to the sea its limits, that the waters thereof (though they swell and toss up and down) shall not pass over the shores wherein he hath confounded them: and when he settled the earth so steadfastly, like a building upon sure foundations, that it remains unmovable in the place he appointed for it:
Ver. 30.] Then was I with him, nay, very near unto him; contriving all these things: nor had he any higher pleasure than me, who, day by day, during the creation of the world, produced some lovely work or other: in which he rejoiced, to see how good and agreeable they were (Gen. i. 4, 10, 12, 18, 21, 25, 31).
Ver. 31.] More particularly, I displayed my skill in the vast variety of creatures, wherewith I have beautified this earth wherein you dwell; which afford a most delightful spectacle unto me, and unto all wise observers: who may see, that, above all the rest, my principal thoughts were fixed upon the children of men (Gen. i. 26), in whom I delighted exceedingly (as the Lord doth in me, ver. 30); beholding them made in the image of God, and, after his likeness, capable to converse with me.
Ver. 32.] Who may therefore justly expect (all these things considered) that you should cheerfully embrace my repeated counsels; and, as dutiful children, take the greatest pleasure in being obedient to them: for blessed, you cannot but see, blessed, beyond all expression, are they who observe (as all other creatures do) the laws that I have prescribed them.
Ver. 33.] Hearken, I beseech you, and yield to the voice of your own reason, and of God's holy word and spirit; which checks the irregular motions which you find at any time in you; and be so wise and considerate as not to slight and reject it.
Ver. 34.] But rather invite such instructions, by giving them thankful entertainment, and going thither where you may meet with them: for happy, more happy than can be expressed, is that man, who not only hearkens obediently when he is told his duty, but makes it his business to be rightly informed;
PROVERBS.

35 For whoso findeth me findeth life, and shall obtain favour of the Lord.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

CHAPTER IX.

1 Wisdom hath builded her house, she hath hewn out her seven pillars:

CHAP. IX.

Argument.—In this chapter the wise man seems to me to illustrate more fully what he had delivered in the conclusion of the foregoing (ver. 32, 34, 35), concerning the satisfaction and happiness they might expect to feel, who would attend to the precepts, and submit themselves to the government, of that heavenly wisdom; which he had described to be acquainted with the secrets of the Almighty, and which he here again represents as a glorious queen, the daughter of heaven, adorned with all perfection (and the therefore uses a word of the general number, vol. 1, whereby to express her ex- cellences), living in a stately palace; unto which she invites all misguided souls, and promises them, if they will forsake their follies, the most delicious entertainment.

[6] Which is set forth under the notion of a feast, whereby the holy writers are wont to express (as the aptest resemblance of it that can be found) the high satisfaction, joy, and pleasure, which the principles of wisdom and virtue fill our hearts withal; when we have a true relish of them that we embrace them and digest them, and are enlivened by them to a pious life.

This is the substance of the parable; every part of which is not to be minutely scanned; nor shall I go about to say what is particularly meant by the seven pillars of wisdom’s house (though taking her house for the world, the seven pillars may well be thought the seven planets), what by her meat, what by her drink, &c. but look upon them only as a description of the ability of wisdom to impart complete satisfaction unto those that entertain her precepts. Which were principally taught in the schools of the prophets; whose business it was to instuct the people (as the scribes did afterward in the law of God; and being dispersed in several places of the country, I have conjectured their schools might be the house here spoken of, where wisdom had her habitation. I cannot say certainly how many of them there were, much less that there were just seven principal schools, which might be looked upon as the main supporters of religion and virtue: but there were more than one it is evident from the sacred history; where, in one city (1 Sam. ix. 13, 14), we find Samuel seated (in whose times these schools began to flourish); who, no doubt, how many of them there were, much less that there were just seven principal schools, which might be looked upon as the main supporters of religion and virtue: but there were more than one it is evident from the sacred history; where, in one city (1 Sam. ix. 13, 14), we find Samuel seated (in whose times these schools began to flourish); who, no doubt, afterward, we find, at Ramah (S ix. 20): and in another place called the hill of God, where the Philistines had a garrison, we meet with another company of prophets (1 Sam. x. 5, 10). And in.

2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

aftertimes there were sons of the prophets both at Bethel (where they seem to have been more an ciently, ver. 3,) and at Jericho (2 Kings ii. 3, 5), and at Gilgal (iv. 35).

These schools also were seated in high places, it appears from i Sam. iv. 6, 7, 10, 14, 2 Kings i. 9 (and may be meant in Jer. lii. 33, 34, 35). which agrees exactly with what is said here of wisdom’s crying upon the highest places of the city (ver. 3), to call all those who had an appetite to come and partake of her instructions. Which there was some hope all those might do, who were merely inconsistent and deluded (ver. 4), though scorners (as those called the prophets madmen) are so incapable of correction, that nothing will move them to become better: and therefore she passes them by, and leaves them to their beastly folly; which inclines them rather to listen to the enticements of such filthy strumpets as he had described, ch. vii.

Against whom there cannot be too much caution, the strumpet’s house being, as St. Chrysostom (Hom. ii. upon Matt.), calls it, the very shop of the devil; and therefore the wise man again gives her character in this chapter (ver. 13, 14, &c.), and represents the danger of being drawn in by her; that, if it was possible, he might make men sensible there is nothing more inconsistent with wisdom, than to give up themselves to those impure lusts, which have been the ruin of all those that have been led by them.

That is one of the profitable lessons to be learnt from this chapter, in which the wise man concludes his preface to the book of Proverbs. And therefore again repeats once more (ver. 10), that first principle upon which all religion is built; wherewith he began this preface (i. 7), “the fear of the Lord is the beginning of wisdom.” Which they that want will be apt to make a laughter of all good instructions; and it is well if they be not angry at those who are so kind as to reprove them. If they be, it is best to let them alone, and not cast pearls before swine; as our Saviour teaches (v. 24), agreeable to the doctrine of the wise man, ver. 7—9, of this chapter.

Where the Lord Bacon (lib. viii. Advanc. of Learning, cap. 2, parah. 9) is very curious, and distinguishes between a scorrer and a wicked man (mentioned ver. 7), and between shame or reproach, and a blot: and consequently, between reproof given to the one and the other; “For a scorrer (saith he) only makes us lose our labour; but the other repays us with a stain and dishonour. When a man instructs a scorrer, his time indeed which he thus employs is thrown away, and others derive
CHAPTER IX.

3. She hath sent forth her maidens: she crieth upon the highest places of the city.

4. Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him,

5. Come, eat of my bread, and drink of the wine which I have mingled.

6. Forsake the foolish, and live; and go in the way of understanding.

his pains, as a labour ill-placed: and the scorner himself also despiseth the knowledge which he is taught. Thus a man is put to shame. But the matter is transacted with greater danger in the rep-rehension of the other, because a wicked nature not only gives no ear to advice, but turns head against his reprehender, now made odious to him: whom be either wounds presently with contumelies, before his face, or traduceth after to others behind his back.

But doubt we not been thus nice in my paraphrase, because it is the manner. I observe, of the wise man to repeat the same thing in the same verse, in other words, throughout all this book: and a scorner signifies the worst of men.

(J) In the ninth verse also the same great person, following the Vulgar, and reading the words thus, "give occasion to a wise man"; and his wisdom will be increased," makes this witty observation (in the same ch. parab. 32), that "an occasion when it is offered, shows the difference between wisdom that is ripened into habit, and that which swims only in the brain and conceit, or is boasted in speech, but hath not taken deep root. For the former upon occasion, while it is expected, it may be exercised, the latter instantly quickened, addresses itself to the business, and is so enlarged and dilated, that it seems greater than itself: but the other, which, before occasion, was brisk and busy, now occasion is given, becomes amazed and confused: so that even he who presumed himself possessed of it, begins to be in doubt whether his preconceptions of such wisdom were not mere dreams and empty speculations."

But there being no such word as occasion in the original, and the word give seeming to me rather to refer to what the wise man is speaking of, viz. reproof or instruction, I have waived this observation; which will do well alone, but not be connected with the context, when you take it to represent. And here note this as a mark of a hopeful person, that is likely to become wise, if he be not galled with reproof, at which fools are wont to kick. This is a truth to be considered most seriously, by which every man may take a measure of himself, whether he be likely to come to good or not: if he cannot endure to be told of his faults, it is a shield! sign he is in the way to be undone; and hath not as yet so much as approached to the gates of wisdom.

Which admonishes us here of another great fault of mankind, (2) who are most eager after that which is prohibited to them. An observation which is as true of their fondness and readiness to embrace heretical doctrines (to which the fathers apply ver. 17), if they be preached in a corner, and made a great secret; as of their appetite after those pleasures, from which they are restrained, and cannot have with public approbation.

Ver. 1.] Do not imagine that I commend unto you some manner piece of knowledge or skill, but the most absolute and accomplished wisdom: whose worth and dignity are inexpresse: for, as this great

7. He that reproueth a scorner getheth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

8. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

10. The fear of the Lord is the beginning of world, I told you (viii. 26, 37, &c.), was built by wisdom in most excellent order and perfect beauty, so from every part of it we may learn what regard we ought to have to her holy precepts; which are taught everywhere, but especially in the schools of the prophets. See Arg. [a] [d] [p].

Ver. 2.] There, above all other places, a most plentiful provision is made for all hungry and thirsty souls (that are desirous to know what is good for themselves), who shall find no less life, and vigour, and strength, and inspiration in the contemplation of her sacred instructions, than the body doth when it partakes of a liberal and most delicious feast.

Ver. 3.] For nothing is wanting there, but only guests to accept of her entertainment; unto which her attendants and ministers (persons of uncorrupted purity and sincerity) are sent to invite you, with a loud voice and earnest entreaties, which cannot but be heard by whole cities and countries, unto whom the dwelling-places of wisdom and the food of souls lie openly exposed. See Arg. [d].

Ver. 4.] There is no man so silly but he may be welcome to it; or rather all such persons are desired to bethink themselves, how inconsiderately they have been seduced; and may be exercised, the foolish desires so long as to take advice of her. Let a man be never so much besotted with vice and wickedness, she doth not reject him, nor despair of him; if he will but hearken when she makes this gracious motion to the whole knot of them;

Ver. 5.] Draw near, consider, and lay to heart, the wholesome instructions which I propound to you; credit me so far as to rely upon the promise which I make you of the highest comfort, pleasure, and satisfaction, in embracing and obeying my precepts.

Ver. 6.] Do but make a trial, by forsaking all ill company, and those childish desires and senseless courses of which you cannot give an account to yourselves; and immediately, you shall have a taste of happiness, which will invite you to perfect it, by following hereafter the deliberate dictates of sober reason, and the grave counsels of prudent persons, who have discerning minds, and practise themselves what they commend to others.

Ver. 7.] As for those that deride religion, and scoff at all good admonitions, it is in vain to meddle with them; for reproofs are fittest for such persons: and he who performs that charitable office, not only loses his labour, but is like to be requited with reproaches; whosoever he be that rebukes one of those impious wretches, hath commonly all the dirt thrown upon him that his malice can rake together. See Arg. [d] [e].

Ver. 8.] Therefore men of that wicked temper wisdom doth not invite to her instructions, nor require her ministers to call upon them; but rather to pass them by, when they find by experience that they can do no good to such persons, but only draw their hatred upon themselves: from such it is wisdom to turn away, and bestow reproofs upon those who have so much understanding, as to see God's ministers intend their good, and accordingly thank them for it, and give them opportunity to do them farther service.
wisdom: and the knowledge of the holy is understanding.  
11 For by me thy days shall be multiplied, and the years of thy life shall be increased.  
12 If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.  
13 A foolish woman is clamorous: she is simple, and knoweth nothing.  
14 For she sitteth at the door of her house, on a seat in the high places of the city,  

Ver. 9.] For this is an undoubted maxim, that a man disposed to learn will grow wiser even by reprehensive; and the instructions given to a man inclined to goodness, will make him better, and much improve him: not only in knowledge, but in the practice of virtue (wheresoever a sinner grows worse by endeavours to reform him, and is only made more incapable of good advice, by beingexasperated and enraged by it). See Arg. [x].  

Ver. 10.] And the very first, and indeed the principal thing that is to be instilled into all men's minds, without which they will learn nothing else, is a religious sense of the divine majesty, and an awful regard towards him (as I have observed already more than once, i. 7, ii. 5, viii. 13, but it cannot be too oft repeated). And next to this, that no knowledge deserves the name of understanding, but that which is delivered by the holy men of God, and disposes us to devote ourselves unto him in holy obedience.  

Ver. 11.] Other knowledge may make thee subtle and cunning in thy worldly affairs, but this alone can make thee happy; and will certainly both prolong thy life (as I have frequently said, iii. 2, 16, iv. 10, 15, &c.), and lengthen it in health, peace, prosperity, and pleasure.  

Ver. 12.] This is the true reason I invite thee so earnestly to imbibe my doctrine (ver. 5), not for my own sake, but for thine; who alone will either reap the profit of being truly virtuous, or suffer all the harm and mischief (which will not in the least redound to me) of thy profane scolds and jesters at religion and goodness.  

Ver. 13.] Unto which profineness, as there want not temptations, so there is none more dangerous. I think, which makes me mention it so often (ii. 16, v. 3, vi. 24, vii. 10, 11, &c.), than the lewd and impious adulterers; who is no less bold and importunate than

she is bewitching and powerful, to besot the minds of her stupid lovers; but perfectly ignorant of God and religion, and a stranger to all the principles of virtue.  

Ver. 14.] Which she openly opposes, for (as if she would put a manifest affront upon them) in that very place where the ministers of wisdom call men to learn the fear of the Lord (ver. 3, 10), she sits in state at the door of her house, to divert their minds from all such thoughts, and drown them in sensual pleasures.  

Ver. 15.] That is the very business of her life, to defeat all good designs: by drawing even those into her chambers of impurity, who were going straight forward to the schools of wisdom and goodness.  

Ver. 16.] Whose words (ver. 4), she no less imprimis than profanely returns, and tells them, It is not she, but wisdom and virtue that make men fools; by confining their desires, and denying them the liberties which she invites them to come and enjoy in her embraces; where their dulness shall learn this unknown secret.  

Ver. 17.] That there are no pleasures comparable to those which a man gains by stealth from them to whom they properly belong; no morsel so sweet, as that which is forbidden; but, having been long desired, he finds at last a private opportunity to taste of without danger. See Arg. [x].  

Ver. 18.] But the poor deluded wretch considers not all this while (which I have often already represented, ii. 18, v. 5, vii. 27, and is all that I shall oppose to those sinful enticements) that she invites him to utter ruin both of soul and body (see ii. 13); and sinks all those down who accept of her invitation to the very bottom of that pit where the old giants are, who corrupted mankind with such filthiness and violence, that they brought a deluge upon the earth (Gen. vi. 4, 5, 11).

PART I.

CHAPTER X.

The Proverbs of Solomon.

1 The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

CHAP. X.

ARGUMENT.—Here now properly begins the book of the Proverbs (as the title of this chapter tells us),

2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

3 The Lord will not suffer the soul of the

what hath been delivered hitherto being rather a preface, to awaken attention, and from sundry arguments to commend the wise instructions which now follow, to every one's practice: and to caution those who
CHAPTER X.

4 He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

would receive benefit by these instructions, from such things as may hinder their instruction in the school of wisdom.

These lessons, in its first part of the book (which reaches to the 17th verse of ch. xxii.), are delivered in short sentences; every verse being a lesson by itself; which commonly hath no connection with that which goes before and follows after: or if there be any, it is not so clear as to be easily made out. And these lessons are for the most part delivered, either by way of paradoxes: or, comparing opposites one with another; the wise, for instance, and the foolish, the diligent and the sluggard, the rich and the poor: and, in general, virtue and vice, assigning to each their proper rewards and punishments; or they are mere parables, that is, similitudes; in which one thing is compared to another that resembles it.

And be, in order to instruct all sorts of men in their several kinds of life, these lessons are very various; and do not merely inform them about their manners, but about the events also, which are wont (either frequently or sometimes) to accompany or follow such and such estates, offices, and actions of human life. And some are directions for single persons; others for the ordering of household affairs; and others for the government of kingdoms.

In short, some are divine precepts: others, civil advertisements for the management of ourselves in several passages of human life: to the observance of which he excites the reader sometimes by promises, sometimes by threatening.

It is, therefore, important that in a paraphrase I should preserve the sameness that is in many of these sentences: and it will be hard to abridge, as I have done hitherto, the contents of each chapter. Yet I shall attempt something in it: and though I cannot say there is an order observed in them all (they being only a collection of wise observations and parables, which were gathered by Solomon, and afterwards exegeted by other authors), yet the first sentence of this chapter seems not to have been casually, [a] but designedly set in the front of the rest. Because nothing contributes so much every way to the happiness of mankind, as a religious care about the education of children. Which parents are here advised to shun their children; and that they should not prove a grief and shame to them; and children are put in mind of the obedience they owe to their instructions, that they may be a joy to their parents.

The Lord Bacon, in his Advancement of Learning (lib. viii. cap. 2, par. 7), thinks that the goodness and heaviness which are in fathers and mothers, according as their children prove good or bad, are here so accurately distinguished by Solomon; that he would represent a wise and well-governed son to be chiefly a comfort to the father, who knows the value of wisdom and virtue better than the mother (which account the Hebrews also give of this matter), and therefore rejects more of the towardliness of his son; which he not only better understands, but hath taken perhaps so much more care about his education that the good fruits of it give him a greater joy than they can do to the mother. Who, on the other side, is more grieved, and disappointed at the contempt of a son; both because the affection of a mother is more soft and tender, and perseverance is conscious to herself, that by too much indulgence she hath tainted and cor-

rupted his tender years." She is more at home also (it may be added), and therefore having her son's folly more in her eye, hath a greater share in the grief of it. But this is not to be too much pressed, I think, for both of them have such a share either in the joy or in the sorrow, that it is as hard to distinguish between them constantly, as it is to make a difference between the joy and grief for the well or ill doing of a son, and the well or ill doing of a daughter.

And therefore I have but touched upon this in my paraphrase of the first verse. Concerning which I shall note this farther, that whether these instructions were written with a peculiar respect to the education of Solomon's own son, or indifferently for all, it was most judiciously done to begin with such as this first part, which consists of rules and maxims; where he has granted necessity (as the forenamed writer observes in his seventh book, ch. 3), "that men drink deeply all pious and moral knowledge before they taste of politic, that they who are bred up in the courts of princes, and in affairs of state, from tender years, rarely attain to inward and sincere probity of manner. For not being seasoned with religion and the doctrine of manners, and offices of life, their judgments are corrupted and made to think, that there are no true and solid moral differences of things, but all things are to be measured by utility and success." And in this false opinion they are the more immovably settled, if to ill education there be added the fuel of bad books: which all those will reject with disdain, who shall be so happy as to make this book their early study.

In which there follow here immediately (and very properly) some instructions about getting riches and about the keeping and using them right (ver. 2, 3, &c.), that a curse may not be entailed upon them, and descend with them unto our children. And the next verse, ver. 5, which is annexed [2] (which Plato, as Eusebius observes, translated into his seventh book of Laws), concerning the fame of good and bad men after they are dead. About which the same great man beforenamed (the Lord Bacon) hath this note in the same eighth book, parab. 6, that "the name of good men suffers no derision either in this life, or in the blossom of their fame while they were alive," presently shoots up and flourisheth; and their praises daily increase in strength and vigour." But for wicked men, "though their fame through the partial favour of friends, and of men of their own faction, may last for a little time, a detestation of their name springs up: first after they die; and last those vanishing praises end in infamy, and, like bodies that putrefy, expire in a filthy and noisome odour." And thus the LXX. in this place, instead of memory of the just is blessed, or is with blessing or benediction, have these words, the memory of the just is with continuance, or praiseworthy; which is the true explication of the phrase. And, accordingly, the church commemorates the saints of God, recounting their worthy deeds, and praising him for them. Of which, see Mr. Mede, Disc. xxii.

The rest of the chapter consists of mixed observations, concerning the difference between wise men and fools, idle persons and diligent, ill-natured people and those who are candid and kind (ver. 12), and especially between the vices and virtues of the tongue, and their rewards and punishments (ver.
5 He that gathereth in summer is a wise son:
but he that sleepeth in harvest is a son that causeth shame.

6 Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

7 The memory of the just is blessed: but the name of the wicked shall rot.

8 The wise in heart will receive commandments: but a prating fool shall fall.

9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

13, 14, &c.). And one remarkable observation is inserted (ver. 22), which belongs to [c] that head of diligence and laboriousness: upon which, he remembers us, no man is so to depend, as to imagine to obtain what he would have by that alone: but to look up to God as the donor of all good things, and giving success to our industry. Which was a thing little thought of by heathens, who were too prone to imagine all things requisite unto happiness to be placed in themselves. But the scriptures everywhere inculcate this, that it is God who gives wisdom to the wise, and victory to the valiant, and riches to the diligent, and good success to the prudent and potent, &c.

[3] Unto which add that observation also (ver. 21), which may be farther improved than is expressed in the parable, to this sense: That wicked men many times draw upon themselves that which they feared, by those very means whereby they study to avoid them. An example of which (as Bochartus observes in his Phaleg, lib. i. cap. 16. par. i.), we have in those that built the tower of Babel: who, for fear of dispersion, designed to build a city and a tower, saying, "Go to, let us build, &c., lest we be scattered abroad upon the face of the whole earth," (Gen. xi. 4). But God so ordered it, that this very attempt was the occasion of their dispersion, and brought what they feared sooner upon them, atque ipsum mali remedium illius cessit in periculum; "the very remedy of the evil they would have avoided, leading them directly into it.

R. Let us with observation, that the precepts of wisdom, from the beginning of this chapter to the tenth verse of the eighteenth, are in a manner all concerning the danger of several sorts of vice and wickedness; and afterward they are all concerning other subjects: which, how true it is, I shall there consider.

Ver. 1.] Let the father's care in educating his children (especially his son, the heir of his family) be equal to the joy he will have in their well-doing: and let the mother beware that her indulgence do not spoil them; for she will have the greatest share in the heaviness which their wantonness will give them. See Arg. [a].

Ver. 5.] This is more necessary than the care of heaping up riches for them (which many times tempt men to fraud and oppression); for, though great treasures be gotten by such means, they will be so far from availing the owners in time of distress, that they will rather expose them to be a prey; when justice and mercy, with a little wealth, will procure safety and deliverance from the greatest dangers.

Ver. 3.] The reason is, the Lord hath treasures in store for the just, especially for the merciful man; and will send him such supplies in his straits, that he shall not starve, but rather have enough; but he will drive the wicked out of their ill-gotten possessions, whereby they think to secure themselves from want. Ver. 4.] And next unto virtue let children be bred up to industry; without which, indeed, they cannot be virtuous: and while he is a child, making is a trade: when he should gather the fruits of the earth, loses all the benefit of his former labours, is a shame to himself, and unto those that bred him.

Ver. 6.] The blessings of heaven shall visibly descend in great plenty upon the just and merciful man; but their own iniquity shall violently overwhelm those, to their utter confusion, who wickedly defraud and cheat their neighbours.

Ver. 7.] And though envy may sometimes cloud a good man for the present, yet after death an honourable mention shall be made of him; and he shall be commemorated with praises; when the memory of the wicked, who now perhaps are extolled, shall either perish or stink, and be abominated. See Arg. [b].

Ver. 8.] He that is truly wise will thankfully receive such good advice as these; and avoid the dangers of which he is admonished: but he whose wisdom lies only in his tongue (which moves upon all occasions, and will not let him learn of others), ruins himself, even by his own imprudent prating.

Ver. 9.] He that deals sincerely in all his actions is both safe and sure; but he that relies upon fraud and tricks of deceiving, shall find his cunning fall him at last; and besides, can never be secure that he shall not be detected and made a public reproach.

Ver. 10.] But he especially, that under pretence of kindness betrays his neighbour, and gives the sign to others, when he would have them circumvent him, is a common grievance; and shall himself, in the end, feel the bitter effects of his baseness: for he is worse than a man who, openly professing his malice, rails perpetually, and thereby sooner hurts himself than others.

Ver. 11.] The discourse of a good man (like a perpetual spring of wholesome water) always tends to the profit, comfort, and refreshment of those that receive it; but a wicked man, how fair soever his language be, doth but conceal the mischief which (like pestilent waters out of a deep pit) he designs to procuce when opportunity serves.

Ver. 12.] Such is the difference between hatred and love, that where all things are in quiet, hatred raises up disturbance, and makes a thrice the trife; when love pacifies the minds of those that it finds provoked by real offences, and composes all those contentions, for which there was too much occasion.

Ver. 13.] He that would be wise must seek the
15 The rich man's wealth is his strong city: but the destruction of the poor is their poverty.

16 The labour of the righteous tendeth to life: the fruit of the wicked to sin.

17 He is in the way of life that keepeth instruction: but he that refuseth reproof errth.

18 He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

19 In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

20 The tongue of the just is as choice silver: the heart of the wicked is little worth.

21 The lips of the righteous feed many: but fools die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

23 It is as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

25 As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

27 The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.

28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

29 The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity.

30 The righteous shall never be moved: but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom.
CHAPTER XI.

1 A false balance is abomination to the Lord: but a just weight is his delight.

CHAP. XI.

ARGUMENT.—This chapter consists of many promiscuous observations, concerning such things as will make men happy or miserable. It begins with an admonition concerning justice in our dealings one with another; without which society (which God designs, and takes a special care to uphold) cannot be preserved. And mankind being very apt to be regardless what they do towards God, or towards man, when they grow rich and great, he next gives a caution against pride and intemperance, as a certain forerunner of ruin. For it consisting in forgetfulness of God, confidence in men's selves, despising others, slighting good counsels, and attempting things out of the bounds of men's place and calling (all which proceed from stupid folly), naturally leads men headlong into destruction.

This he concludes with charity, (ver. 3, 4), and represents the vast difference between virtue and wickedness, in order to men's private safety (ver. 5, 6, &c.), and to the public security (ver. 10, 11). After which follow a great many prudent observations and advice for men's private, and for the common good; with such remarks upon many vices and sins, as are sufficient to invite to the one, and deter from the other.

[a] Among the rest there is one, ver. 21 (translated thus by us, "though hand join in hand, the wicked shall not be unpunished"), upon which there are as many glosses almost as there are interpreters. But I have only put together these two senses of the former part of the verse, which are most agreeable to the latter; and do not think fit to trouble the reader with the other, any farther than merely to inform him of this one thing: That most interpreters by hand in hand understand the hands of divers persons; but some few take it for the hands of one and the same person, who puts one hand instead of the other, and hence last seeming make the sense one of these two ways: either that though a sinner endeavour to hide his sin (as a man doth a thing which he holds in one hand and covers with the other), he shall notwithstanding he found out and suffer for it; or that, though wicked men do nothing, but like an idle person have their hands folded one in the other; yet they are not free from sin, which they are devising in their mind, and will draw a just vengeance upon them.

[b] In the next verse I have followed Bochartus, De Animal. Sac. par. 1. lib. ii. cap. 57; in his translation of those two words, εὑρίσκεται, προσέχει, which he renders, "her mind departed;" viz. from the love of her husband, but, I have not neglected the other sense, of which I think those words are capable.

2 When pride cometh, then cometh shame: but with the lowly is wisdom.

[1] In the twenty-ninth verse I have adhered to the opinion of the Lord Bacon (book viii. of the Adv. of Learning, ch. ii. par. 9), who takes it for the common grace of Learning, that all reports, both good and bad, in families and domestic breaches (but as may as well be applied to whole kingdoms, which are larger families), which whosoever cherishes among his children, or servants (or people), as a means to have his affairs better administered when they have an evil eye upon and hate one another, commonly finds his hopes turn to wind. For these alterations and changes, for the most part, succeed ill; and those disturbers of their own families oftentimes meet with vexations and ingratiations from those very persons whom (passing by others) they adopt as the objects of their special favour: nay, by this means they draw upon themselves ill reports and doubtful rumours; for it is not ill observed by Cicero, that all reports, both good and bad, come from domesties. Which two evils (he thinks) Solomon expresses by inheriting the wind: for the frustrating of expectations and raising of rumours are rightly compared unto winds. I have added in the paraphrase two other things belonging to wind: which makes a great noise, and leaves nothing behind it: for all make it an emblem of emptiness.

[2] The last verse is a wise consideration suggested to good men, when they are under the oppressions of the wicked: that if the just be afflicted (as Machiavel glosses), who seriously endeavour amendment of life, God will take a time to rejoin with these few men, who constantly and firmly persist in their wickedness. So the wise man (says he) admonishes us of two things. First, that the church is subject to the cross, which the cruelty of tyrants may lay upon it: but, secondly, those tyrants must one day answer for their cruelty by sharp punishments upon themselves: may, though they flourish for some time, a tedious time they are shaken out of their empires. Hither he applies those known words of the poet, Ad generum Cereris sine cade, &c.

Ver. 1.] It is not so small a sin as men imagine, to cheat their neighbour (though it be only a little manner), but extremely hateful and detestable to the great lord and governor of the world: as, on the other side, exactly just and equal dealing in all our commerce, one with another, is highly pleasing to him.

Ver. 2.] Do not entertain a haughty conceit of thyself, nor insult over others; for the folly of this appears, in drawing along with it that contempt and disgrace, which above all things such men would
CHAPTER XI.

3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 Riches profit not in the day of wrath: but righteousness delivereth from death.

5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.

7 When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish there is shouting.

11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

15 He that is surety for a stranger small smart for it: and he that hateth suretiship is sure.

avoid: therefore be humble and modest: the wisdom of which is manifest, from the universal respect which it gains everywhere.

Ver. 3.) The integrity of those that uprightly observe the rules of virtue is their highest prudence, and safest guide, through all manner of difficulties and dangers: but the crafty williness of peridious men, who will be tied unto no laws, is mere folly; and shall be so far from preserving them, that it shall prove their certain destruction.

Ver. 4.] Heaps of wealth, amassed by extortion or covetousness, shall be as little avail as subsity and cunning, when God, in his righteous displeasure, shall punish the world by a common calamity: but justice accompanied with mercy (as hath been observed already), will befriended him that hath constantly practised them, and rescue him, even when there is no hope of safety (see Ecclus. xxix. 11—13, xl. 21).

Ver. 5.] Remember this (and be not manseated at the repetition of it, for it is a weighty truth), that there is no surer guide to direct men in the plain way to safety, or any other good, than a sincere and impartial preservation of all God's laws: but that the wicked shall perish by those very impious courses (of lies, suppose breach of promises, perjuries, and oppression) whereby they think to gain or to secure themselves.

Ver. 6.] Remember it, I say (for it cannot be too oft repeated), that the virtue of ungodliness and entirely upright men shall be their preservators, when they are in danger: but they that are governed wholly by their own depraved desires and interests, shall be entangled, and inevitably perish in their own naughty contrivances.

Ver. 7.] Do not imagine, therefore, that they have the advantage of others, who are loose from all laws. They may seem so to have for the present: but, besides what I have now said, it must be considered that death (and how suddenly doth that sometimes overtake them) utterly destroys all their projects and hopes: whatsoever they expected to accomplish by their riches, or their power, or their friends, it perisheth together with them.

Ver. 8.] Nay, before that, it is frequently seen, that a just man is unexpectedly drawn out of those straits and difficulties wherein he was perplexed, and the wicked (who, perhaps, brought him into them) takes the place which he hath left; falling into those very distresses from which the just is happily freed.

Ver. 9.] And more than this, a good man hath this advantage by his wisdom, that it sometimes instructs many how to evade those snares which the profane hypocrite, with counterfeit professions of friendship, lays to destroy his neighbours.

Ver. 10.] We see also in this, how amiable virtue, and how hateful vice is, that the inhabitants of a city generally leap for joy when good men prosper, and are advanced unto power: but are so far from pitying the downfall of the wicked, that they shout when they behold them tumbling from the high places to which they were raised.

Ver. 11.] Men of unbiased virtue make a city flourish by the blessings they procure for it from heaven, by their prayers, by their prudent advice, their pious admonitions, and their constant study of the public good: but the wicked, by their blasphemies, their evil counsels, their pestilent maxims, their impious doctrines, whereby they corrupt men's manners, utterly subvert the good estate thereof.

Ver. 12.] It is a great weakness to speak contemptuously of any man, or to render him ridiculous (for no man is so mean but he is sensible of despisal, and may find ways to show his resentment); therefore a thoroughly prudent person, whatsoever he thinks of others, saith nothing to their reproach.

Ver. 13.] A man whose trade it is to ingratiate himself by deceiving others, will not stick most treacherously to discover the secrets wherewith they have entrusted him; but a man whose mind is steadfastly fixed to be true and faithful to his neighbours, will study (though they have not desired him) to hide those things which, being known, may prove injurious to them.

Ver. 14.] Where prudent counsellors are wanting a nation goes to wreck, as certainly as a ship doth without a pilot: nor is one sufficient; but then a country is safe, when there are many wise men to govern affairs: that if one fail, there may enough still remain; or if what one or two sees not, others may be able to discern.

Ver. 15.] He is in great danger to be undone, who stands bound to pay the debts of another man, especially of a stranger (vi. 1), whose ability and honesty are unknown to him; and the way to be secure from that fear is, not only to avoid such engagements one's self; but to abhor to see other men enter into them.

Ver. 16.] Beauty and virtue in a woman advance her to honour; as formidable strength and power in men advance them to riches: and as their principal care is to keep their treasures, so hers should be to preserve her reputation.

Ver. 17.] He that hath a heart to be kind and bountiful unto his neighbours, will have this advantage by it, among many others, that he will not deny...
what is fit and convenient to himself; whereas the covetous and hardhearted, as he hath no regard to his neighbour's welfare, so he barbs his own flesh by his sordid way of living.

Ver. 18.] He thinks perhaps hereby to raise himself, or his posterity, to greatness, but, like all other wicked men, will be deceived in his expectation; for the event of his actions never answers the design; but virtuous men shall infallibly reap the fruit of their pious, just, and charitable labours.

Ver. 19.] Thus God orders it in his providence, and thus it is in the nature of things, that virtue tends to make men happy: but the more eagerly any man pursues an evil thing, the more he is bent upon his own destruction.

Ver. 20.] Of all other men they are most odious to the Lord, who pretend to justice, kindness, and truth, but study and advise how to compass their ends, though it be by the wickedest means: as on the contrary, they whose exact observance of the rules of righteousness in the whole course of their lives testify the integrity of their hearts, are highly in his favour and love.

Ver. 21.] But though the wicked endeavour to strengthen himself and his family by powerful leagues and confederacies, and his successors also have mighty associates to maintain his acquisitions, they shall not be able to defend themselves from the punishment their iniquity deserves: but the posterity of the righteous need not be at such pains; but, though deserted by men, escape the danger into which the others fall, by the help of God alone. See Arg. [a].

Ver. 22.] As a golden ring is ill placed in the snout of a swine, which is always running in the mire; so is beauty ill bestowed on the body of a woman whose mind, having lost all savour and relish of virtue, carries her from her husband, to wallow in filthy lust, and adulterous pleasures. See Arg. [b].

Ver. 23.] The righteous desire nothing but that it may be well with all men; but the wicked wish for trouble and disturbance, especially that they may execute their malice and wrath upon those whom they hate: and accordingly God will deal with them; good things shall be the portion of the righteous, but his just indignation shall frustrate the expectation of the wicked.

Ver. 24.] You may see by this how miserably they are mistaken, who imagine none so wise as the penurious; that you shall find here and there a man who communicates readily and liberally to the necessities of others, and yet his estate is so far from being impaired thereby, that it increases: whereas the others, who are so saving that they will part with nothing, no, not upon the most just occasions, do not thrive at all, but by one means or other become beggars.

Ver. 25.] Let not him therefore that bestows benefits imagine thereby he shall be impoverished, for it is the certain way to enrich himself: and the larger his charity is, the more diffused for the refreshment of others, the greater abundance shall be poured on him, and the abler still shall he grow to do more good.

Ver. 26.] He that hoards up corn in a time of scarcity, on purpose to raise the price, shall fall into the popular hatred, and be loaded with many a curse; but he who then opens his granaries and sells at a moderate rate, shall not only have the people's good word, but the blessing of God.

Ver. 27.] He that, from the time he rises, studies nothing but how to do good to others, shall obtain favour both with God and man; but he whose business it is to do mischief, shall draw upon himself the evil by his own hand and that of others.

Ver. 28.] He whose confidence in riches, as the surest support and defence, makes him covetous, unjust and merciful, shall fail to decay like a withered leaf: but they whose pious dependence upon God makes them just and charitable, like a flourishing tree, shall thrive and prosper.

Ver. 29.] He that makes or cherishes dispensions and factions in his own family (or kingdom) may, by making a great bustle and stir, seem to be a notable man; but will not only be deceived in his expectations, but desolate his government, and bring his estate to nothing: may, it is oftentimes seen that he who is thus foolish loses all his authority, and becomes a servant to him who administers his affairs with a more prudent care. See Arg. [c].

Ver. 30.] The benefit the world receives from a just and charitable man is so great, that it may be compared to the fruit of the tree of life; which keeps mankind from being miserable: but he is the greatest benefactor of all, who communicates wisdom so charitably and reasonably, that he draws souls to the love of virtue.

Ver. 31.] But who is there so good as to do, or to suffer, no evil? And if God do not let the just and charitable man (mark what I say), they who are so useful and beneficial to the world, go without correction; who can think that the wicked, who is good for
CHAPTER XII.

30 The fruit of the righteous is a tree of life: and he that winneth souls is wise.

31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

nothing, but obstinately contemns and breaks all the laws of God and man, shall escape the just punishment of his many crimes! See 1 Pet. iv. 18, and Arg. [d].

CHAPTER XII.

1 Whose loveli instruction lovelh knowledge: but he that hateth reproof is brutish.

CHAP. XII.

Argument.—This chapter begins with admonition, often inculcated in this book, concerning the affection wherewith a man, that would be wise and good, ought to receive charitable reproofs. And there are several things also repeated, concerning the providence of almighty God; in punishing men according to their wickedness, and delivering good men from those who seek their destruction; which is notably expressed in three verses, one after another (ver. 5—7), where he observes how the wicked, laboured to compass their ends, by cozenage, or by violence, even by blood (especially if they can privately make a man away), not only miscarried in their designs, but are unexpectedly over-turned and subverted out of their places, wherein they behave themselves with such injustice and cruelty.

There are divers instructions, also, here repeated about several virtues and vices; especially those of the tongue. Among which Melanchthon commendeth this to the remembrance of the reader, ver. 22, [a] "lying lips are an abomination to the Lord:" who recommends to us (says he) the love and care of truth: both in doctrines concerning himself, and in arts, and in all honest covenants and contracts. For truth being among the chiefest and most conspicuous virtues, therefore the contrary vice is condemned, by a terrible word, and called abomination. For such an evil as God detests with singular indignation (for idols are called জাদাস্যো; "abominations, or abominable things") which is principally true of such lies as are on purpose invented to destroy men's fame; and much more of such as are devised for the taking away their lives, and the ruin of their families: such as these David often complains were contrived against him.

The Lord Bacon hath made notable remarks also upon another passage in this chapter (ver. 10), where he observes concerning the former [b] part of the verse, that "there is implanted in man's nature a noble and excellent affection of pity and compassion, called here mercy: which extends itself even unto brute creatures, that are by divine ordinance subject to his command. And therefore this compassion hath some analogy with that of a prince towards his subjects: nay, further, it is most certain, that the worthier any soul is, the larger is its compassion. For contracted and degenerate minds imagine these things appertain not to them; but the mind that looks upon itself as a nobler portion of the universe is kindly affected towards inferior creatures, out of the communion there is between them: wherefore we see that there were under the old law many precepts concerning this, which were not so much merely ceremonial, as institutions of mercy. As that of not eating flesh with the blood in it, and such-like." I suppose he means those mentioned Exod. xxiii. 5, 19; Deut. v. 4, xxii. 6, 7, xxv. 4. For, as Grothus has, rightly observed, it is very laudable to exercise kindness towards brute creatures, that we may keep ourselves the more remote from all manner of cruelty towards men. Which the angel, the Jews think, reproved in Balaam when he chid him for striking his ass three times. For thus they bring in the angel speaking to him, in the great commentary upon Numbers: If I am required to demand satisfaction for the injury done thy ass, concerning whom there is no law of justice, nor covenant of our fathers, how much more for this, that thou goest about utterly to root out a whole nation!

I omit what the same Lord Bacon there says (book viii. of the Adv. of Learning, ch. 2, parab. 11), concerning the ancient Es bruces and Pythagoreans, and concerning some people now in the Negrol's country, and the present Turks, who are full of affection to brute creatures; and only observe that he looks upon the latter part of the same verse as a kind of caution added by the wise man; lest we should think he patronizes all sort of mercy and compassion. "No, the mercy which expiates wicked persons from being cut off by the hand of justice is not mercy, but more cruel than cruelty itself. For cruelty is exercised upon single persons only: but this kind of mercy, by the grant of impunity, arms the whole band of impious men against the innocent." For, "the metrics of the wicked, he understands mercy shown to the wicked: who, in an unusual form of speech, and disagreeing to the opposition which the wise man, in this proverbial saying, makes between the righteous and the wicked. And, therefore, it is not to be embraced, nor to be looked upon as a true exposition: in which, though I believe he followed Drusius, yet he hath very little company besides. And the sense rather lies as I have expressed it in the paraphrase: in which, if I have added more than interpreters do, I am confident it will appear to him that considers not to be without reason. For these words, "the tender mercies of the wicked are cruel," seem to me to have the same sense with that proverbial speech among the Greeks, ἐφικτὸς ἐστιν ἅμα ἀποφαίνειν. In the twelfth verse I have expressed both senses of which the word ἔνοελ is capable: which signifies both a net and a fortress. And so I have done in the next (ver. 15), which may be rendered two ways. Either, that by prevaricating with his lips, a wicked man lays snares, or [c] that he is himself ensnared by his prevarications. In the same manner I have comprehended more senses than one, in several other verses; which, if I should particularly mention, it would enlarge this preface beyond its just length. Else I should have made some remarks upon ver. 15, where the danger of self-love and self-conceit is represented: which hath ever
3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.
4 A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.
5 The thoughts of the righteous are right: but the counsel of the wicked are deceit.
6 The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.
7 The wicked are overthrown, and are not: but the house of the righteous shall stand.
8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.
11 He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.
12 The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.
13 The wicked is snared by the transgression of his lips: but the just shall come out of trouble.
14 A man shall be satisfied with good by the fruit of his mouth: and the recompence of a man's hands shall be rendered unto him.
15 The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

35, 30, xi. 35), when they that assaulted them are quite extinct.

Ver. 6.] True prudence, directing a man to effect his own peace and honor, means, when it is as certain a note of folly to rely wholly upon a man's own judgment, as it is of prudence to hearken to the advice of others.

Ver. 7.] He is far happier who makes no show in the world, but hath a competent estate, than he who appears in great splendour and pomp abroad; but wants bread to eat when he is at home.

Ver. 10.] A good man takes care that his beast be well used, and have food and rest convenient for it; which is more than men bent upon wickedness will do for their neighbours: for their very kindnesses, being treacherous, are a cruel cheat; nay, the highest expressions which they make of tenderness and compassion (whereby they induce others to repose a trust in them) are intended merely as a cover for the mischief they mean more securely to do them. See Arg. [6].

Ver. 11.] He that takes pains in an honest employment, suppose in tilling his land, shall find it requires him with sufficient, if not plentiful provision for himself and family; but, falling into the company of loose and wicked persons, will find at last (by the desperate courses into which they will lead him) that he wants not only bread, but understanding.

Ver. 12.] The wicked desires two things: first, to do as much mischief as he can by his wiles and arts of deceiving; and then to be secure in his wickedness: but the righteous make everybody the better for them: and thereby enjoy that safety, which the other have only in their wishes and desires.

Ver. 13.] The wicked ensnares himself by that deceitful talk wherewith he designed to have ensnared others: but the righteous escapes the danger; nay, by his prudent discourse, avoids very great difficulties wherein otherwise he might have been entangled. See Arg. [6].

Ver. 14.] There is no man gives good counsel and advice (especially in public affairs), but he shall reap the fruit of it abundantly himself; and there is no good work he does for the benefit of others, but God shall require it, and make it turn to his own good account.

Ver. 15.] A fool is so conceited that he consults nobody but himself; for whatsoever he doth, in his own opinion he is always in the right: but a wise man will not rely upon his own judgment alone; but, suspect-
CHAPTER XIII.

16 A fool's wrath is presently known; but a prudent man covereth shame.

17 He that speaketh truth sheweth forth righteousness; but a false witness deceit.

18 There is that speaketh like the piercings of a sword; but the tongue of the wise is health.

19 The lip of truth shall be established for ever; but a lying tongue is but for a moment.

20 Deceit is in the heart of them that imagine evil; but to the counsellors of peace is joy.

21 There shall no evil happen to the just; but the wicked shall be filled with mischief.

22 Lying lips are abomination to the Lord: but they that deal truly are his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclameth foolishness.

24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.

25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

26 The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful man roareth not that which he took in hunting: but the substance of a diligent man is precious.

28 In the way of righteousness is life; and in the pathway thereof is no death.

Ver. 22.] It is thought no great matter if a man break his word, or any way deceive his neighbour; but know, that this is a thing exceeding hateful to the divine majesty; and, on the contrary, they that faithfully perform their promises, and in all things deal truly with their neighbours, are no less acceptable to him. See Arg. [c].

Ver. 23.] A prudent man conceals his knowledge, and will not make a show of being so wise as really he is: but a fool publishes his ignorance, as if he was ambitious that every one should know he is a fool.

Ver. 24.] He that taketh pains in an honest employment, shall take his ease at last; nay, raise himself to dominion and power; but he whose sloth makes him live by sharking and deceit, shall bring that tooll upon himself which he would avoid, when his poverty and villany have reduced him to be a slave.

Ver. 25.] Anxious cares and solicitude how to live depress the spirit of a man, otherwise magnanimous: but the kind and encouraging discourses of a friend (much more the gracious promises of God) erect it, nay, make it glad.

Ver. 26.] As in other things, so in this, a righteous man is more excellent than his neighbour, that he doth not delude himself with vain hopes; nor miss his end, as the wicked doth in all his designs.

Ver. 27.] There is nothing more vile than a lazy fellow that lives by cheating; who, if he catch, shall not be able to keep his prey: but he is a valuable man, who by honest diligence getteth wealth, which shall durably remain with him.

Ver. 28.] True goodness leads unto endless prosperity and happiness: nor is there any one action of virtue that tends to make a man miserable; as all manner of wickedness doth.

CHAPTER XIII.

1 A wise son heareth his father's instruction: but a scorner heareth not rebuke.

2 A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.

3 He that keepeth his mouth keepeth his mouth: but the soul of the transgressors shall eat violence.

CHAP. XIII.

ARGUMENT.—This chapter begins as the foregoing did, with an admonition about receiving instruction and reproof with due regard to them; especially from parents, who cannot be thought to intend any thing but the good of their children. And as he did there, so here again the wise man gives fresh advice about the government of the tongue, and about diligence and industry; and hath several observations, not much different from what he made before, of the advantage which the righteous have of the wicked in a great many instances, which are easy to observe in the paraphrase.

And in the eighth verse he seems to me to teach [a] contentedness of mind; by showing that the poor have a great advantage of the rich in an evil time. Some, indeed, take the sentence quite otherwise,
Life: but he that openeth wide his lips shall have destruction.

The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

As if the wise man intended to represent the great advantage rich men have of the poor, in this sense: A rich man, when he fears any evil from his enemies, can divert it by a sum of money: but a poor man, when he is threatened, dare not stay, but runs away: and others there are who run a middle way, and think he intends to show, that each of them has his advantages of several kinds. But considering the opposition that is usual in this book, between one part of the verse and the other, this seems not to be the meaning; yet I have mentioned it, that they who do not take the opposition to be as that expresseth it in the paraphrase, may have their choice, and follow which sense they like best. As for that of Clemens Alexandrinus, lib. iii. Pedagogy, cap. 7, who thus glosses upon the former part of the verse, ιδον πετρην μεταφυσε ωριστα, "if a man be rich, he shall be saved by giving away to those in want," it doth not answer to the exposition of the verse, unless we should interpret it thus: As for the poor, they shall have no rebuke for not giving, because they have nothing to give. But I look upon this as not genuine; though his admonition upon this occasion be excellent, which is this: He that earnestly presses to go up to heaven must cast away την ενεργειαν της άτμοσφαίρας, but he that is conned with the mountains, will divide benevolence: and by relieving those that are afflicted, partake himself of true rest and refreshment.

Which it is impossible to find any way but in [c] virtuous courses, as the fifteenth verse suggests to us; the sense of which, according to the plain import of the Hebrew words, I have expressed in the paraphrase as the last part of it sounds in our language, it will not be incongruous to take the meaning of the whole thus: If a man have understanding enough to be thoroughly good, he will find things favourable to his honest desires; but they that take evil courses meet with great difficulties, and are forced to go backward and forward, and waste much money, to bring their ends to save themselves, perhaps, from ruin.

[c] There are several other notable sentences in this chapter, upon which, if I should enlarge, it would be to write a book. The only two which Melancthon singled out for the observation of his scholars are, the one of them in ver. 10, concerning pride: upon which he remembers them of the Greek pro-
verb, Ὠφος ῥιόν εν μιγτών, "a mountain cannot mix with a mountain!" i. e. two high men will never agree together; and of another excellent saying among the Latins, Crede mihi, sapere, est non mulium sapere; "believe me, to be wise, is not to be over-wise." For whose minds are infected with a vain opinion of themselves, either cannot see the truth, if it be against their thoughts, or, if they do, they will not acknowledge it, for fear they should yield, and confess themselves overcome.

[d] The other is ver. 23, the latter part of which he renders differently from all that I have read, "he that is wise, and maketh his mouth poor;" et alii sine modo cumulant, "and others heap up without any measure;" that is, to no purpose, when a little will suffice. Which is a wise saying, but not agreeable to the Hebrew text.

I shall only add, that as the chapter begins with an admonition to hearken to reproof (especially from parents), which is repeated again in the middle, ver. 13, 18, so it concludes [e], in the last verse but one, with an advice to parents not to spare the rod, if reproof will not do: which is but necessary in very young children; because there is no other means, perhaps, to make them understand the difference between good and evil, decent and unseemly; but only to make them smart for the one, and to give them some sensible pleasure for the other. Some children there are, are so disposed that they must be thus treated; and it seems a wonderful piece of wisdom in the old Lacedemonians (as Plutarch relates in his Laconical Institutes), that, out of a universal love and care for each other's good, made it lawful for any man to correct the child of another person, if he saw him do amiss. And if the child complained of it to his father, he would speak very sharply with his son, "look every man only after his own children, servant's, and cattle; but every man looked upon what was his neighbour's as his own, ἐπει δὲ μητροτοιοῦ και πατρότοιοι, και νεοτόιοι και παιδία, that there might be, as much as was possible, a communion among them, and they might take care of what belonged to others, as if they were their own proper goods."

Ver. 1.] A good child will reverently receive and obey both the instruction and reprehension of his father: but there is no hope of him that laughs and scoffs when he is admonished or chidden for his faults.

Ver. 2.] He that speaks well of others, or gives them faithful counsel, shall reap the benefit thereof himself; and so shall they that peradventure exult, or deceive them, suffer themselves that injury which they desired to do their neighbours.

Ver. 3.] It is worth a man's pains to watch over his tongue; for he that carefully observes every word he speaks, preserves himself from much trouble and danger: but he that blurts out every thing that comes into his head, not minding what he saith, is in the ready way to ruin.

Ver. 4.] There is nothing gotten by sloth, neither riches nor learning; which he in vain desires that will not labour for them: but the diligent and industrious shall never want satisfaction, but enjoy perhaps, a great deal more than he desired.

Ver. 5.] A good man not only avoids, but hates, all manner of falsehood, both in word and deed: but the wicked delights to abuse others with such abominable lies and frauds as make him no less loathsome than a stinking carcass, and so contemptible, that he dare not show his face for shame.

Ver. 6.] The justice of all honest and upright designs will be a sufficient security to them; but all wicked contrivances are overthrown by their own iniquity.
CHAPTER XIII.

7 There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

8 The ransom of a man's life are his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well advised is wisdom.

11 Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

12 Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

14 The law of the wise is a fountain of life, to depart from the snares of death.

Ver. 7.] You will be deceived, if you judge of men by the outward appearance; for there are those who have the vanity to make a great show in the world, when they are not worth a farthing: and others, who are so cunning as to resemble their vast estates under the garb of poverty.

Ver. 8.] Rich men are not always so happy as they are imagined; for their wealth sometimes only serves to make them accused of high crimes, and then to bring them off with a huge sum of money, which they pay to save their lives: but nobody is apt to find fault with the poor, or to bring any charge against them. See Arg. [a].

Ver. 9.] The happiness of the just is great and illustrious, like the light of the sun, and increases still to their endless joy: but the happiness of the wicked is weak and dim, like the light of the candle, and will at last be utterly extinguished.

Ver. 10.] They that have a high conceit of themselves, and will yield to none, declare their folly, in that they can do nothing without strife and contention: but they that are so humble as to be advised by others, do all things prudently, in quietness and peace. See Arg. [c].

Ver. 11.] Wealth ill-gotten (by lying, gaming, cheating, &c.) soon wastes away: but what is gotten by honest labour, swells to a greater heap, which makes a man's riches.

Ver. 12.] The delay of that which a man eagerly expects is such an affliction, that it differs little from a lingering disease: but when he enjoys what he hath long looked for, it restores him presently to his former vigour and liveliness.

Ver. 13.] He that despises the good admonitions or counsellors that are given him, is his own enemy, and destroys himself: but he that reverently submits to the divine commandments, maketh God his friend, who will reward him for it.

Ver. 14.] The instructions of a good man ought to be as a law to him that receiveth them: for, like the water of a perpetual spring, they are most beneficial; especially to preserve him from those pernicious and destructive principles whereby too many are ensnared.

Ver. 15.] A prudent, plain, and regular behaviour, is most amiable and acceptable to all men; but the conversation of such as live by no law but their own caprice, like rough way, is grievously uncanny. See Arg. [f].

Ver. 16.] All prudent persons are so cautious not to discredit themselves, that they undertake nothing but with due deliberation, and what they understand: but a fool discovers his weakness to be greater than was thought, by rash meddling with matters out of his reach.

Ver. 17.] A messenger, or a minister, that wickedly betrays his trust, is so injurious to his prince, or him that employs him, that he shall not escape a just punishment: but he that faithfully discharges this office (healing, suppose, or preventing differences and breaches) procures safety to himself, as well as to the person that used his service.

Ver. 18.] He that proudly rejects instruction, and disdains to be checked in his low courses, is likely to be a beggar, and exposed to the public scorn: but he that is so humble as to give a due regard to reproof, and to correct his errors, not only gains a just esteem, but is likely to rise unto dignity and honour.

Ver. 19.] It is a high satisfaction to enjoy what we earnestly desire: but fools herein defeat themselves; being so wedded to their wickedness, that they will not quit it, if that must be the condition of their being so happy.

Ver. 20.] He that keeps company with wise and good men is likely to be so himself; that is, to be happy; but he who associates himself with the wicked shall be so certainly ruined as he will be unavoidably infected with their wickedness.

Ver. 21.] The wickedness of sinners pursues them to their unavoidable destruction: and the good which righteous men do will infallibly return into their own bosom and reward them with many blessings.

Ver. 22.] A man that doeth good with his estate takes the surest course to settle it upon his posterity for many generations: but the wealth of him who regards not his own sinful lusts and pleasures, shall be transferred from his family unto one that is truly virtuous.

Ver. 23.] A poor man many times makes a plentiful provision for himself and his family, out of a few acres of land which he manages judiciously and honestly: but there is a sort of men whose larger estates are wasted; either for want of skill to improve their ground, or because they do not pay the hireling his wages. See Arg. [d].

Ver. 24.] Fond affection, which maketh a parent forbear to chastise his child for the faults that cannot otherwise be amended, is no better than hatred; for it helps to undo him: therefore he that truly loves his child must not be so indulgent; but as soon as ill inclinations begin to appear, while he is tender and flexible, give him early correction as well as admon-
PROVERBS.

23 Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.

24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

CHAPTER XIV.

1 Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him.

ARGUMENT.—[2] As the foregoing chapter began with a description of a towardly child, so this with the character of a good mother of a family: who by her prudent care makes it flourish: when a lewd woman throweth the house (as we say) out of the windows: for so the wise man observeth: "She pull down the house with her own hands:" that is, misman the family without any other help. There needs no more than a bad wife to undo a family.

[3] A little after this (ver. 1) there follows an admonition for the man without doors, as here for the woman within; that he do not neglect his husbandry. Of which oxen, every one knows, were the principal instruments: being not only employed in that country (as they are here) in ploughing the ground, and carrying home the crop, but also in treading out the corn. The strength also of the ox (which is here mentioned) is celebrated in all authors: and hence bulls are called abbarim, i.e. robust, among the Hebrews, who were very careful about the breeding of these most profitable creatures. It is not my business to inquire after the different dancing and whose names we render here, in this verse, by the same English word), but certain it is, they are used promiscuously for either sex; and the latter without any respect to age: though most commonly it signifies one grown to maturity, which we call an ox.

[4] Upon the next verse but one (ver. 6), the Lord Bacon (in his seventh book of the Adv. of Learning, ch. 2) hath made this useful gloss: "He that comes to seek after knowledge, with a mind to scorn and censure, shall be sure to find matter enough for his humour, but none for his instruction." One reason of which is, that this humour of detriding all things springs from a great pride and conceit of their own wit, which diverts them from the path wisdom, not from others, but wholly from themselves: and so (as the wise man observes) they are not likely to find it where it is not to be had. When he that attributes less to himself, and hath the humility to listen to instruction, in a short time attains great wisdom. I cannot wholly admit the opinion of Junius: who thinks the wise man means, that he who hath accustomed himself to laugh at all wholesome counsel, and in some strait or other begins to think what is best to do, commonly finds himself at such a loss, that he cannot see his way out of it. And it may be applied to those also who, having mocked at religion all their days, at last desire to understand it; but cannot, through their own inveterate disposition to it.

[5] In the next verse I have joined these two senses together, which it may have according to the different acceptation of the word minnaged, signifying either before, or from before.

[6] The next (ver. 8), I take to be that which the Lord Bacon, minding the sense rather than the words, thus translates (Advancement of Learning, book viii. ch. 2, parab. 30, Prudens adversit ad gressus suos, stultus divertit s. dolos. Which his English translator (who refers this to Prov. xxvii. 12, which is quite to another purpose) reads thus, "A wise man is weary of his way, a cunning fool seeks evasions." Upon which that lord thus descants: "There be two sorts of wisdom; the one true and sound, the other counterfeit and false, which last Solomon doubts not to call folly. He that applies himself to the former, takes heed to his own ways and actions; as which we render here, in this verse, by the same English word), but certain it is, they are used promiscuously for either sex; and the latter without any respect to age: though most commonly it signifies one grown to maturity, which we call an ox.

[7] There is the same difficulty in the ninth verse that was in the seventh; for the word falsa is translated by some mock, by others censure; and so (besides what I have comprehended in my paraphrase) there may be this sense of the words;

[8] And so on through the rest of the chapter.
CHAPTER XIV.

6 A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

As the Lord Bacon (Advanc. of Learning, book viii. ch. 11, pars. 25) glosses upon that verse in these words: *Solomon here separates the fruit of the labour of the tongue and of the labour of the hands, as if it were an index of one, and wealth the revenue of the other. For it is commonly the custom, that they who talk liberally, boast much, and promise mighty matters, are beggars; and receive no benefit by their bargains, or by any thing they discourse of. Nay, rather, for the most part, such men are not industrious and diligent in their employments; but only feed and fill themselves with words, without any signs, unless, perhaps, once (Lev. xx. 17), of which which he here make a just doubt made. As for the chitchea, nobody doubts but it signifies a sin-offering, as well as sin; yet with respect to our translation, I have endeavoured to express both senses of these two words in my paraphrase.*

Ver. 1.] He hath a great treasure, whatsoever he be, that hath a wise and virtuous wife; for she alone, by her diligent and prudent administration, is able to raise her family, and increase its riches and reputation: but she that is foolish, and void of goodness, by her negligence, ill management, and luxury, without any assistance, will lay it low, and waste all that hath been gotten by her predecessor's care. See Arg. [46.]

Ver. 2.] He that sincerely discharges his duty in all the actions of his life, hath a due regard and reverence to the Lord; from which all virtue flows: but he that cares not what he doth, so he doth but satisfy his own lusts and passions, lives in a profane contempt of his majesty; which is the very fountain of all wickedness.

Ver. 3.] A fool is so insolent that he boldly calumniate and wounds the reputation of others, though it comes home at last, with a terrible back-blow, upon himself; but wise men are careful of their words, not to offend, much less abuse, the meanest person; and thereby they remain in safety.

Ver. 4.] If the fields lie fallow and be neglected, a famine must needs follow: but good husbandry bestowed upon them makes great plenty. See Arg. [7.]

Ver. 5.] A person of integrity will not be prevailed withal, either for fear or favour, to justify the least untruth: but a man of no conscience, who hath accustomed himself to lying, cares not how many falsehoods he testifieth; which he utters without any difficulty.

Ver. 6.] He that scoffs and jeers at every thing he

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8. The wisdom of the prudent is to understand his way: but the folly of fools is deceit.
9. Fools make a mock at sin: but among the righteous there is favour.
10. The heart knoweth his own bitterness; and a stranger doeth not intermeddle with his joy.
11. The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.
12. There is a way which seemeth right unto a man, but the end thereof are the ways of death.
13. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.
14. The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

reads or hears, would be thought wise; but losses all his pains which, perhaps, he takes to he so; when a serious person, who doth not think himself too wise to learn, easily and quickly attains the knowledge of things which profit for his life. See Arg. [c].

Ver. 7. Observe a fool (and a wicked man is no better) as diligently as thou pleasest, and thou shalt never learn any good from him; and therefore it is best to flee the company of such persons, whose discourse thou perceivest tends to nothing but vice and mischief. See Arg. [d].

Ver. 8. The greatest cunning and subtlety that a truly wise and good man studies, is to understand what he ought to do, and what to avoid, upon all occasions: but all the skill of wicked men, such is their folly, lies in cheating tricks, and in devising arts of circumvention and deceit. See Arg. [e].

Ver. 9. Lewd men, as if were but a sport, care not what injury they do their neighbours, and when they have done, laugh at those that talk to them of making satisfaction: but among men exactly virtuous there is nothing but goodwill, which makes them live without offence, or presently reconcile themselves to those they have offended. See Arg. [f].

Ver. 10. Nobody can know what another suffers, so well as he himself: and he alone is privy to the greatest part of those griefs which spring from the happy conclusion of his sufferings. See Arg. [g].

Ver. 11. Men of sincere integrity are happier in a mean cottage than the wicked are in their palaces: for, when the great and potent families of those wicked men are overturned, the despicable family of the sincerely pious shall flourish and grow illustrious.

Ver. 12. Examine every thing strictly and impartially, and he not led merely by thy appetite; for that makes many actions seem innocent, which in the issue prove deadly destructive. See Arg. [h].

Ver. 13. Do not think that every one that laughs is merry, or that profuse and inconsiderate joy is true pleasure; for it leaves the heart more heavy and sad afterward, especially when the mind reflects upon it; nay, such is the vanity of this present life, there is no joy without a mixture of sorrow; which ofttimes treads so close upon its heels, that it immediately follows.

Ver. 14. He that, to avoid a danger, revolts from those virtuous courses, unto which he knows he ought to go no further, will bring upon himself misery enough by his own devices: but a truly good man, even in this, far superior to him, that though he should suffer, his own integrity, and the clearness and quietness of his conscience, give him abundant satisfaction.

Ver. 15. It is a mark of great silliness to be credulous; that is, to take all those for friends who make profession of it, and easily to follow every one's advice: for a prudent man is suspicious, and proceeds cautiously; examining before he trusts, and considering well before he does as he is advised. See Arg. [i].

Ver. 16. A wise man, being admonished of his error and of his danger, is afraid of incurring the divine displeasure; and instantly starts back from that evil way into which he was entering, or wherein he was enticed: but a fool storms at those that would stop him in his course, and proceeds boldly and securely to his own ruin.

Ver. 17. He whose anger is presently kindled, and breaks out when he is offended, may do such things, when the fit is upon him, as none but a fool would be guilty of; but he is nothing so bad as him, who, suppressing his wrath, lets it boil in his breast, and deliberately contemplates how to take a cruel revenge: for most men are inclined to pity the weakness of him that is nasty, but this man's wickedness is odious and execrable unto all.

Ver. 18. Inconsiderate men will never leave their folly, till they feel the woful effects of it: but they who are cautious, and advised, will heartily embrace all those precepts of instruction, and endeavour to arrive at the perfection of knowledge; which will prove a singular ornament and glory to them.

Ver. 19. Evil-doers had best not be insolent in their prosperity: for they may not only be brought low, but have been seen to humble themselves before the face of these good men whom they had oppressed: the most impious of them, that stuck at nothing which would support them in their wickedness, have been forced to wait as humble suppliants at the gate of that just man (whom they despised and abused), and implore his favour and relief.

Ver. 20. There is little sincere kindness left in the world; for if a man fall into poverty, his near neighbour, nay, even he that professed friendship to him before, not only forsakes him, but lates his company; but if a man grow very rich (let it be by what means it will), there are many that before took no notice of him, who will pretend to love him; nay, the greatest persons offer him their favour.

Ver. 21. But let such men know that it is a greater, yet more difficult, task, to make them imagine, and shall be severely punished, to overlook their poor neighbour, and deny him their charitable relief: which whosoever compassionately affords him, not only doth a good deed, but shall be amply rewarded for it.

Ver. 22. No! I tell you, (when it is so known a
23 In all labour there is profit: but the talk of the lips tendeth only to penury.

24 The crown of the wise is their riches: but the foolishness of fools is folly.

25 A true witness delivereth souls: but a deceitful witness speaketh lies.

26 In the fear of the Lord is strong confidence: and his children shall have a place of refuge.

27 The fear of the Lord is a fountain of life, to depart from the snares of death.

28 In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.

29 He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

truth) that they miss their end, and do but contrive their own ruin, who carry on mischievous designs against the innocent: but they that take the same pains to study how to do men good, shall never fail of that bountiful reward which is secured to them by the faithful promise of God.

Ver. 23.] If a man take pains in any honest employment, though never so mean, it will bring him in some profit: but to spend one's time in talking only, and perhaps boasting what he can do, tends to nothing but to make a man a beggar. See Arg. [a].

Ver. 24.] Riches are a singular advantage and ornament to a wise and virtuous man, who knows how to use them: but such is the folly of wicked men, that their wealth makes them the more vile, and only gives them the greater means to show what senseless fools they are.

Ver. 25.] An upright man will not fear to endanger himself in justifying the truth, to save the lives of those that are falsely accused: but false and deceitful men boldly pour out lies and calumnies, though thereby they destroy the innocent.

Ver. 26.] A religious care to please the Lord in all things, gives a man the firmest resolution, and the strongest confidence of security and protection in all dangers. And his children after him may flee to God for safety, and hope to fare the better for their pious father's sake.

Ver. 27.] There is nothing makes a man live so comfortably and happily as this religious care to avoid every thing offensive to his majesty; which, like a perpetual spring, gives endless satisfaction: and diverts a man from those dangerous ways, wherein others are entangled to their utter destruction.

Ver. 28.] The honour and splendour of a king depend upon the multitude, wealth, and strength, of his subjects: whom, therefore, he ought to cherish: for if they be wasted by unnecessary wars, or forced into other countries by oppression and unjust executions, it proves the ruin of his kingdom.

Ver. 29.] He declares himself to be a great man, and to abound with prudence, who is not soon provoked to anger by reproaches, or ill usage: by which, if a man be hastily inflamed, he exposes his folly, and makes it apparent to everybody.

Ver. 29.] There is nothing conduces more to health and happiness, than a quiet, gentle, and contented mind: but envy, and suchlike fretful passions, is as miserable a torment and consuming disease as rottenness in the bones.

Ver. 30.] He that defrauds or oppresses the poor, forgets God, who can reduce him to the same condition: nay, affronts his majesty, who hath promised to be the defender of such helpless people; therefore, whosoever hath any respect to God, will he so far from injuring, that he will show mercy, and do good to him that is needy.

Ver. 31.] When a wicked man falls into calamity, his heart falls him, and he is driven away from all his confidants, like the chaff before the wind, by the consciousness of his own wickedness: but a righteous man is not dismayed in the greatest dangers; but remains steady and confident, even in death itself.

Ver. 32.] A prudent person makes no unseasonable demonstration of his wisdom; but lets it lie quiet in his own mind, till there be a fitting opportunity to do good with it; whereas fools cannot contain themselves, but presently vent whatsoever they know, though it be so small, in every company whereunto they come.

Ver. 33.] Justice and piety raise a nation to the highest degree of prosperity and glory, especially when mercy, humanity, and kindness, even unto strangers and enemies, are joined with them: which pacifies the divine anger, and turns away many calamities: which the contrary sins bring down upon a people, till they make them vile and miserable. See Arg. [7].

Ver. 34.] A prudent and dexterous minister of state, who understands his business, and is faithful in it, must needs be very acceptable to his prince: whose anger nothing more provokes, than one who regards not his master's honour, but, by his ill management, disgraces his government, and brings all things into confusion.
CHAPTER XV.

ARGUMENT.—This chapter begins with that aphorism which [a] the Lord Bacon (Advancement of Learning, book viii. ch. 2) hath set in the front of all those which he hath called out of this book; for example of that sort of wisdom which is to be exercised in business, upon various occasions. And he applies it particularly to a man's behaviour towards a prince, or other great person, when he is angry with him. "Two things (saith he) Solomon advises in this case: the one is, that an answer be made; the other, that it be soft. The first of which obtains three precepts. First, that you beware of a sad and sullen silence; which either charges the fault wholly upon yourselves, or impeaches your master of injustice, as if his ears were not open to a just defence. Secondly, that you beware of delaying the answer, and of craving longer time for your defence; because that plainly betrays you are desiring some cunning and counterfeit apology, having no present answer. Thirdly, that by all means an answer be made: an answer, I say, not a mere confession or submission; but with some sprinklings of an excuse let fall here and there. For it is not safe to bear yourself otherwise, unless you have to deal with very generous and noble dispositions, which are rare. But then, this answer (which is the second and principal thing here advised) must be very soft and temperate, not harsh and peremptory: for that will make the business worse than if it had never been meddled with at all; and increase that wrath which you should study to appease."

Melancthon also, I find, in his short lectures upon this book, commends this lesson very much to his scholars; but looks upon it as a general precept for the preservation of peace, and avoiding unnecessary contentions; which arise out of pride, ambition, morosity of nature, emulation, wrath, superstition; which move men either to give ill words, or to return worse to those that are given them; endeavouring to overcome by sharpness and bitterness, not by lenity and moderation. And the truth is, the Hebrew word we translate answer, signifies as well what is first said, as the reply to it. So that Solomon here gives this caution, that we should not think it enough not to begin strife and contention; but if others begin it, we should not continue it; by fair answers, and by contriving to make an end presently by mollifying the matter, and yield much for the common tranquillity's sake. And he thinks it is a precept of the same nature with that of Pythagoras, stir not up fire with a sword; and commends those excellent verses of Euripides:

Δεν ηγούμενος, Σταυρί, Ὑψηλής,
Ο μὴ αὐτοκίνησε τῶν ἱερῶν σβησθῆναι.

And next to this precept he commends to his scholars [9] that in ver. 8, which is all that he glances upon in this chapter: and thinks it is a caution against wisting in ceremonious worship, without moral virtue. Concerning which he says so many things, useful for these present times, that I cannot but here give the sum of them.

There are three sorts of works saith he, mentioned by the prophets, concerning ceremonials, and concerning moral virtue, and concerning faith. For the first of these, ceremonials, or external signs, God instituted some for two causes: first, that they should be signs of the promises; secondly, that they should be the nerves of the public congregation: because God would not have his church be hid in obscurity, but he commanded his disciples to differ from all nations, other nations, voce et ceremonia. But here we must prudently consider how ceremonies are to be used; because men are prone to false worship, and especially to the abuse of ceremonies: which they take for righteousness, and think thereby to merit remission of sin: which persuasion spread itself largely among mankind in the heathen world, among the pharisaical Jews, and in the Roman church. Yet the wiser hitherto themselves corrected this error, of trusting to ceremonies without moral good works. Plato, for instance, saith, that "God loves worshippers ον εσπημα πτωχοτος, διδασκαλικον των προσαργών, not that can artificially compliment him with gestures and outward shows; but that in truth, honour, and virtue." But the scripture goes a great deal farther; and teaches us also to add faith in God, and in our Lord Jesus Christ. Moral good works will please God, when done for this end: not that we may merit thereby remission of sin, but that we may be obedient to God, and teach others to know him, and to celebrate him. And there are also ceremonies instituted by God, are pleasing to him, when they are done for this end, not to merit remission: but, because they are signs admonishing us of the promises, to stir up our faith; and likewise because they are signs of ceremonies, "signs of what religion we profess;" and, lastly, quite suit nati congregations, because "they are the nerves whereby the congregation" of Christian people are joined together, and preserved in unity. These true ends, saith he, ought to be understood by the church, and impions opinions to be removed. And for such good ends, one would think none should question, much less quarrel with those few ceremonies which our church hath imposed on the name of God's service. That this was his opinion, also, appears in his comments upon the fiftieth Psalm: where he saith, that "even human ceremonies are, in some sort, the nerves of discipline:" and condemns only those that make them effectual for the remission of sin. But his mind is delivered most fully, in a discourse which I find in the second volume of his works, concerning the method of preaching: where he directs preachers to tell the people in general, that all ceremonies are not to be abolished: as appears by this, that then we must take away baptism and the cu-
CHAPTER XV.

7 The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

8 The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.

9 The way of the wicked is an abomination in to be despatched at once; the servants are in an uproar, the whole house rises, and there is nothing well done in that confusion."

[c] The two verses before this some have connected; but there is no necessity of it; though it be a great truth, that passionate men are apt to make disturbance even at feasts; which men of temperate spirits endeavour to appease, though affronts be offered them. Accordingly Seneca gives that excellent advice of Seneca, "let dissension begin from others, but reconciliation from thee." It is there observed by Bochartus (lib. ii. De Animalibus Sacris, cap. 32, par. 1.), that herba, or, as some translate it, green pottage, was the poorest; and an ox put up into a stall, and there fitted (or, as the Talmudists understand the phrase, a crammed ox), the noblest entertainment in those countries. For it is reckoned among the provision made for the tables of Solomon and Nebuchadnezzar; and in the New Testament, the marriage provision which the king made at his son's wedding were oxen and faddings (Matt. xxii. 4); and the fatted calf was brought forth to entertain the returning penitent. An ox in those countries was in other countries, as he observes out of Dioscorides: who notes, that Homer never sets any other cheer before his heroes but this; no, not at marriages or any other meeting: though he introduces Agamemnon often treating the princes of Greece.

Ver. 1.] A mild, submissive, and yielding answer, to him who severely chides, pacifies wrath, and prevents the farther progress of it: but sharp, contemptuous, and saucy language, incenses it more, or raises a passion, where there was none before. See Arg. [d]

Ver. 2.] A wise man gives profitable instructions, and understands also how to speak so sensibly and prudently, that it shall make the knowledge he imparts both acceptable and useful; whereas fools have nothing but silly stuff to utter; or pour out their thoughts so indiscreetly and confusedly that they only serve abundantly to declare their folly.

Ver. 3.] There is nothing either in heaven or earth that can be more offensive, than a man, whom the world holds to be wise, or the wisest, who is everywhere, and observes the most secret motions and actions of men both good and bad.

Ver. 4.] He skillfully employs his tongue to give wholesome instructions, especially to heal differences and make peace, is an incomparable blessing to the place where he lives, and makes it a paradise: but he that abuses his tongue, to poison men with ill principles, to lie, to calumniate, to make hatreds, doth most miserably disturb mankind, and (like a blighting wind) blasts all the comforts of their life.

Ver. 5.] He that regards not, or rejects, the instruction of his father, or tutor, or superior, whose love is equal to his authority, will always be a fool: but he that is willing to receive even rebukes, from whomsoever they come, and carefully observe them, hath already attained a great degree of wisdom; and prudently consults his own welfare and happiness.

Ver. 6.] A truly just and merciful man is very rich, whether he hath little or much; because he is well contented, and what he hath is likely to continue in his family; but there is much disquiet and trouble in the greatest revenues of the wicked; which can neither stay long with him, nor give him any satisfaction while he enjoys them.
unto the Lord: but he loveth him that followeth after righteousness.

10 Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die.

11 Hell and destruction are before the Lord: how much more then the hearts of the children of men?

12 A nearer lovethe not one that reproveth him: neither will he go unto the wise.

13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

16 Better is little with the fear of the Lord, than great treasure and trouble therewith.

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

18 A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

19 The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.

20 A wise son maketh a glad father: but a foolish man despiseth his mother.

21 Folly is joy to him that is destitute of wisdom: but a man of understanding walketh up-rightly.

22 Without counsel purposes are disappoint-
CHAPTER XVI.

1 The preparations of the heart in man, and the answer of the tongue, is from the LORD.

CHAP. XVI.

ARGUMENT.—[a] This chapter begins with a most necessary observation, which a good man ought always to have in his mind (for which cause it is repeated, with little difference, twice more in this chapter, ver. 9, 33, and again ch. xix. 21), the sense of which our translation seems to have missed. For it ascribes both the preparation of the heart, and the answer of the tongue unto the Lord (which is true in this regard, that without him we can do nothing); whereas the Hebrew words run plainly thus, man hath the disposing of the heart; he may, with God's leave and common assistance, intend, propound, resolve within himself, what he will say and do; but that he shall be able to utter things in that order he hath premeditated; or, if he be able, shall attain the end of his deliberation, and eloquent speech, is more than he can undertake; for that is as the Lord pleaseth. This seems to me to be better opened by Melanchton than any one I have read. Who truly observes, that such sayings as these do not take away the liberty of man's will or choice; but only show, that even the best men sometimes err in their choice; and that the success doth not always answer. For we must diligently distinguish, saith he, between our election and the success; and remember, that we need a double help of God, for the making a happy choice: one of judging right, and the other afterward of governing events. For unless our judgment be ruled right, many errors happen; as we see in Josiah, Zedekiah, Demosthenes, Pompej, Cicero; who all ered in eligendo bello. "in their

28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

29 The Lord is far from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

33 The fear of the Lord is the instruction of wisdom: and before honour is humility.

pleasure, both to himself and others), to have given it so seasonably, that a business was easily effected by it, which had not been done without it.

Ver. 21.] The way to be perfectly happy, a truly wise man sees, is to raise his thoughts, desires, and hopes above this earth, and to have respect to God in all his actions; which will make him truly noble and great; and preserve him both from all mean and base practices, and from the most horrid dangers here, and utter destruction hereafter.

Ver. 25.] Trust not in riches and power, but in the great Lord of the world, who possesses and disposes all things; for he will overturn the family of haughty men (who, forgetting him, trample upon their inferiors), though never so strongly supported: but will preserve the poor widow, who hath no helper, in her right, when such insolent persons invade it.

Ver. 26.] For the Lord abhors all wicked designs, and mischievous contrivances: but the kind consultations and discourses of such as seek the welfare and comfort of others are no less pleasing to him than they are pure.

Ver. 27.] He that is so greedy of money, that he cares not how he gets it, instead of raising his family, confounds it; but he that hangeth bribes, and all unlawful ways of gain, shall prosper, and continue it.

Ver. 28.] A good man thinks it is soon enough to speak, when he is asked about a business, and deliberates within himself to speak nothing that is not to the purpose: but bad men are rash, and forward to utter their mind; and generally do more hurt than good.

Ver. 29.] The Lord is far from giving any regard to the wicked, whose business it is to do evil, though they implore his favour: but sends good men help, when they pray unto him, as readily as they were wont to send relief to others.

Ver. 30.] It is a wonderful pleasure to behold all the beautiful works of God, which present themselves to our eyes: but nothing gives such intimate satisfaction, and makes a man so cheerful in well-doing, as to hear a fair report of his own honest actions; or to receive the good news of the well-doing of other virtuous men.

Ver. 31.] He that lends an attentive ear to wholesome reproof, and is obedient to it, is to be numbered among the wise, and shall at last be able to give good instructions unto others.

Ver. 32.] And whosoever he be that refuseth, much more that contemneth, such instructions and reproves, he sets his own soul at naught, and desipeth the means of safety: but he that diligently hearkens to it, knows what is good for himself, and keeps his soul from being lost for want of understanding.

Ver. 33.] A brief instruction of wisdom and virtue is this, to have an awful sense of God; with a devout affection to him, and fear to offend him: and as this is the best disposition for wisdom; so humility, and patient submission, in a low condition, is the best preparation for honour and preferment.
3 Commit thy works unto the Lord, and thy thoughts shall be established.

4 The Lord hath made all things for himself: yea, even the wicked for the day of evil.

and besides, God hath armed kings with a power to make laws of their own, not repugnant to his laws; but built upon them, either by demonstrations, or probable reasons. God sometimes moves the mind of kings also, and gives them singular motions (as other excellent artisans have), because he will by that means save mankind, &c. Thus it was a singular motion in Solomon's reasoning about the mother of the child. And in the judgment of Gonzaga, in the last age, upon the Spanish governor of Milan under him; who having held a noble person captive a long time, would not deliver him to his wife (when she petitioned and offered a large sum of money for his redemption), unless he might lie with her; and after he had obtained his desire, then caused her husband to be killed, and delivered him dead to her. Which when Gonzaga heard, and had examined, he compelled him to marry this woman; and as soon as he had done that, he condemned him to be immediately beheaded, and gave her all his estate.

But we are not from such places as this to infer, that kings cannot give a wrong judgment: though this be as good a conclusion as from these words, the priest's lips shall preserve knowledge, to conclude that Solomon was a different man from other kings; for Solomon may as well pretend to infallibility, as priests from that place of Malachi. Nay, if we respect either the form of this precept, or the plenitude of God's promise for ability to perform it, we must confess, this place is more plain and peremptory for kings, than any can be brought for the highpriestly infallibility, in giving definitive sentences. And yet all the places (as a famous divine of our own speaks, Dr. Jackson, book iii. upon the Creed, ch. 19) that can be brought either for the king's or priest's authority, rather show what manner of men they should be both in life and judgment, than assure them of any infallibility of judgment, if they be absolute in life, and regard not the laws of God. True, the great authority of any, still the notoriously infamous lives of popes discredited the titles of sanctity and infallibility (which from the conceit of their predecessors' integrity, they had usurped), and enforced their flatterers to frame a distinction of sanctity in doctrine, separated from sanctity of life. I thought it not amiss to say thus much upon this subject, because I find even Maldonate himself, in his notes upon this place, hath the confidence to conclude that the pope must needs have this privilege, which is promised to kings; when it is apparent kings are not infallible: and consequently, by his own reasoning, popes cannot be so.

There is another notable sentence, which would deserve a larger gloss than I have given in this paraphrase; which I must pass by, because this preface is already prolonged to a great length.

[c] I must omit Melanchton's glosses upon this verse, and shall only premise that I may have room for his pertinent observation upon ver. 10. "A divine sentence is in the lips of the king," &c. These words (says he) affirm the whole political order, magistrates, laws, distinction of dominions, contracts, judgments, punishments, to be things ordained by the wisdom of God among men. And since we know political order to be the work of God, we ought to love it, and study to defend it; and modestly for God's sake obey it; and give thanks to God who preserves it; and look upon those horrible furies of the devil and men, who disturb this order, to be displeasing to God: as this whole doctrine is explained, Rom. xi. 36. But what is this divine sentence in the king's lips? It is the laws (says he); and judgments according to the laws:
CHAPTER XVI.

5. Every one that is proud in heart is an abomination to the Lord; though hand join in hand, he shall not be unpunished.
6. By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil.
7. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.
8. Better is a little with righteousness, than great revenues without right.
9. A man's heart deviseth his way: but the Lord directeth his steps.

Lord Bacon (Adv. of Learning, book vi. ch. 3), not obscurely, that "profoundness of wisdom may help men to fame and admiration: but it is eloquence which prevails in business and active life."

[c] The other is verse 26, where I have put two senses together, according to the different acceptations of the Hebrew word amath, which signifies either to take pains or to be without sound. But I can see no reason why Maldonat should favour the LXX. translation; who against the stream of all other interpreters, apply these words to an ungodly man's digging up evil to himself, as if the meaning were, he digs a pit for himself, and the words he speaks are the cause of his punishment, as if he were born: unless ersonated from his fundations for the Spanish inquisition, which he was desirous to introduce every where. The very best of them, it appears by him (who was one of the most learned and judicious interpreters in the Romish church), are most devoutly bent to our destruction: for he cannot forbear here to allege that inquisition as a proof of the ungodliness of the Spanish inquisitions, Hispantium perspicuum est, &c. "This is apparent by the example of the Spanish inquisition," whereby he that speaks any thing rashly against the faith, is deservedly delivered to the fire; which I wish were done everywhere.—Thus, in the most literal sense, this Jesuit's lips are as a burning fire; in which he would have us not only singed, but devoured: in pursuance of this maxim of Solomon. Which others honestly interpret of those calumnies, discords, seditions, which evil men raise by their tongues, to the destruction of their neighbours. For so it follows (verse 29), "A froward man soweth strife," &c.

Ver. 1.] Men may deliberate, and contrive, and order in their mind, what, and in what manner and method they will speak: but whether they shall persuade and prevail or not for such an answer as they expect, may, be able to deliver themselves with such eloquence as they imagine, cannot be resolved by them, but depends upon the pleasure of the Lord. See Arg. [a].

Ver. 2.] Such is the blindness of self-love, that men can find no fault in themselves; but imagine all that they contrive and do, to be free from blame; which, when the Lord examines, who searches into the very intentions of men's hearts, is found to be very defective, if not vicious.

Ver. 3.] When thou undertakest any thing, implore the divine blessing; and committing the success of it to God's providence, leave it to him to give what issue to it he pleaseth: which is the surest way to have thy honest designs accomplished.

Ver. 4.] The Lord disposeth all things throughout the world to serve such ends, as he thinks fit to design; which they cannot refuse to comply withal; for if any men be so wicked as to oppose his will, he will not lose their service: but when he brings a public calamity upon a country, employ them to be the executioners of his wrath. See Arg. [b].

Ver. 5.] There is no man so great, but if his mind grow lofty and arrogant, forgetting God, and insolently oppressing his neighbour, he is hateful beyond all expression unto the Lord; who will take vengeance on him, and pull him down, though he make never so strong confederates to support himself: for if he avoid the judgment, another shall overtake him: nay, his wickedness shall perish him from generation to generation (xi. 21).

Ver. 6.] The most effectual means to appease men's anger for private offences, or to divert the anger of God in public calamities, is to exercise mercy and loving-kindness, with justice and faithful performance of promises; especially when they proceed from an awful regard to God, and religious dread of his displeasure; which will make a man careful to decline every thing that is evil, and thereby escape the punishment that attends upon it.

Ver. 7.] The best way to have our enemies reconciled unto us, is for us to be reconciled unto God: for such is that tenderness of mercy, and such is the love which the Lord hath to virtuous persons, that when all their designs and actions are such as he approves, he inclines even those that were their foes to become their friends.

Ver. 8.] A small estate honestly gotten, and charitably enjoyed, is much to be preferred before vast incomes heaps up by oppression, and kept without hospitality.

Ver. 9.] The mind of man designs an end, and contrives what means to use, and reckons perhaps what success they will have: but the Lord determines what the event shall be, and orders his motions perhaps to such an issue, as never came into his thoughts.

Ver. 10.] God is present in a singular manner unto a pious king, inspiring his mind to divine sagacity in doubtful and obscure things; that his resolutions and decrees may be received like oracles; and all causes be decided by him so justly and exactly, that no man can be wronged in the judgment which he passes.

Ver. 11.] And it is worthy of his care, that there be no corruption in private no more than in public justice; for it also is of divine institution: the great Lord of all requiring just and equal dealings in all our commerce one with another; which he hath ordained should be managed with scrupulous integrity, in the smallest, as well as in the greatest matters.

Ver. 12.] It is not enough to good kings that they do no injury; but they abate with the highest detestation, all oppression, cruelty, extortion, &c. not only in themselves but in others; for they know that justice, mercy, and true religion, support their authority, and make their kingdoms durable.

Ver. 13.] And calumniators, or flatterers, find no acceptance with such princes; but they delight in those that will not deceive them by false, unjust, and malicious informations; and make him their favourite.
PROVERBS.

15 In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

16 How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The highway of the upright is to depart from evil: he that keepeth his way preserves his soul.

18 Pride goeth before destruction, and an haughty spirit before a fall.

19 Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud.  
20 He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he.

21 The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.

who deals sincerely, and tells them the truth, though it may seem ungrateful to them.

Ver. 14.] The wrath of a king strikes such terror into him, with whom he is offended, as if the sentence of death were pronounced against him: but, as ill men and fools exasperate it the more, so a virtuous and prudent courtier appeases his anger, and makes a reconciliation.

Ver. 15.] And when a king will be pleased to look graciously upon a man, especially after he hath been incensed against him, it not only revives, but gives him the greatest joy; for from his favour he promises himself all manner of happiness; as a plentiful harvest follows the showers of rain, which, in the spring, refresh the corn.

Ver. 16.] But, after all is done, to get so much wisdom as to know the difference between good and evil, and to understand how to behave a man's self upon all occasions is, beyond all expression, better, and more to be chosen, than the greatest treasures of gold and silver, which either the favour of princes can give, or his own industry acquire.

Ver. 17.] This is the constant aim and endeavour of upright men, the beaten path, as we may call it, in which they travel, to decline every thing that is evil: and he who makes this his care, looking well to all his actions, that he do nothing amiss, looks well to himself, and preserves his soul and body from destruction.

Ver. 18.] Insolent behaviour is the forerunner of utter destruction: and when men lift up themselves in their own thoughts, and overlook all others with contempt, they are in the greatest danger to stumble; and not to see that which will give them such a grievous downfall, as will break them all to shivers.

Ver. 19.] Therefore it is much better to submit to the meanest condition, nay, patiently to bear injuries, with afflicted, but meek and lowly persons, than to lift one's self to the prejudice of others, and by trampling upon them to partake with the proud in their rapine and spoil.

Ver. 20.] He that understands his business thoroughly, and manages it prudently and discreetly, is likely to have good success; but none so happy, none so sure of prospering in his design, as he that confides more in the Lord than in his own skill and industry.

Ver. 21.] He whose mind is well furnished with wisdom, cannot but win a great reputation, and be highly esteemed for his prudent counsels and resolutions: but if he have the powerful charms of eloquence also, to convey his mind delightfully unto others, it will add a greater value to his wisdom, and make it more diffuse and instructive unto the world. See Arg. [d].

Ver. 22.] A clear understanding and right judgment of things, like an inexhaustible spring, gives perpetual comfort and satisfaction to him in whom it is; and makes him very useful unto others: but the deadly and destructive vileness and vanity, and therefore if they undertake to instruct others, they only make them like themselves.

Ver. 23.] The mind of a wise man instructs him to speak judiciously and pertinently: and make him not only communicate his thoughts to others, but with such weight of reason as increases their learning.

Ver. 24.] Especially when he can deliver his mind in pleasing and delightful words, flowing from him with a natural eloquence, as honey drops from thecomb: which ravish the affections, and touch a man's heart to the very quick; when he needs either comfort or cure for any inward disease wherewith he labours.

Ver. 25.] But there is never more need of caution, than when we hear a moving orator; therefore this instruction may be here necessary to be repeated (xiv. 12), examine every thing strictly and impartially; and be not led away merely by thy fancy and thy appetite; for they make many things seem innocent, which, in themselves, and in the issue, are deadly and destructive.

Ver. 26.] It is a powerful motive to a man to take pains in an honest employment, that all his labour is for his own preservation; his mouth begging this favour of him, that he may not starve: and, on the contrary, he that spends his time in giving trouble and vexation unto others, will find it fall upon himself: for he cannot speak so much as an evil word, but it will return upon him, and fly back in his own face. See Arg. [e].

Ver. 27.] And it is not a little pains that an ungodly lawless man takes, to plot and devise mischief; wherein he labours, as if he was digging for a treasure; and one way is, to brand his neighbour with false names and slanders, and thereby utterly destroy his reputation.

Ver. 28.] Others of them have such a perverseness in their spirit, that it is their business to disturb the world and raise dissensions among those that would live in peace; by backbiting, detracting, and whispering false stories making a breach even between princes and people, husband and wife, nay, the dearest friends and familiars, if they hearken to their tales.
CHAPTER XVII.

30 He shutteth his eyes to devise froward things; moving his lips, he bringeth evil to pass.
31 The hoary head is a crown of glory, if it be found in the way of righteousness.
32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.
33 The lot is cast into the lap; but the whole disposing thereof is of the Lord.

Ver. 29.] Another sort live by rapine and open violence; who are not content to do wrong themselves, but persuade others to enter into their society; and then lead them into the most pernicious courses.

Ver. 30.] Which they do not fall into by chance; but with profound study contrive the ruin of others; and the sign being given, they furiously execute the mischief they have designed.

Ver. 31.] Old age is very venerable, when a man's past life hath been truly virtuous and useful: which is the best way also to prolong one's days: and bring one to that great honour which is due to those who have long done much good to mankind.

Ver. 32.] He that can suppress the vehement motions of anger, deserves more praise than those mighty men who quell the enemies that oppose them: and he that hath power to govern all his own inclinations, affections, and passions, by reason, hath a nobler empire than he that subdues cities and countries by force of arms.

Ver. 33.] Acknowledge the divine providence in all things, even in those which seem most casual: for though men cast the lots into the lap of a garment, or into a hollow vessel, and thence draw them out again; yet is it the Lord who directs entirely in what order they shall come forth, and so determines the matter in doubt according to his pleasure.

CHAPTER XVII.

1 Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.

CHAP. XVII.

Argument.—In the first verse of this chapter, the wise man observes how happy that family is which lives in peace and perfect agreement one with another; though they have not a mean estate. And next to this how happy a thing it is if there be but one wise and virtuous man in a family (suppose he be but a servant) when any dissensions and differences arise in it. For so the lord Bacon (Advane, of Learning, book viii. ch. 3, parab. 2), expresses [a] the second verse; whose words I will set down, because if they hit not the sense completely, yet they very pitifully express a part of it, and carry in them a very important truth. "In all troubled and disagreeing families (saith he) there is commonly some servant or gentle friend, who, being powerful with both sides, may moderate and compose the differences that are among them. To whom, in that respect, the whole house, and the master himself, are much engaged and beholden. This servant, if he aim only at his own ends, cherishes and aggravates the divisions of the family: but if he be sincerely faithful and upright, certainly he deserveth much; so as to be reckoned as one of the brethren; or at least to receive a fiduciary administration of the inheritance."

[b] And after some other documents, there follows a notable rule for the making peace, and ending all differences; whether between particular persons in families, or between kingdoms (ver. 9); upon which the same great person thus glosses (ib. parab. 27), "There are two ways of proceeding to arbitrate differences and reconcile affections. The one begins with an act of oblivion of what is past; the other begins with a repetition of wrongs, subjoining apologies and excuses. Now some think this last to be the only way; insomuch, that I have heard a prudent person and great statesman lay down this maxim: He that treats of peace, without a recapitulation of former differences, rather deceives men's minds with the sweet name of agreement, than composeth them by equity and moderation of right. But Solomon, a wiser man than he, is of a contrary opinion; approving an act of oblivion, and forbidding repetition. For in repetition, or renewing the memory of the causes of difference, there are these inconveniences: not only that it is, as we say, unguis in ulcer, 'raking in the ulcer,' which very much exacerbates, but also endangers the breeding of new quarrels while they are debating the old (for the parties at difference will never accord about the terms of their falling out); and lastly, in the issue it brings the matter to apologies: whereas both the one and the other party would seem rather to have revil'd the offence, than to have admitted excuses for it."

Melancthon thinks this and the next three verses, 10—15, to be sentences near of kin; all belonging to the right method in judging, which is comprehended in that saying of Christ's, "If thy brother sin against thee, tell him of it between thyself and him;" and interprets this ninth verse thus (taking chafing for there, which we translate chief friends): He that eagerly admonisheth him that ereth, cures him, and makes no public disturbance; saves the man, and preserves public concord: but this order being neglected, thence arises out of brawlings, discords of princes, wars, and devastations.

[c] Now an evil man only seeks scoldings or contentions (as it follows, ver. 11); i. e., saith he, he doth not seek truth, nor the good of the church, but troubles without end. Thus Cleon and Aleibiades in the state, scetrred seeds of war at Athens: the cynics and academies contradicted every body among the philosophers: and lately, Valla, Cornelius Agrippa, Carolostadius, &c., had the like scolding natures. They seek not truth; but contradict things rightly spoken, or wantonly move unnecessary disputes, and will not yield when they are admonished, but with greater rage defend their errors. Of such Solomon here saith in the next verse, "it is better to meet a bear robbed of her whelps, than a fool in his folly." An example of which we meet withal in our times with a new witched papist, who defends the most manifest errors. Thus he. But that which the Vulgar translates semper jurgia
3 The fining pot is for silver, and the furnace for gold: but the Lorō trieth the hearts.
4 A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.
5 Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished.

The truth of the next verse (ver. 12) is admirably opened by Bochartus (lib. iii. De Animal. Sacrif., cap. 9, par. i.) who observes four things concerning the bear, out of good authors. The first every one knows, that a bear is an exceeding fierce creature: the second is, that the female is more fierce than the male: the third, that she is more fierce than ordinary, when she hath whelps: and lastly, that when she is robbed of them she is fiercest of all, immemorial in modum, "even unto rage and madness." The scripture notices of two other places besides this, 2 Sam. xvii. 8; Hosen xii. 8, where St. Jerome observes that the writers of natural history say, among all wild beasts none more fierce and cruel than the bear, in two cases especially, when she wants food, and when she is robbed of her whelps. The reason of this last is that parents; which will agree more with the comparison which the wise man here makes: for a bear cannot be more in love with her whelps, than a fool is with his absurd opinions and resolutions: and as a bear falls upon the next person she meets withal, taking him for the robber; so dodd a fool upon every one that stands in his way, though he be never so much obliged to him. He spareth none in the heat of his passions, but furiously abuseth them, &c.

[6] Unto what is expressed in the paraphrase upon ver. 17, concerning "a brother being born for adversity" (which I have referred, as the best interpreters do, unto a friend), this may be added, as the plainest translation of the Hebrew words: "He that is a true friend (spoken of before) is born (that is, becometh) a brother in adversity." He was a friend before; this makes him a brother; and so he is to be esteemed.

[7] There is a phrase in the nineteenth verse, "exalteth his gate," which is variously taken by interpreters. I have expounded it literally; not for the mouth, but for the gate of a house or other place; and have put two senses together.

[8] Various glosses also have been made upon the beginning of ver. 22, "a merry heart doth good like a medicine:" where, because the particle like is wanting in the Hebrew, other constructions have been made of the words; some, for instance, having taken them thus; "a merry heart makes a medicine work better," or do more good. But he that can consult Bochartus (in his second book of Sacred Animals, ch. 16, par. ii.) may find so many examples of the effect of that which they call amor similitudinis; that he will not think it unaccountable to supply it (as our translators have done) in this place of the Proverbs.

6 Children's children are the crown of old men; and the glory of children are their fathers.
7 Excellent speech becometh not a fool: much less do lying lips a prince.
8 A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth.

Just before in the twenty-first, I shall here observe, that there is no doubt but Solomon, having frequent occasions to speak of the same matter, varied the words sometimes, but not the sense; and so the collectors of his sayings put down both. And he might speak the other of this matter, having an example before his eyes of the great weakness of his own son; who, it is not unlikely, was a perpetual grief to him. There is also something observable in this verse, which was not in the other, viz. that the untowardness of children have many times different effects upon the parents: provoking the fathers to anger and exasperation; and the mothers to grief and sorrow, to which their tenderness more inclines them than to the other passion. There are several ways also of expounding the latter end of this verse, viz. when it is, "Children's children are the crown of old men; and the glory of children are their fathers." I have expressed the sense of our translation; and had respect, in the next verse to that (ver. 27), to both readings of the word which we render "excellent."

Ver. 1. There is more satisfaction in a bit of dry bread (without butter or oil, &c.) in the open field, and in the hand of the poor, than in a house full of the best cheer in the world, attended with brawling, contention, and strife.

Ver. 2. Proximity and prudence are so much better than mere riches and noble birth, that a wise and faithful servant sometimes arrives at the honour of being appointed the governor of a son, whose folly and wickedness makes him a discredit to his family; nay, he is left not only executor of the father's will, or trustee for the children; but his merit, perhaps, are rewarded with a portion of the estate, which is to be distributed among them. See Arg. [a].

Ver. 3. The art of man hath found out means to prove whether gold and silver be pure or not; but the heart of the children is a deeper and more inscrutable than that of the best man, to understand and discover what they are by sharp afflictions and troubles.

Ver. 4. A man that designs evil unto others, hearkens greedily unto him that will tell false and mischievous stories; and there never wants such a man, of the very same mind with himself; for he who gives his mind to lying and falsehood, listens to him that speaks the most pestilent things.

Ver. 5. He that derides a man because he is poor, forgets God, who can bring him down to as low a condition; nay, affronts his majesty, who hath promised to take a peculiar care of such friendless persons: nor is he much better, who rejoiceth at the calamity of others, which will bring unavoidable punishments upon himself.

Ver. 6. The honour and comfort of parents lie in a numerous progeny, which doth not degenerate from their ancestors' virtue; and that which makes children illustrious, is their being descended from worthy parents; whose wisdom and virtue reflect an honour upon their posterity.

Ver. 7. It doth not become a fool to discourse of grave and weighty matters; which, as they are above him, so are not regarded out of his mouth, though he
CHAPTER XVII.

9 He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.
10 A reproof entereth more into a wise man than an hundred stripes into a fool.
11 An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.
12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.
13 Whoso rewardeth evil for good, evil shall not depart from his house.
14 The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with.
15 He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.
16 Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?

should speak excellent things; but it is much less seemly for a prince to be lie and deceive; which, as it is below him who represents the God of truth, so it makes him despicable, and destroys his authority, when his subjects cannot rely upon his word.

Ver. 8.] A gift is so tempting, that it can no more be refused than a lovely jewel by him to whom it is presented: and such is its power, it commonly prevails over all men, despatches all business, carries all causes; and, in a word, effects whatsoever a man desires.

Ver. 9.] He that passes by and buries in oblivion a transgression that hath been committed against him, takes the best course to preserve friendship, and to make himself universally beloved; but he who takes up that fault again, and objects it fresh when it was forgotten, breaks the strictest bands of amity, and makes an irreconcilable separation. See Arg. [c].

Ver. 10.] One reproof penetrates deeper into the mind of an ingenuous man, and works a greater alteration there, than a hundred stripes will do for the amendment of an obstinate fool.

Ver. 11.] Who seeking nothing but to have his own will, and being so refractory, that he hath shaken off all restraints, or to his governors, is wholly bent upon mischief, and cannot be restrained: it remains therefore only, that a severe execution be done upon him to cut him off in his folly, without mercy. See Arg. [d].

Ver. 12.] There is less danger in meeting a bear in the height of her rage, than a furious fool in the pursuit of his unruly passions and desires: for it is possible to defend a man's self against the one; but there is no way to hinder the brutish motions of the other. See Arg. [e].

Ver. 13.] It is so unnatural for a man to return evil to him from whom he hath received nothing but good, that the punishment of his ingratitude shall not rest in his own person, but descend upon his posterity to all generations.

Ver. 14.] When men begin a quarrel or a difference, they know not where it will end: for the very first breach is like cutting the banks of a river, which presently overflows the neighbouring grounds, but cannot easily be reduced into its bounds again. It is best therefore to make peace immediately, before both parties be involved in such troubles, as, like a deluge of water, lay all desolate.

Ver. 15.] It is hard to say, which is most detestable to the Lord, he that pleads for a wicked man, and, more than that, acquires him; or he that pleads against the righteous, may, plainly condemns him. Certain it is, they are both most highly obnoxious to his disapprobation, who is the fountain of justice; and, as he would have it exactly administered, so he hates those who endeavour to confound the nature of good and evil among men.

Ver. 16.] What good doth a great estate in the possession of a fool? Can he therewith purchase wisdom how to use it? alas! he wants understanding to desire it, and to procure good instructors, in which his riches (if his mind were good) might be serviceable to him.

Ver. 17.] Time makes proof of a friend; who, if he be sincere, loves not merely for a fit, nor alters with the change of one's condition; but continues steadfast in adversity, as well as in prosperity: nay, in straits and distresses, shows himself more like a brother than a friend. See Arg. [e].

Ver. 18.] He is very inconsiderate, whose kindness makes him forward to pass his word for the payment of another man's debts (vi. 1, xi. 15), and especially to enter into bonds in the presence of his neighbour for whom he engages: which may make him more careless about the payment than he would have been, if unknown to him he had been security for him.

Ver. 19.] He vainly pretends to the love of pitty, who accustomed himself to bawling and contention: which as necessarily draw along with them abundance of sins, as lifting up a man's self above his estate, in raising sumptuous buildings, brings him to ruin; or as breach of the public peace opens wide the flood-gates to all iniquity. See Arg. [f].

Ver. 20.] A man of wicked designs, which he resolves to accomplish by any sort of means, shall find himself deceived in his expectation: and he who employs his tongue to deceit and fraud, pretending fair to men before their face, but blustering them behind their back, shall, by that very means, bring mischief upon himself.

Ver. 21.] Great is the care which ought to be taken in the contract of marriage, and in the education of children: for if a son prove vicious and lewd, it will be such an inexpressible grief to his father, that he will take no comfort at all in any thing he enjoys (ver. 29).

Ver. 22.] And consequently it will shorten his days; for as nothing conduces more to health than a cheerful spirit, which serves instead of physic; so nothing destroys it more than sadness and grief, which con-
PROVERBS.

25 A foolish son is a grief to his father, and bitterness to her that bare him.
26 Also to punish the just is not good, nor to strike princes for equity.
27 He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit.
28 Even a fool when he holdeth his peace is counted wise; and he that shcutteth his lips is esteemed a man of understanding.

CHAPTER XVIII.

I Through desire a man, having separated himself, seeketh; and intermeddles with all wisdom.

CHAP. XVIII.

ARGUMENT.—[a] There is so much difficulty in the first two verses, which hath produced so many various interpretations, that I scarce know which to follow. Some take that word which we translate separateth himself, in a good sense; others in a bad: I have chosen the latter, because it seems so more agreeable to the rest of the words. But the Chaldee interpreter gives a quite different sense, both of that word, and of some other in these verses: and De Dieu hath shown there is such reason for it, that I think I was obliged here to take notice of it, and to paraphrase upon it.

By niphrad, which we render separateth himself, he understands a man divided, uncertain in his own mind, who can stick to nothing; but wanders about in his own thoughts. And the last word in the first verse, jithgalla, which we translate intermeddles, he translates, is left desolate. And in the next verse, taking behith galtot for wandering up and down, not for discovering or revealing, as we do, the paraphrase will run thus:—

Ver. 1. An inconstant man desires many things, and seeks satisfaction: but whatsoever he seeks, he never meets with it, but is defeated and disappointed in all his designs.

Ver. 2. And this is a certain character of a fool, that he never fixes in any thing; but chooses rather to gad up and down, and rove from one inquiry to another, than give his mind, to true wisdom and prudence, in which he hath no pleasure.

The Lord Bacon aims at this, I suppose, when he briefly expresses the sense of Solomon thus: Pro desiderio ornat cereris, omnibus immiserit se: "A hare-brained man seeks to satisfy his fancy, and intermixeth himself with all things." According to that of Seneca, Vite sine proposito, languida est et vagia: "A life that proposeth no end to pursue, is faint, sickly, and vagrant."

It is the word niphrad in a good sense, then the paraphrase must run thus:—

2 A fool hath no delight in understanding, but that his heart may discover itself.

Ver. 1. He that lives retired and sequesters himself from all company and business, out of a true affection to wisdom, endeavour to have a sound knowledge and understanding of things.

Ver. 2. But a vain man addicteth himself to his studies, for no other end but only to vaunt with a show of wisdom, which he doth not love.

[a] As for the Vulgar translation, it is so remote from the Hebrew, that I shall only observe a handsome application which the Lord Bacon hath made of the second verse, to a quite different purpose from all interpreters that I am acquainted with. The words there run thus: Non recipit studium verba prudentium, nisi ea dixerit qua versatur in corde ejus. Which is commonly understood of "accommodating one's self to the humour of a fool," who otherwise will not regard what is said to him: but that great man applies to the ways of dealing "with men of corrupt minds and depraved judgments." "Who presuppose that honesty grows out of weakness of wit, and want of experience; or only out of a silly belief given to preachers and schoolmasters, to books and popular opinions. And, therefore, unless you can make them plainly perceive that you know what is in their very heart, when you exhort and admonish them; and are as well acquainted with their depraved principles and crooked rules, and leave us fully discovered and deeply sounded them as themselves, they will despise all manner of virtue and the most excellent counsels; according to that admirable oracle of Solomon, A fool will not receive the words of the wise unless thou speakest the very things that are in his heart;" i.e. an honest man can do no good upon the wicked unless he know all the covers and depths of wickedness. In which Machiavel himself hath done some service; by discovering plainly what men used to do, not what they ought to do. (Advanc. of Learning, book vii. ch. 2.)

[b] The next verse may have a connexion with these two, and intend to describe the worst of wicked men, who seek for glory by being so bold as to
CHAPTER XVIII.

3 When the wicked cometh, then cometh also contempt, and with ignominy reproach.

4 The words of a man's mouth are as deep

soen religion, and all the teachers of it. Such men are the most of Solomon's fools: in whom an excellent person (whom the Hebrews call zæc, in opposition to Adam) should not be discouraged from pouring out good instructions, as he shows in the following words (verse 4).

[†] Then, after a caution to judges (ver. 5), to search into the merits of a cause, and not merely to look to the quality of the person that appears before them; he observes in several of the mischiefs done by the tongue, ver. 6—8. In the last of which the word mithkalahamin, being of uncertain signification (because it is but once more used, and in this book, to the same purpose), I have taken in two or three of the senses of which it is capable: as he that pleases to examine will be satisfied.

[‡] Rabbi Levi observes, that in the tenth verse there begins another sort of precepts of a different kind from those that have been hitherto delivered from the beginning of the tenth chapter to this place. All which have been in a manner concerning the danger of such vices, as sloth, hatred, anger, envy, being hairbrained, and such mischiefs in parts of that folly, against which he hath given many general cautions. But now he proceeds, as that Jewish doctor thinks, to an argument of another nature, directing men in the management of affairs of state, or in domestic business, &c. Which is true in part, but not an exact observation: for there is no especial part of his discourse which is much less essential in the following chapters, as any one may see that will read them: and so there are several political maxims, and others belonging to different matters, in the chapters foregoing. Even that observation which here immediately follows (ver. 11), concerning a rich man's confidence in his wealth, rather than in the divine providence and protection, was delivered in part before (x. 13). And the very next concerning pride and humility (ver. 12), in xx. 33; xvi. 18. And that also (ver. 16), about gifts was touched in xvi. 8.

[¶] The thirteenth verse is referred by some to judgment. It is, I have long been used to call cognitores, and in good authors congeritores, is much to do the office of a judge; who ought to take the greatest care to know the truth before he gives a sentence. For if it be a shame to a private person, in ordinary discourse, to answer a matter before he hears it, much more will it be to a magistrate, if in matters of justice and judgment, he come to a resolution, before he hath taken full cognizance of them.

[‡] Some would connect the seventeenth verse with the foregoing, but I have taken it separately. And there being several ways of interpreting it, either politically, with relation to causes brought before a judge; or spiritually, with relation to what is transacted in a man's own soul; I have followed our translation, which seems to me nearest to the Hebrew. In which a just man is not the person of whom Solomon speaks; but the mark of the nominative case (as grammarians call it) is set before the word first. So that it hath the same meaning with our vulgar saying: One tale is good, till another be told: Though I think there is more in it; and the lord Bacon hath made this excellent discourse upon it; which I have not neglected in my paraphrase:

"The first information (says he, Adv. of Learning, of book viii. ch. 2, parab. 17), in any case, if it a little fix just in the mind of the judge, takes deep root, and wholly seasons and predisposes; so it can hardly be taken out, unless some manifest falsehood be found in the matter of the information; or some cunning dealing, in exhibiting, and laying open the same. For a bare and simple defence, though it be just and more weighty, can hardly compensate the prejudice of the first information, nor is of force in itself to reduce the scales of justice, once swayed down, to an equal balance. Wherefore it is the safest course for a judge, that nothing touching the proofs and merits of the cause be intimated beforehand, until both parties be heard together: and it is best for the defendant, if he perceive the judge to be pre-occupied, to labour principally in this (so far as the quality of the cause will admit) to discover some cunning shifts, and fraudulent dealing practised by the adverse party, to the abuse of the judge."

They that expound this verse (as the ancients generally do) concerning private judgment, within a man's own mind, follow the LXX. and the Vulgar Latin; and commonly make this the meaning:—A good man, before he minds another man's faults, will first narrowly look to his own; and call himself to an account, before he inquire after the miscarriages. This is an excellent sense (if the words would bear it), which some of the Luthers follow: however, all the translators have taken it, "Justus initio est accusator sui, postea inquirit in aliun:" and runs into a long discourse concerning self-love, and men's blindness to their own faults, and quick-sightedness in springing other men's; citing the known sayings of Cæcilius, Horace, and Persius, to this purpose. But though he takes the just man here to be opposed to the hypocrite our Saviour speaks of, who minds the mote in his brother's eye, and neglects the beam in his own, yet he acknowledges that the Greek word in the LXX. belongs to the law, and the civil courts, viz. ποιητὴς τῶν ἁμαρτιῶν, which is the allegations of the accuser, before the other party is heard; and hath this remark out of Deuteroesenes: "It is hard to pull out of men's minds the opinion they have first conceived." Which Verres, among the Romans, understood so well, that it was his common trick to accuse those whom he had injured: for men are apt to favour the plaintiff, supposing he cannot have the impudence to complain without a cause. Nay, there are those in the Roman church that apply the Vulgar translation this way; to this sense:—"A just man is so prudent (as well as honest) as to relate all that concerns his cause sincerely, without concealing any thing; even accusing himself if he be guilty: whereby he procures greater favour, and prevents what his adversary would have said: who, be sure, would have laid it open to his disgrace, if he had craftily omitted any thing," &c.

But I will not trouble the reader with any other of their interpretations; which are devised merely to make good that translation. The truth of ours may be further justified from the next (ver. 18), which belongs to the matter of civil controversies: which, if the judges could not determine, were referred to God's decision by lots.

[‡] But I have said enough, if not too much of this: and therefore shall only observe a few reflections which Melancthon makes upon the twenty-second
PROVERBS.

wicked, to overthrow the righteous in judgment.

A fool's lips enter into contention, and his mouth calleth for strokes.

A fool's mouth is his destruction, and his lips are the snare of his soul.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

He also that is slothful in his work is brother to him that is a great waster.

Those words also show, what comfort and delight there are in an agreeable marriage; and therefore we ought to fee fornication, and keep in mind the saying, which he that entereth God will judge, &c., and the punishment of God inflicted upon the inhabitants of Canaan for their confirmed lusts. Nee est dubium, magnam partem calamitatum, &c. 'Nor is there any doubt that a great part of the calamities among all mankind are the punishments of filthy lusts. Let us think not of our disorderly carriage toward God; for the more he is displeased with impiety, the more carefully we ought to preserve chastity: and let us observe that rule, To shun sins, is to shun the occasions of sins.'

1. He that affects singularity inquires into all manner of things, according as his vain-glory humour leads him: which makes him also bend himself with all the wit he hath, to overthrow the sedate reasons of wiser men. See Arg. [a].

2. For a fool will never take any pleasure in true understanding; but all the design of his studies is, to make a vain ostentation of wisdom unto others: this is his chiefest pleasure, to hear himself discourse; that is, discover the folly that is in his heart. See Arg. [b].

3. Into whatsoever company or society (suppose into the schools of wisdom) a profane person comes, he brings along with him contempt of God, and religion, and good men: and (as one wickedness grows out of another) that contempt improves into inoffensive, and reproachful language of them. See Arg. [c].

4. A man of great understanding is never exhausted, nor wants matter of useful instruction: his mind being like a fountain, out of which wise thoughts spring perpetually; and flow in abundance, with a torrent of eloquence, for the common good and benefit.

5. Apologies may be made for it, but it can never be made consistent with honesty and goodness, to have respect to the person, not to the cause, which is brought before one in judgment: for by that means the wicked is favoured, because he is rich, or because he is a friend, &c. and the just man loses his right and is oppressed, because he is poor, or none of the judge's acquaintance.

6. If a fool finds others scolding, or contending, he will thrust himself into the quarrel; but is so much the more stupid instead of making them friends, he increases the difference, till from words they come to blows; in which he escapes not without some share of them to himself.

7. For, in all other cases, a fool uses his tongue so imprudently, that he ruins himself by his own discourse: and if he go about to defend what he saith, he is but the more entangled, to the certain hazard of his life.

8. A whisperer of false stories makes a great show of harmlessness, if not of love and kindness, when he backbites others; nay, seems perhaps to do it very unwillingly, with great grief of heart, and not without excuses for the persons from whom he detects; and yet, by making them the most deadly wounded; and sink deep into the midst of those that hear them. See Arg. [d].

9. There is so little difference between a slothful man and a prodigal, that they may be called brethren: for he that looks not after his business, must needs come to poverty, as well as he that is a spendthrift.

10. The almighty power and goodness of the great Lord of the world, are the surest defence in all manner of dangers: unto which a virtuous man may have the confidence cheerfully to resort, and hope to find protection; nay, to be there as safe as if he was in an impregnable fortress. See Arg. [e].

11. He that is of the most sordid mind thinks otherwise, and places his security in heaps of wealth, which he fancies hath a power to do anything, and is able to defend him (like a high bulwark, which none can scale) from all assaults: but alas! this is only his own vain opinion; he is safe merely in imagination.

12. When a man's spirit grows lofty by prosperity, forgetting God, and despising his brethren, it is a certain forerunner of his utter destruction: as on the other side humility, meekness, and patience, in a low condition, are the best preparation for honour and preferment.

13. He that is so forward as to answer to a business before he hath heard the state of it (that is before he understands it), thinks, perhaps, to show the quickness of his apprehension: but, by his imper-tinent discourse, declares his egregious folly, and makes himself ridiculous. See Arg. [f].

14. There is a vast difference between outward and inward evils; for a manly spirit will support us under bodily sicknesses and outward afflictions: but if the mind itself have lost its courage and become abject, cast down, and oppressed with grief
15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.
16 A man's gift maketh room for him, and bringeth him before great men.
17 He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.
18 The lot causeth contentions to cease, and parteth between the mighty.
19 A brother offended is harder to be won than a strong city; and their contentions are like the bars of a casle.

and sadness; it is not in the power of man to raise and lift it up.

Ver. 15.] He (therefore) that hath so much understanding, as to consider what is good for himself, will take the greatest care to possess his mind with the true knowledge of God, and of his duty to him; and be so wise as to listen to those that can give him right information; for it is this alone that can preserve the mind from being dejected and broken.

Ver. 16.] There is no man so mean but he may make his way, whithersoever he desires, by gifts and presents: which will produce his enlargement, if he be in prison; and, more than that, bring him into favour with great men; nay, purchase him the honour to wait upon princes.

Ver. 17.] A man may seem to have a good cause, who hath got the start of his neighbour, till he come also to examine his information, and open the whole matter before the judge: any, more than this, he hath a great advantage who first possesses the judge's mind with the justice of his cause; for it will not be easy for his adversary to find out his tricks and to confute him, without a diligent search and curious inquiry into what he hath alleged. See Arg. [7].

Ver. 18.] But in some cases it is very hard to make an end of suits, where the reasons are strong on both sides, or the parties contending both very powerful to maintain their pretensions: and then the casting of lots is an equal way to determine the controversy, and put each of them in quiet possession of that which falls to his share.

Ver. 19.] But there are no contentions so sharp and obstinate as those among brethren: who grow so refractory when they have transgressed against each other, that it is easier to take a strong city, or to break the bars of a casle, than it is to compose their differences, and remove all the obstructions that lie in the way to their hearty reconciliation.

Ver. 20.] The tongue is so hard to govern, and so much depends upon it, that (it cannot be too often repeated, xii. 2, 14) we ought to take as great care about the words we speak, as we do about the fruit of our trees, or the increase of the earth, which we are to eat; for, according as they are wholesome and good, or unsavoury and bad, so will the pleasure and the pain be between with we shall be filled. See Arg. [6].

Ver. 21.] The good or the harm that the tongue can do, both to a man's self and unto others, is more than can be expressed; for many have cut their own throats by incurious words, or brought themselves off from danger by prudent answers: in like manner, by false accusations, it destroys other men, or saves them by testifying the truth; and this may be laid down for a general rule, that they who love to talk much shall suffer by it.

Ver. 22.] He who hath married a wife that is truly a help meet for him, hath met with a most excellent blessing; and ought thankfully to acknowledge the singular favour of God, in guiding his mind to make so happy a choice. See Arg. [4].

Ver. 23.] Boldness doth not become a beggar, but modest entreaties and duteful supplications, which is the proper language of the poor and miserable: and if they meet with a stern or harsh answer from the rich, it is no wonder; and they must still humbly deprecat their displeasure.

Ver. 24.] A friendly person is prone to do all neighbourly offices, which is the very end of friendship, and the way to preserve it: and such a friend is sometimes found, who loves so heartily, that he sticks closer to his friend in any strait, and assists him more faithfully, than a brother.

CHAPTER XIX.

1 Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

CHAP. XIX.

ARGUMENT.—[a] This chapter begins with a compari-}son between the rich and the poor; whom, in an-}other regard, he had compared together in the last}verse but one of the foregoing chapter. "The sense is plain enough; and it is, ἠδικήσας πάντας οὐκ ἄρεις, ἀνθρώπους, one of those proverbs which contains much wisdom in it," as Greg. Nazianzen speaks (Orat. xxvi. p. 455, 459), who applies it unto Christians of mean understanding, and simple speech; that understand not γνῶναι στοιχεῖα; neither the instances of Pyrrho, nor the syllogisms of Chrysip-

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2 Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

pus; nor the depraved cunning of Aristotle's arts, nor the witchery of Plato's eloquence; which, like the Egyptian plagues, had infected the church. There is no need (says he) of any of these: but a poor man that " walks in his simplicity," ὁ πίπτων ἐκ λόγου καί γνώσεως, as he paraphraseth it ("poor in discourse, and reasoning, and knowledge"), and relies upon plain simple words, is much better (and will in this way be saved, as in a small cogboat) than a fool (for he is no better) that knows how to wind and turn every way in his discourse; and most unlearnedly trusts to his demonstrations, &c. But this must be acknowledged not to be the literal
The foolishead of man perverteth his way:  
and his heart freteth against the Lord.

For Solomon, in the next verse, observes two great springs of all our miscarriages; want of understanding, and want of deliberation. To make too much haste in a business is the way not to speed (according to the known proverb); and to run blindly upon any thing is no less prejudicial to us in our undertakings. That is the meaning of the first word, which we translate also: both he that affects things without knowledge, and he that pursues what he understands without deliberation, run into many mistakes, and commit many sins. So some render the word νεφεξ (soul), "the desire of the soul," the appetite, which must be always governed by prudence; or else it will run a man upon racks, which shallipte him later on. For which miscarriage, he shows in the next verse (ver. 3), he must blame none but himself, and never in the least reflect upon God, as if he were negligent of us, or hard to us: which men are prone to think when they have foolishly undone themselves.

Then follows an observation which he had made before, ver. 3, but here repeats, in different words, over and over again (ver. 4, 6, 7). For it is a lamentable thing to see how little true friendship there is in the world; most men altering and changing together with the fortune (as we call it) of those whom they pretend to love. If they be rich, they are courted by every body; but poverty shows how insincerely. The books of all ancient authors are full of such sentences; which I shall not so much as mention. [c] But note that in the midst of these, he inserts (ver. 5) an observation (which he had formerly made) of a greater wickedness in human nature; which moves them either publicly to accuse others falsely, or secretly to buckles the person of those whom they shall escape unpunish- ed. For "there is no word so secret that shall go for nought, and the mouth that believeth the soul," as the wisdom of Solomon excellently speaks (i. 11). This is repeated also again in this very chapter (ver. 9), with the alteration only of one word. The reason of which is, that Solomon (as I have noted before), using often the same axioms, sometimes varied the phrase, though not the sense: and the collectors of his sayings thought good to set down his different forms of speech, for the same thing. In both verses the LXX. plainly understand him to speak of such lies as are pernicious and hurtful to others in particular; and in the latter of them, they take the destruction which the wise man threatens unto such liars, to arise from their own wicked words. And so I have expressed it in my paraphrase. There are those who think that this sentence is repeated in the ninth verse, as an ad- monition to the rich men spoken of in the verses foregoing: who break their promises with those that depend upon them; and give good words when there is no need of them: but will do no good when men call for their assistance. These shall suffer for their falseness. But this seems to be strained, and not agreeable to the meaning of the Hebrew text.

That which follows (ver. 10) is a notable admo- nition of the confused and disorderd state of things here in this present world; wherein we too often see men, void of wit or goodness, wallowing in pleasure; that is, abounding in all things that can gratify their senses, which they please most ab- surdly: and mean men getting into power, and lording it over their betters, &c. These things are very unconscionably, saith Solomon; and the latter of these more unconscionably than the former: but so it will be unless men become wise and good; for most are made worse by prosperity, which they know not how to use. Therefore it is a true rule of the son of Sirach (Eccles. xxxiii. 21), "Fodder, a wand, and burdens for an ass; and bread, correction, and tole; and shy that word which is best in the condition that is proper for him; and therefore a slave should be kept under, and a brutish sot be restrained from taking all his pleasure. For no man is fit to govern another that cannot govern himself; as the next verse intimates; and the more power any man hath, the harder it is for him to command his passions: which may be suggested in the twelfth verse: for the young lion, to whom a king is compared, as he is the strongest, so is the fiercest of all other.

From hence, the wise man passes to some domestic observations (ver. 13—15, 18, 19). Upon which if I should make any remarks, it would extend beyond its just bounds. The translator will see where I have put two senses together: which I could not do in the twenty-third verse; and therefore shall here give a short account of it.

All interpreters, except one, understand it as our translation hath rendered it; by supplying a word before abideth satisfied. Only Lud. de Dieu thinks the parts of this verse are opposite as the rest used to do; and renders it, which we translate satisfied (which signifies full in the Hebrew language) understands proud and haughty people (as they who are rich are too prone to be), who are here op- posed to him that fears God; as they are in Luke i. 50, 51, 53. And the paraphrase will run thus: He that is possessed with such a religious sense of God, that he fears to offend him, has a happy mind; but he that is swollen with pride and forgets God, when worldly goods flow in upon him, shall lie down at last in sorrow, and never want something or other to afflict him. And something of this sense the LXX. seem to have had in their mind; who make the members of this verse opposite one another. Understanding by ἐξετάσθη, he hath no fear of God. For so their translation runs: "The fear of the Lord is a man's life," ἑκάστος ἰδέως, &c. "but he that is without fear (viz. of God,) shall abide in places where there is no knowledge to govern him." i. e. run blindly into all manner of ruin.

The next verse is a most elegant, but hyperbo- lic, description of a man that hath given up him- self to sloth: who refuses to do things as easy as to pull his hand out of his bosom; and as necessary as to eat and drink. This being the plain sense, I have not varied from the common translation of the word σαλλαχαθή; which everywhere signifies a pot, or dish, or something like it; and can only by a metaphor be applied to the bosom, or arm-holes. But we must either so understand it, or else take the first word, tamen, "hide," in a very improper sense: for there can be no cause for hiding the hand in a pot. Therefore we must either translate it as we do, or understand by hide, putting or thrusting the hand into the pot or
CHAPTER XIX.

5 A false witness shall not be unpunished; and he that speaketh lies shall not escape.  
6 Many will entreat the favour of the prince; and every man is a friend to him that giveth gifts.  
7 All the brethren of the poor do hate him; how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.  
8 He that getteth wisdom loveth his own soul; he that keepeth understanding shall find good.

dish; and thus translate the whole verse: "A slug-
guard puts his hand into the dish; but will not so much as move it thence unto his mouth."

[7] The next verse, as Melancthon well notes, is an observation concerning the way of advancing the world. Some are so bad, they must be handled with great sharpness; specially such profane men, as with an epicurean contempt deride admonitions, and grow thereby more furious. But there are those who grow better, even by the example of severity against notorious offenders; as the Gideonites came and sought peace, when they saw their neighbours destroyed; and the punishment of Si-samites made Otanes more cautious, when he was placed in the seat covered with his predecessor's skin; as Herodotus relates in his Terspichore. But then there are a third sort, who need not so much; but, being admonished, are obedient to those that tell them of their faults. To such, a reproof, at the most, is sufficient.  

[8] In the next two verses I have had respect to both constructions, of which they are capable. But, in ver. 28, I have omitted the sense which some great Hebræians give of the words; as if an angodiily witness sought only by false colours to deceive the judge, and thereby pervert judgment. For a witness of Delial seems to me rather to signify such an impudent varlet as sticks not boldly to testify to the greatest lies.

Ver. 1.] A poor man who acts sincerely, and hath no guile in his mouth, is far happier, and more to be commended, than he that gathers great riches by fraud and circumvention: which he takes to be cunningly done, and is full in the end. See Arg. [c].  
Ver. 2.] Ignorance and inconsideration are equally mischievous; for a mind that knows not what it ought to choose, and what to avoid, can never do well: and if a man hastily and unadvisedly pursue an end (which he reasonably propounds to himself), and will not take time to deliberate, he must needs commit many errors. See Arg. [b].

Ver. 3.] Yet he is unwilling to take the blame upon himself, but commits this grand error after all the rest; that when his own folly, and perhaps wickedness, hath led him to many misfortunes, he imagines God is unkind to him: and is vexed, not at himself, but at the divine providence; against which he perpetually murmurs.

Ver. 4.] Together with riches a man gets many (and perhaps great and powerful) friends, though he had none before: but he that hath most need of them, is so far from getting any, that, if he had one, he loses even him, when he grows poor. See Arg. [c].

Ver. 5.] A false witness, who fears not in open court to accuse the innocent, shall meet at last with a just punishment: for shall he escape, who privately calumniate and vents his malice in lies to the prejudice of his neighbour. See Arg. [d].

9 A false witness shall not be unpunished; and he that speaketh lies shall perish.  
10 Delight is not seemly for a fool; much less for a servant to have rule over princes.  
11 The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

Ver. 6.] A prince never wants suitors for his favour, which the greatest persons seek with the humblest submission: and every one loves, or pretends to love him, whose liberality is so well known every where, that it hath procured him the name of a bountiful giver.  
Ver. 7.] All the kindred of a poor man not only forsake him (as was observed before, ver. 4, xiv. 20) but hate his company, as a disgrace or a trouble to them; and therefore no wonder if his companions and relations grow strange to him: he urges them with their former protestations or promises of kindness, but finds they signified nothing; and if he earnestly implore their pity, it is to no purpose.

Ver. 8.] He that is so considerate, as to value wisdom above riches and, accordingly, to store his mind with virtuous principles, is the truest lover of himself: and if he strictly observe them, and conduct his life by these rules, he shall find the profit of it.

Ver. 9.] He that testifies to a lie, to the perverting of justice, if the judge do not find him out, shall be punished by God: and he who privately whispers slanders against his neighbours, and kindles strife and contention among them, shall perish by those wicked practices.

Ver. 10.] Pleasure doth not become a man void of understanding; who is never more ridiculous than when he can do what he lists; and yet empire less becomes a vile slave; who is most intolerably insolent, when he can wantonly dominate over the greatest persons. See Arg. [c].

Ver. 11.] The world thinks him stupid, who is patient; and without sense of honour, who passes by injuries: but the more understanding any man hath, the slower he is to perceive and to punish; and the greater his spirit is, the greater his glory and praise, not to revenge a wrong when he hath opportunity.

Ver. 12.] But none find it more difficult than a king, especially in the heat of his youth, to bridle his wrath; the signification of which is as dreadful to his subjects, as the roaring of the young lion to the rest of the beasts: and on the other side, any token of his favour and kindness is so comfortable, that as the dew restores those herbs, which were parched by the hot beams of the sun; so it revives those who were almost struck dead with the terror of his rage. See Arg. [f].

Ver. 13.] Two things make a man exceeding unhappy; a dissolute son and a scolding wife: for the former breaks the heart of his father, to see him like to prove the utter destruction of his family: and the other drives a man to undo his family himself, when he is no more able to live at home with her, than to dwell in a rotten and ruinous house, through the roof of which the rain drops perpetually.

Ver. 14.] The singular providence of God, therefore, is to be acknowledged in a virtuous wife; which is not so easy to get as an estate. For a house, with all its furniture, and land belonging to it, may descend
upon us, without our thought, from our progenitors: but great care and prudence are required in the choice of a wife, that knows how to manage a family rightly; who is not found neither, without the peculiar direction and blessing of the Lord.

Ver. 15.] As labour makes men vigorous and rich, so slothfulness (and with it these two miserable effects:) that it insensibly sinks the mind into a dull stupidity and unconcernedness about the most necessary things, and thereby reduces them unto extreme beggary and want: to which may be added a third; that it tempts them to shirk, and use dishonest arts for a livelihood.

Ver. 16.] He that carefully observes the commandments of God, as the rule of his life, hath a due care of himself, and consults his soul's safety: but he that minds not what he doth, despising all orders and rules of life, is regardless of his own good, and will be very miserable.

Ver. 17.] He that takes compassion on the poor and relieves his necessities, doth not impoverish, but enrich himself. For the Lord looks upon what is given unto the poor as lent unto him: and he will not fail to make him a full compensation; or rather return the benefit he hath done to others, with large interest and increase of blessings, upon him and his posterity.

Ver. 18.] Give due and timely correction to thy son for his faults, before he hath gotten a habit of them, and there be little hope of his amendment: but neither proceed to such cruel usage of him, as to make him weary of life, and not to care what becomes of him; nor yet be moved merely by his roaring to abate of thy necessary severity towards him.

Ver. 19.] For he whose wrath exceeds all bounds, and makes him severe beyond measure, and endues his children and consequently himself (nay, all men that are immoderately angry bring great mischiefs upon themselves; and if you help them out of one danger, it doth not make them cautious, but they run into a new trouble;) and yet, if he do not punish him at all, he tempts him to go on in his sin; and the same case, whether he shall punish him or not, will return again.

Ver. 20.] Listen unto good advice, and be not impatient of reproof; no, nor of correction for thy faults: but receive all thankfully; and learn thereby that wisdom which will do thee service, when all things else will fail thee.

Ver. 21.] There are many designs and contrivances in the minds of men, which they think are so well laid that they cannot miscarry; but are all defeated nevertheless, the counsel of the Lord, that shall stand.

Ver. 22] The desire of a man is his kindness: and a poor man is better than a liar.

Ver. 23.] The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil.

Ver. 24:] A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

Ver. 25.] Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge.

Ver. 26.] He that wasteth his father, and chasing away his mother, is a son that causeth shame, and bringeth reproach.

Ver. 27.] Cease, my son, to hear the instruction that causeth to err from the words of knowledge.
CHAPTER XX.

28 An ungodly witness scorncth judgment; and the mouth of the wicked devoureth iniquity.

those that scoff at conscience and religion: nor shall
other wicked men escape, who are such fools as to
slight these good instructions; but feel at last, to their

29 Judgments are prepared for scorners, and stripes for the back of fools.

smart, the doleful effects of their sin, in indelible
marks of the divine displeasure.

CHAPTER XX.

1 Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

CHAP. XX.

ARGUMENT.—[a] The first precept in this chapter is against drunkenness, as an evil to wisdom, even in common things: much more in those of ever-
lasting consequence: for that it commonly expels
out of men's minds all reverence both to God and
others: inclining them to take the license to say
or do anything without restraint or discretion; and
what unruly passions it excites and the brain is
disturbed with it, is known to all, and need not be
here recited. The word homoh, which Solomon
here uses, and which we render railing or outrage-
ous, includes them all: signifying that discomposed,
unquiet, and restless state of mind, which expresses
itself in some wild motion or other, according as
men are naturally inclined. But nothing worse can
be said of it than this, that it makes men either
stupid sots, or profane scoffers at religion and all
sobriety.

[b] Next to this he advises every man to take heed
how he suffers himself to be drunk with anger: for
nothing else but an intoxication therewith, can make
a man so distracted as to fly in the face of justice.
For so that word hitphonh properly signifies, not
to produce the king (though most interpreters, even
Bochartus himself, so render it), but to be angry
at him; which is a kind of madness; for whereby
he is provoked to such fury, as in young lions,
who are the fiercest of all others. I have therefore
expressed both senses of the word, and they
may not only have good counsellors, but be inclined also
to hearken to them, or else he will not be happy.
Jeremiah was an excellent monitor, but Zedekiah
would not be ruled by him; and so Jerusalem was
destroyed; as, on the other side, Hezekiah in former
times hearkened to Isaiah, and then it was preserved.
Hae est principalis sententia hujus dulcissimi dicti.
But I rather look upon this to be that which they
call a tropical sense, not the literal; and therefore
I only note it here, together with this wholesome
admonition of that author which follows: "That
kingsdoms cannot be well governed only by human
wisdom; but the assistance of God must be im-
ported both in giving of counsel, and in bowing the
will of men to obedience, and in governing events,"

[c] In the next verse I take isah to signify a more
than ordinary man; one of the highest rank; and
that in wisdom: for it is opposed to a fool; and
therefore so I have expounded it.

[d] As I have also understood it in ver. 5; where
Solomon observes that there are no men so cunning
but there are others as subtle to find them out.
Concerning which art of finding out men, the great
lord Bacon hath given many notable rules (in his
second chapter of book viii., of the Advancement
of Learning); for though the knowledge itself falls
not under precepts, because it is of individuals;
yet instructions for the deducing of it may be
given. And he observes six ways whereby the
knowledge of men may be drawn out and disclosed.
By their faces and countenances; by words; by
deeds; by their nature; by their ends; and by the
relations of others. What he says upon these heads,
the reader may there find. I shall only mention
this single observation of his; that "the weakest
and simplest sort of men are best instructed by
their natures (according to which they commonly
act), but the wisest and most reserved, are best ex-
pounded by their ends and aims."

[e] The next verse is very variously expounded; but
our translation seems to come nearest to the sense
of the Hebrew words: which may admit also of

2 The fear of a king is as the roaring of a
lion: whoseo provoketh him to anger smiteth
against his own soul.

this construction; which approaches nearer to any
other, besides that which we follow:—It is the
common inclination of mankind, when they are in
need or danger, to call for relief or help from him
whom they have obliged: but there are very few,
that in such a condition will approve themselves to
be faithful friends.

[f] The eleventh verse may also be expounded quite
contrary ways. Because the word hitphonh signi-
ifies both to make one's self known, and to make
one's self a stranger unto others. All the ancient
interpreters follow, as cues doth, the first sense;
which seems most genuine; for nature commonly
bears its inclinations in children so plainly, and they
are so strong and violent, that they cannot dissemble
them. Yet that (which is the other) is no absurd
sense, which would be the drift of these words. Even
children are so cunning as to hide their inclinations;
and therefore it is not easy to guess in their child-
hood what they will prove when they come to man's
estate. But this is not so common as the other.

[g] The next verse some good interpreters expound
wholly concerning the happiness a people is in,
when the subjects are so humble, that they are in-
clined meekly to obey their superiors; and their
superiors so wise, that they solicitously provide for
their safety and good government. Thus Melan-
thon observes, that in government these two things
must concur; good counsel in the governors, and
obedience in the people: both of which Solomon
acknowledges to be the surest foundation of great
wealth and prosperity. But these, saith he, must concur in a king; who must
not only have good counsellors, but be inclined also
to hearken to them, or else he will not be happy.
Jeremiah was an excellent monitor, but Zedekiah
would not be ruled by him; and so Jerusalem was
destroyed; as, on the other side, Hezekiah in former
times hearkened to Isaiah, and then it was preserved.
Hae est principalis sententia hujus dulcissimi dicti.
But I rather look upon this to be that which they
call a tropical sense, not the literal; and therefore
I only note it here, together with this wholesome
admonition of that author which follows: "That
kingsdoms cannot be well governed only by human
wisdom; but the assistance of God must be im-
ported both in giving of counsel, and in bowing the
will of men to obedience, and in governing events,"

[h] The fourteenth verse is alleged by the lord Bacon,
as an instance of one of the mere colours of good
and evil: teaching us that all is not good which
men praise, nor all bad which they disapprove.
For as fraud, the wise man here observes, makes
them dispraise that to which they have a mind; so
in other cases, out of ignorance, or out of partiality,
or faction, may, sometimes from natural disposi-
tion, men both dispraise that which is praiseworthy,
and commend that which is good for little.

But there are other authors, who give a quite dif-
3 It is an honour for a man to cease from strife; but every fool will be meddling.

4 The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing.

5 Counsel in the heart of man is like deep

of the Vulgar Latin hath produced in the next verse. Which seems to intend no more than this; That a good king separates the bad from the good by a due execution of his laws; which is like the winnowing of corn; that which he doth not approve is to be bad from it, by drawing the wheel over it. For as the flail is the instrument among us of beating the corn out of the husk, so in these hot countries, they made this separation by a wheel drawn by oxen over it: which both pressed out the corn, and brake the straw; as may be seen in Isa. xxviii. 27, 28, and many other places, wherein our present man, N. Fuller, hath explained in his Miscellaneis (lib. vi. ch. 12), and Dr. Hammond hath applied to that place of the psalmist, Ps. lxxviii. 13, though it seemed to me there to have another meaning. Others by the wheel understand here such a sore punishment as that mentioned 2 Sam. viii. 2; xii. 31. and then the meaning is, He will use the utmost rigour he can against the wicked, and fright men from their wickedness.

[2] The plainest sense also of ver. 27, seems to be that in our translation: the latter part of which the lord Bacon (with some others) refers to the inquisitive search of man's mind into all manner of things. "For though the wise man says (in Bacon) that the man who is wise may cut all the works of God; yet this does not derogate from the capacity of a man's mind, but may be referred to the impediments of knowledge (such as the shortness of life, janglings among learned men, and refusing to join their studies and labours, unfaithful and depraved tradition of sciences, with the attendant grumbling of those who have this present state is entangled): for no parcel of the world is denied to man's inquiry or invention, he declares in another place; where he saith, The spirit of man is as the lamp of God; wherewith he searcheth into the inwards of all secrets." Thus he in the beginning of his Advancement of Learning. Which, if it be not the full import of the words, is nearer than the several others given of them: who by the "candle of the Lord," understand either the knowledge of God himself, which penetrates into the secrets of all men's thoughts; or else his divine favour and love; the sense of which marvellously recreates and refreshes the soul: and is as it were the life of man, penetrating through his whole body.

[3] Upon the next verse Ki-lamukh hath this note: That by chesed, the mercy, which Solomon here commends unto a king, we are to understand, an exceeding great excess of goodness and kindness; even towards those who are not worthy of it: and by emeth, truth, his keeping his word exactly, and loving and sincerely professing this virtue. Which truth will keep him from all harm; but it is that excessive degree of goodness alone, which establishes and settles him in the throne of his kingdom. A proverb directly contrary to the wicked maxim of Machiavel, as Shickard observes in his Mischipat Hammelch, cap. 4.

[4] The last verse some take to be a description of the depraved condition of human nature: which makes men as lathen to be cured of their sins by sharp and severe rebukes, & c. as to be beaten till lumps be raised in the flesh, & c. So they make tam-rickhore, the cleansing or scorning of an evil man, to be the subject of what he speaks. And then the paraphrase should run thus; To rub up a wicked

ferent sense of these words: particularly Luther and Melancthon: who by konch do not understand a buyer, but an owner or possessor; and imagine the meaning of this proverb to be, that men are not weaned from sin, though they repent, but after God hath taken it away from them, then they commend the happiness they have lost. The last-named writer heeps up abundance of excellent sentences out of the ancients, like this of Thucydides, &c. the present is always greevous,"

Which arises out of fickleness and inconstancy; or because they are cloyed with what they have long enjoyed; or are impatient of some inconveniences in their present state; but chiefly out of consideration, that all conditions will have something troublesome in them; and out of great unthankfulness to God, and insensibility of his providence, which disposes things better than we can do ourselves. But the phrase betaal, which we translate bounty, scarce admits of this sense; and therefore I have not taken notice of it in the paraphrase.

Whether penasim, in the next verse, signifies rubies or pearls, or any other sort of precious stone, or none in particular, is not very material: but Bochart, I think, hath demonstrated that it signifies pearls (par. ii. lib. v. cap. 6, De Saur. An.), and therefore I have so translated it. And it is not an impertinent argument, which he alleges for this (chap. 8), that wisdom in the scriptures is frequently compared to pearls, or preferred before them; as it is here in this place.

In the seventeenth verse, under the name of bread of deceit, may be comprehended all things got wrong, and which destroy the peace and comfort of man in the beginning, will bring sorrow and pain in the conclusion: and therefore so I have expressed it in the paraphrase.

There is little difficulty in the verses that follow till we come to the twenty-fifth verse. Where the Vulgar Latin hath been so extremely corrupted, that various interpretations have thence arisen of a very plain sentence, as the words run in the Hebrew. Which are directed against sacrilege, as protestant writers universally acknowledged. "A corruption (saith Mr. Cartwright himself) which never more infested the world than in this age: in which most men not only give nothing, but do all they can to take away from that which their ancestors have given, to the service of God, and the support of his ministers, of schools, or of the poor. By which they are guilty not only of their own destruction, but of the loss of the souls of others." The only difference between them herein is, that some take the words to be a censure of the hypocritical wickedness of such, as after they have committed sacrilege, and such-like sins, think to make God amends by vows, and sacrifices, and prayers. Thus Luther and Melancthon, and among the reformed (as they are called) De Dicen, who adds this new conjecture, that the first word mokesch may be interpreted by a snare, i.e. fraudulently and craftily; and then the sense is this: A sacrilegious man hides devices to rob God of things that are consecrated to him; and then makes vows, in hope by them to expiate his sacrilege.—The whole sentence he also observes may be otherwise disposed; but it seems to be so forced and unusual, that I shall not mention it.
CHAPTER XX.

11 Even a child is known by his doings, whether his work be pure, and whether it be right.

12 The hearing ear, and the seeing eye, the Lord hath made even both of them.

13 Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel.

16 Take his garment that is surety for a man, and chide him sorely for his sins, as is grievous to him as to beat him till he be bruised, and so sore, that he complains his very bowels are hurt and in anguish by it. This I have not wholly neglected; but yet followed the common exposition: which is, that the severest corporal punishments are necessary for the cure of some offenders.

Ver. 1.] Let him whose design it is to be wise and good, take heed of accosting himself to excess of wine, and such-like liquors: which is inconsistent with it: for drunkenness not only dispenses a man to be abusive and scurrilous, in deriding even things most serious and sacred; but to be so fardious, tumultuous, and quarrelsome, as declares him both to be a fool, and incapable of being otherwise. See Arg. [a].

Ver. 2.] The displeasure of a king strikes terror into men, and makes them tremble, as they are wont to do at the roaring of a young lion, which comes with open jaws to devour them: it is best therefore to submit to him; for whatsoever provokes him, especially by angry and exasperating language, brings his own life (as well as his soul) into very great danger. See Arg. [b].

Ver. 3.] It is below a wise man or one that is truly great, to scold and brawl: or, if a quarrel be begun, it is no disparagement to him (but the noblest thing he can do) to withdraw himself from it, and let it rest: but ill looks and ill words love to thrust themselves into contention; and fancy when they are engaged in strife, they are bound in honour to maintain it. See Arg. [c].

Ver. 4.] The smallest difficulty frights a lazy person from the most necessary undertaking: for instance, he will not rise to plough his ground in autumn when the morning air grows sharp, for fear of catching cold: by which means he exposes himself to far greater hardships; for in the harvest-time, when plenty crowns the labours of other men, he turns beggar, and nobody pityes him, or will relieve him.

Ver. 5.] There is nothing but may be compassed by wisdom. For though the designs and intentions of another man, especially that hath a deep wit, are as hard to be sounded as waters that lie in the secret caverns of the earth; yet there are persons of such penetrating understandings, and of so great a reach, that they will find means to discover them and draw them out. See Arg. [d].

Ver. 6.] It is such an honour to be kind and to do good to others, that a great part of mankind value themselves very much upon the mere pretence of it: every one of them boasting what he hath done, or will do upon occasion: though, alas! in a time of trial, it is very hard to find so much as one of them that will be as good as his word. See Arg. [e].

Ver. 7.] But whosoever he be, that is endowed with this rare virtue of being just to his word; and so sincerely charitable, that he persevereth in his virtue to the end of his days: he shall not only fare the better for it, and enjoy great satisfaction in himself, while he lives; but his children after him shall reap the happy fruits of his unfeigned love to God and man.

Ver. 8.] A prince attentive to his people’s good who doth not give up himself to pleasure, nor abandon all his care of his affairs to his ministers, but sits constantly himself to do justice to his people, prevents a world of mischief by his very presence in the courts of judgments: and by his strict observance how things are carried, and careful search into men’s causes, keeps both judges and pleaders, and all men else within the bounds of their duty; and applies fitting and seasonable remedies to all the public grievances.

Ver. 9.] There is no man so perfect, that he hath nothing left to do; for who can, and say truly, that he hath not the least evil affection remaining in him, no unruley passion stirring in his soul? or that he is so free from every sin, that he needs no further purifying.

Ver. 10.] It is not so small a sin as men imagine, to cheat and cozen their neighbours: for instance, to buy by a weight or measure, too heavy and big, and to sell by those that are too light and scanty for these are alike displeasing to the Lord; nay, such injustice is detestable to him beyond expression.

Ver. 11.] It is not hard to give a shrewd conjecture, what a child is like to prove when he is brought up: for not only young men, but little children, make early discoveries by their behaviour, by their contrivances, by their dealings one with another; nay, by their very sports and pastimes, and such things wherein they delight, whether their future life will probably be modest and honest; free, that is, from lasciviousness, impurity, and such-like vices; wise also, in learning and speech; just, and of a good wit, and of a good heart, and ful of neighbourly kindness, and of a good name in the world.

Ver. 12.] As the Lord is to be acknowledged the fountain of all good; particularly of those excellent and useful senses whereby the knowledge of all things is conveyed to us; so the truly wise disposition which we observe to be in any child, to listen to instruction, and to make a clear understanding to discern, with a sound judgment to resolve aright, are likewise, above all things, to be peculiarly ascribed to the divine grace. See Arg. [f].

Ver. 13.] But our industry must be joined with God’s blessing, in the faithful improvement of those faculties, or good inclinations he hath given us. And therefore let not idleness make thee indulge thyself in too much sloth; which is the way to beggary: but get up betime, and apply thyself, with attentive care, to some honest labour; and then thy desire of all things necessary shall not want satisfaction.

Ver. 14.] The buyer sometimes is as unjust and deceitful as the seller (ver. 10); for when he cheapens a commodity, he discharges it to such a degree, as if he thought it nothing worth: but having purchased it, upon his own terms, he goes away and brags how
stranger: and take a pledge of him for a strange woman.

17 Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

18 Every purpose is established by counsel; and with good advice make war.

19 He that goeth about as a talebearer revealeth secrets; therefore meddle not with him that flattetheth with his lips.

20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

subtle he was, and laughed at the simplicity of him that sold it at so vile a rate. See Arg. [a].

Ver. 15.] Some think themselves rich and powerful, and happy, because they have treasures of gold, or perhaps heaps of pearls, or other precious stones: but among all the jewels, or ornaments, or furniture, that are esteemed, there is none comparable unto true wisdom; especially joined with eloquence; which can do more than them all. See Arg. [f].

Ver. 16.] It is rank folly to trust to him, who is so rash as to be bound for one, whose ability and fidelity are utterly unknown to him; especially for a woman whose loose way of life makes her credit justly suspected; therefore have nothing to do with such an inconsiderate person, without the utmost security that he can give thee, for the payment of what he owes thee.

Ver. 17.] Do not satisfy thy appetite of wealth by fraud, lying, or bribery; nor thy desires of pleasure by adultery or fornication: for though this may be sweet for the present, it is but like the pleasure of gritty bread, which may relish well to a hungry man, when it is first tasted; but being chewed hurts the palate, cuts the gums, or breaks the teeth, with the sharp and rough gravel that is in it. See Arg. [k].

Ver. 18.] Rashness spoils the best designs; which must be carried on prudently, and with good advice, if we would have them proved successful: and above all other, warlike expeditions are not to be undertaken without great deliberation; nor can be well managed without exact conduct, and subtle contrivance: unto which the victory is commonly more to be ascribed, than unto force.

Ver. 19.] He whose trade is it to ingratitude himself by defaming others, will not stick most treacherously to discover the secrets wherewith they have intrusted him (xi. 13), therefore suspect a fawning fellow, and have no familiarity with him; for his drift is, to entice thee to talk what he intends to carry about to others.

Ver. 20.] He that not only slighteth and despises, but reproaches, and wishes mischief to his father or mother, shall bring the heaviest punishments upon himself, and on his posterity: who the happier they were before, shall be the more miserable, by falling from a flourishing, into the most dismal condition.

Ver. 21.] Make not too much haste to be rich, for though, with a great deal of bustle and stir, an estate may in a short time be raised up, yet the foundation of it being laid in rapine, extortion, or fraud, it moulders away many times as suddenly as it was gotten: and it is certain will not prosper unto many generations.

Ver. 22.] Be patient, and do not so much as resolve to take revenge for any injury thou hast received (of which thou art not the proper judge, nor like to do exact justice in it), but leave thy cause to the Lord, and expect his righteous sentence; believing steadfastly he will not only do thee right, but defend thee from further injuries; which thou fearest, perhaps, thou shalt invite by thy forgiving those that are past.

Ver. 23.] To buy by one weight, and to sell by another is extremely odious, not only to all honest men, but much more to the Lord; which was said before (ver. 10): but is a sin so heinous, and yet so commonly practised, that this is fit to be repeated again; that it is a most wicked thing to cheat another, though it be but in a little matter (ver. 11).

Ver. 24.] There is no man great or small, that can take one step towards any thing he designs, without the permission and direction also of the Lord; who overrules their motions unto ends so far distant from men's thoughts, that it is impossible for them to know what the event shall be, of any thing they undertake.

Ver. 25.] There are two pieces of profaneness, which entangle him that is guilty of them, in great troubles: nay, bring ruin upon him. First, when he makes no distinction between things holy and common; but converts that which was consecrated to God (the first-fruits, suppose, or such-like sacred things) to his own proper use: and secondly, when he vows his distress to give something unto God, but having obtained his desires, studies how he may be loosed from his obligations. See Arg. [f].

Ver. 26.] Such impious persons can no more stand before a religious prince, than the chaff before the wind: but he disperses them all, and threshes them (as we speak) so severely that the country is clean purged, and freed from such wicked wretches. See Arg. [m].

Ver. 27.] That active spirit, which the Lord hath breathed into man, is like a torch lighted at the divine understanding, to guide and direct him in all his motions; and to make reflections upon them afterward; nay, to penetrate also into the most secret designs of other men, that he may not be deceived by them. See Arg. [n].

Ver. 28.] The best and strongest guards for the preservation of a prince's person, and for the security of his government, are bounty and clemency, joined with justice and faithfulness to his word: and if either of the two be of greater force than the other, for their support and maintenance, it is a high degree of bounty and benignity; which settles him fast in all men's affections, and entails the kingdom upon his posterity. See Arg. [o].

Ver. 29.] That which makes young men honourable is their strength, and vigour, and courage; whereby they are capable to serve for the defence of their country: but that which makes old men venerable, is
CHAPTER XXI.

The glory of young men is their strength; and the beauty of old men is the grey head.

CHAPTER XXI.

The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.

Every way of a man is right in his own eyes: but the Lord pondereth the hearts.

ARGUMENT.—[c] This chapter begins with a sentence, which Themistius, a pagan philosopher and orator, seems to have notice of, and mentions as very memorable in the Assyrian (as he is supposed to call the Hebrew) writings: and commends to the thoughts of the emperor Valens, in a speech he made to him, Orat. ix. But if he had respect to this proverb of Solomon's, he will not fully comprehend the sense of it; for he takes notice only of a prince's mind being in the custody and under the guard of God. For thus he translates it, ουτος του βασιλεως ἐν τῇ θεώ παρουσίᾳ διδομένως, "the mind of the king is kept in safe custody in the hand of God." From whence he draws this inference, that a king ought to be very sensible what danger he is in, if he go about any thing contrary to the mind of God: because he then is in peril to fall out of the hand which preserves and keeps him.

Nay, thou oughtest, O king (saith he) not only to design nothing thyself but what is holy; but they that are about thee ought to speak to thee nothing that is not so: for every word that comes to thy ears is written in his uncorrupted hand. But though the heart be so infallible, yet it may not be the written in the hearts of all princes. That it is very unbecoming to have any evil thing, any thing impure, or in the least blemished with cruelty or inhumanity, in that heart, which those most holy and most gracious and benign hands of God carry in their keeping; yet there is a great deal more of these Assyrian letters or pictures, which he speaks of, express. For Solomon would have them, and us, sensible that they cannot manage things by their power, as they think good; but depend upon a higher cause, who orders all their motions, good and bad, to such ends as he proposes to himself, quite contrary to their intentions and inclinations. Which is an instance sufficient to correct the pride of the most absolute monarch, and the impatience of the most oppressed subject.

Next to which follows (ver. 2), a caution against thinking too well of ourselves: which had been delivered before (xvi. 2); but for the weightiness, I suppose, of the matter, and the prominence of men to flatter themselves, and not to judge sincerely of their own actions, is here again repeated. And then there is a caution added (ver. 3), against hypocrisy; which thinks to please God with ceremonies without moral honesty.

In the fourth verse the meaning is something unknown to me, from the different opinions of the word ser or sir; which the Greek, the Latin, and other
plenteousness; but of every one that is hasty, only to want.

6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

8 The way of man is froward and strange: but as for the pure, his work is right.

9 It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house.

10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

[7] Which, though it seems very plain, yet there are great varieties in the interpretation of it; because of the following part of the verse. In which many put in the word Jehovah, or God, to supply the sense (as we do), but without any necessity; there being a clear and obvious sense (which I have expressed in the paraphrase), without any such supplement; if we do but take the just man for a just magistrate, and not for a private person.

[8] There is little difficulty after this, till we come to the twenty-fourth verse; where he either gives this character of a sower, that he is proud and arrogant, and does all things in the wrath of his pride (as the words are in the Hebrew), or describes the proud and arrogant man to be a sower also, and full of haughty wrath. It is not of much concern which way we take it; for the sense will, in a manner, be the same. I have expressed the Hebrew, or at least as I could, in my paraphrase, taking the construction thus:—A proud and haughty person, who may well be called a sower, proceeds furiously and insufferably in all that he doth.

[9] In the last verse Solomon mentions the horse instead of all warlike preparations; because it was the chief; and all nations placed much of their confidence in it. It was the harness of their horses. But that the Israelites might not do so too, there was a special provision made in their law against it (Deut. xiv. 16). Notwithstanding which they were so prone to this vain confidence, that Joshua, in his wars against the Canaanites, houghed all the horses he took after a great victory; that is, cut their hames, and thereby made them unserviceable; which he did by an express command from God (Josh. xii. 6, 9), and the reason of it was (as Kimchi well observes) to prevent a false conceit which might have arisen in the people's mind; that they owed their good success to them, but they made use of those horses in future battles. Which Solomon also here endeavours to prevent: for, though he had a great number of horses to increase that splendour which was peculiar to him above all kings, yet he would have them know he did not trust in them; nor would have the people imagine they were a whit the more secure, because they were so well appointed for war, if they did not carry in their hearts the laws of God; and from him look for deliverance.

Ver. 1.] It is not in the power of kings, (much less of other men) either to do, or to design, what they please; but their very wills are subject to the great Lord of all; who diverteth them as easily from what they intend, or inclines them to that which they resolve against; as the gardener drives the streams of water through the trenches he has made, to what part of the ground he thinks good. See Arg. [a].

Ver. 2.] There is nothing that a man doth or designs (especially if he be great and potent), but, such is the fond affection he hath for himself, he fancies to be exactly good: when in the account of the Lord, who maketh labour, to heap up wealth, though it be by lying, or flattery, or calumny, or perjury: but as such treasures are no more durable than heaps of chaff, or clouds of smoke, which are soon dissipated by the wind; so they expose the owners of them to many dangers, and at last bring them, by their own diligence, to a woful end.

Ver. 3.] There are men that make it their business seriously to compound into the secrets of men's souls, and know the just value of everything, they are very defective, if not grossly wicked. See Arg. [b].

Ver. 4.] The pride, the insolence, the ambition, and vast desires: nay, all the designs and contrivances of wicked men, with all the prosperous successes they have in them, lead them into abundance of sins; and in the issue into no less miseries. See Arg. [c].

Ver. 5.] He that to prudent counsels and contrivances adds an honest diligence, is likely to grow rich: but he that acts inconsiderately in his business, or greedily catches at every advantage, whether by right or wrong: or undertakes more than he can manage, out of an eager desire to grow rich presently, is most like to be a beggar.

Ver. 6.] There are men that make it their business seriously to compound into the secrets of men's souls, and know the just value of everything, they are very defective, if not grossly wicked. See Arg. [d].

Ver. 7.] For a man whose life is nothing but want and craft, imposition and deceit, is so alienated from God, that he is very odious to him, and to all good men: but he that is sincere and free from all fraud and guile approves himself in all his actions, and is most acceptable and dear to both. See Arg. [e].

Ver. 8.] It is much more desirable to live p parking and solitariness in the open air, exposed to all the injuries of the weather: nay, to be thrust into a little corner on the top of the house; than to have a spacious habitation and numerous family, governed by a contentious wife: whose perpetual scolding and brawling within doors, upon the least occasion, is more than the thunder, and the lightning, and the blustering winds, which may molest him without.

Ver. 9.] An impious man is so set upon mischief, that he is not satisfied till he hath effect ed his desire:
CHAPTER XXI.

11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.

13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

15 It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich.

18 The wicked shall be a ransom for the righteous, and the transgressor for the upright.

19 It is better to dwell in the wilderness, than with a contentious and an angry woman.

20 There is treasure to be desired, and oil in the dwelling of the wise: but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy, findeth life, righteousness, and honour.

22 A wise man sealeth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

24 Proud and haughty scorner is his name, who dealeth in proud wrath.

25 The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the righteous giveth and spareth not.

11 nor will he spare either friend or foe, to serve his ambition, his covetousness, or whatsoever evil affection it is that reigns in him.

Ver. 11.] Lay a heavy fine or other punishment upon a defier of religion; and though it do him no good, yet such simple persons as were only incautiously deluded by him, will make some wise reflections on it, and be the better for it: as for him that is wise already, it is sufficient only to give him good admonitions; of which he himself will receive the profit, and amend what is amiss in him. See Arg. [75.]

Ver. 12.] A just judge makes a pradent, but strict scrutiny into all the actions of a wicked man's family; that he may so punish them for their rapine, violence, and extortion, as to deprive them of all power to do any farther mischief. See Arg. [79.]

Ver. 13.] He who is so far from relieving the poor, though they lie under most grievous calamities, that he plainly declares their petitions are very troublesome to him, shall fall into the like straits and pressures himself: and, which is worse, he denied when they force him to cry for help.

Ver. 14.] Men do not love to be thought so weak as to do any thing for money; but such is its power, if it be correctly used; that they will resign their strongest resentments to it: their anger, for instance, will yield to a gift; nay, a rich present, prudently placed, will extinguish that wrath which was thought impleasable.

Ver. 15.] The execution of justice is a joy to him that hath observed the laws; but a terror to those that have violated them by their wicked deeds: who look upon themselves as in danger to be undone thereby.

Ver. 16.] He that will not live by those wise laws which God hath prescribed him, but follows the conduct of his own foolish lusts and passions, shall after all his extravagances he sent down to hell; and there confined to the company of the old giants, who, giving themselves over to debauched courses, were swept away with a deluge (see ii. 18; ix. 18).

Ver. 17.] Nay, before he goes thither he may suffer very much; for it is too frequently seen that voluptuous men destroy their own pleasures, by wasting their estates, and bringing themselves to extreme beggary: at the best, he can never thrive, who loves to feast and to live delicately.

Ver. 18.] Nay, such is the distinction which divine providence makes between the good and bad, that righteous men are not only strangely delivered from those dangers which others fall into, but preserved from mischief, by its seizing on the wicked: and men sincerely virtuous, escape in a common calamity: when they that prevail with God and with religion, by that very means (which they thought was best for their safety) are overwhelmed in it.

Ver. 19.] It is more eligible (as was said before, ver. 9), to dwell quietly in the most ruel peace upon earth, than to live in a palace with a contentious wife: whom nothing can please; but is uneasy and angry at every thing; and always gives provoking language.

Ver. 20.] Wisdom furnishes a man not only with the necessaries, but with all the conveniences and pleasures of life, that he can reasonably desire; which it teaches him also to enjoy with great satisfaction, though but in a small habitation: but such is the folly of a wicked man, that he lavishely spends all those treasures, which he knows not how to get, nor how to live without.

Ver. 21.] He that makes it his business to be good; not contenting himself merely with doing no harm, but greedily laying hold on all occasions to exercise justice and mercy, shall lead a most happy life: for, having seen and known the advantage and pleasure he hath in doing good, he shall preserve himself from being injured, and oblige all to be kind to him, and be highly esteemed, honoured, and praised everywhere.

Ver. 22.] The virtue of the mind is of greater force, and more prevalent, than strength of body: for a whole city of mighty men are not able to resist a wise and pious commander that besieges them; but they are either taken by his cunning stratagems, or they yield themselves to his eminent goodness: unto which they trust more than to their fortifications.

Ver. 23.] He that is wary and cautious in his talk, thinking seriously before he opens his mouth, and, taking care to offend neither God nor man by what he speaks, preserves his mind from a great deal of trouble, and himself from dangerous distresses.

Ver. 24.] He that is puffed up with a great conceit of himself, whose ambition makes him insatiable in his desires, as he regards neither God nor man, so he cannot endure the least opposition, nor do any thing with moderation; but, being easily enraged with insolent fierceness and cruelty, proceeds against those that cross his designs. See Arg. [77.]

Ver. 25.] A sluggard hath desires as well as other
27 The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?

28 A false witness shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face: but as

men: which must needs be a perpetual torment to him, because he will not be at the pains to give them satisfaction: nay, they bring him sometimes to a miserable end; because his sloth moves him to make provision for them by robbery, or other unlawful ways, rather than by following some honest but inibitious calling.

Ver. 28.] It is folly to design any thing that is not approved by the Lord: for let it be managed with all the skill that natural sagacity, long study, and experience can furnish men withal; yet the most prudent foresight also of all contingencies; and with mature and deliberate advice about the most effectual means, and with due application of them to the end; they all signify nothing when they oppose the counsels and decrees of heaven.

Ver. 31.] Nor is power and force, though never so great, more significant than counsel and advice: for after an army of horses, and chariots, and valiant soldiers, are set in battle array, they can give no security of victory, without the divine favour and help; from whom alone therefore both safety and prosperous success are to be expected. See Arg. [A].

CHAPTER XXII.

1 A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

CHAP. XXII.

Argument.—[a] After an admonition not to set too great a price upon riches (ver. 1), there follows another (ver. 2) unto rich men; not to set too great a value upon themselves; but with an instruction also to the poor, not to be discontented with their condition; the rich having as much need of them as they have of the rich: Greg. Nazianzen, indeed (Orat. xvi. 263), is of opinion that Solomon doth not say, that God hath made one man poor and another rich, ovt yap δεδαιν επεκτηνες τασσεσας διακρητας; "for it is not apparent that such a distinction is from God;" but his meaning is only this, that πλασθαι εκεινους Ἰωνας αμφιηας, και της ἡπεκ τους, "they are both alike the workmanship of God, though in external regards they be unequal." Which ought to shame rich men into sympathy and brotherly-kindness towards them: that when they are apt to be lifted up because of those things wherein they are unequal, they may be taken down again and become more moderate, when they consider how in the greatest things they are both alike.

But I have had a respect to the other thing also in my paraphrase: because, if God did not intend in the beginning so great a disparity as we now see (which this is not a place to dispute), yet some disparity it may be easily proved he did design; the mean condition, that is (though not beggary) of

2 The rich and poor meet together: the Lord is the maker of them all.

3 A prudent man foreseeth the evil, and some, in comparison with others. Which serves many wise ends of his providence: may beggary, may be very useful, to give the greater occasion of liberality on the one hand, and of patience, humility, and honest diligence, on the other. And to be commended for these virtues is much better than to be rich, as he observes in the first verse. Where Melancthon hath a large discourse to show that it is lawful, may, necessary, to endeavour after a good fame: according to that saying, "I have need of a good conscience with respect to God, and of a good name for the sake of my neighbours." And he alleges some ancient sentences to the same purpose with this of Solomon; as that given here, pater altruorum patris patriam est, and of Plautus, Honestam famam si servasse, sat ero dives. [b] There are more observations about riches, in ver. 7—9, which seem to me to have a dependence one upon the other; and so I have considered them in the paraphrase. And in the next verse but one (ver. 11), I have followed the judgment of Lord De Dieu, who thinks Solomon observes two fruits of parenness of heart; one, that the word of such a man may be relied on; and the other, that the king (who loves not to be deceived) will be his friend upon that account. This seems nearest to the Hebrew; unless we will take it thus: Two things recommend a man to the affection of a prince; his integritas and his eloquentia: which make him very

for the upright, he directeth his way.

30 There is no wisdom, nor understanding, nor counsel against the Lord.

31 The horse is prepared against the day of battle: but safety is of the Lord.
hided himself: but the simple pass on, and are punished.

4 By humility and the fear of the Lord are riches, honour, and life.

5 Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

capable to do his prince service. And then the paraphrase must run thus:—He that loves sincerity above all things, and is able to deliver his mind in acceptable language, is fit to be privy-counsellor to a king.

[c] And to this, I conceive, he hath some respect in the next verse; where by death, knowledge, in the first part of it, we are to understand (the other part of the verse shows), Men truly knowing, and who speak according to their knowledge.

[d] In the thirteenth verse, there is an admirable description of the disposition of slouthful persons, who raise difficulties in their own fancies, where there are none; or, pretending them greater than they are, will not so much as attempt anything, because it is possible they may meet with insuperable hindrances. Which some have, not unfitly, applied to cowardly magistrates, who dare not punish great and powerful offenders; but excuse themselves, saying, He is a mighty man, there is no dealing with him, &c. Whereas a worthy magistrate (as an excellent prelate of our own, bishop Sanderson speaks) would choose to meet with such a lion; that he might make God's ordinance to be revered, and clear the way for others, by tearing such a beast in pieces; "and would no more fear to make war on, or a right wretched murderer (if such a one should come in his circuit), an example of justice, than to twitch up a poor sheep-stealer."

But the lord Bacon applies it, no less wittily, to the laziness of mankind, in the Advancement of Learning (lib. i. ch. ult.), the knowledge of some things being so abstruse that it is impossible to be compassed by human industry. Whereas "all those things are to be held possible and performable, which may be accomplished by some persons, though not by one; and which may be done by the united labours of many, though not by any one party; and which may be effected in a successful manner, though not in the same age; and the brief, which may be finished by the public care and charge, though not by the abilities and industry of particular persons." But there is no excuse for those who will not set themselves to any inquiries, because some things cannot be known. Which is perfectly the temper of the sluggard Solomon here mentioned; who, because a lion sometimes comes into the street, would not stir out of his doors. It was not ordinary, you must know, for lions to come into towns; no, nor to rove in the day-time (the night being their season, Ps. civ. 20): but sometimes by the divine vengeance they were stirred up to leave the deserts, and go to inhabited places (Jer. v. 6: 2 Kings xvii. 25, 26); and likewise, if we may believe the great philosopher (in his History of Animals), when they grow old, πολλος τας πόλεις ἐγκαταστάσεις, &c. they haunt cities more than other places; because then they are not so able to prey upon beasts, and therefore lie in wait for men. The same is affirmed by Pliny, as Bochartus observes, lib. iii. cap. 2, par. i.

[e] In the sixteenth verse I have followed our translation, and expressed the sense to as much advantage as I could. But I think the vulgar Latin, which Luther and some others follow, comes nearer to the Hebrew, which runs thus: "He that squeezes the poor to increase his own estate, gives to the rich (not to secure what he hath gotten), but only to impoverish it:" that is, He shall be squeezed by some mightier person than himself: and so the paraphrase, in more words, should be this:

Such is the just providence of almighty God, that he who, to enlarge his own estate or power, oppresseth the poor by violence or deceit, shall meet with the like extortion from others more powerful than himself: and thereby be reduced to as poor a condition as those whom he oppressed.

Ver. 1.] Riches are not so great a good as men imagine; for a wise man will prefer the fame of using them well (or any other virtue) much before them: and choose much rather to be esteemed and beloved of good men, than to be possessed of abundance of silver and gold. See Arg. [c].

Ver. 2.] The world doth not consist all of rich, nor all of poor; but they are mixed together, and have need of one another: and will agree well enough, and not clash one against another, if they both consider that there is one Lord, who is the creator of both; and hath by his providence, ordered this inequality for their mutual good. See Arg. [a].

Ver. 3.] He whose long experience and observation of things hath made him cautious and circumspect, foresees a calamity before it comes; and withdraws himself from the danger, into a place of safety: but an incautious and credulous person is easily abused by crafty men, to overlook the mischief, which even they intend against him; and so he goes on securely in his accustomed track, till it overtakes him.

Ver. 4.] A modest sense of a man's self, and humble submission to the meanest condition, arising from a religious regard to the divine majesty, is the way to be promoted both to wealth and to honour; and to enjoy them both also a long time in joy and pleasure.

Ver. 5.] The life of a man that winds and turns any way to bring about his ends, is very scandalous to others; and will enrage him at last in most grievous troubles: he, therefore, that hath a care of his soul, will have no society with such persons; and thereby avoid the danger of being undone by them.

Ver. 6.] Instruct a child as soon as ever he is capable, and season his mind with the principles of virtue, before he receives other impressions: and it is most likely they will grow up with him; so that when he is older he will not forsake them, but retain them as long as he lives.

Ver. 7.] Riches draw dominion along with them over the meaner sort; nay, though a man be not absolutely poor, yet, if he be forced to borrow, he loses his liberty, and depends upon the will and pleasure of his lender.

Ver. 8.] But let not such abuse their power, for no man can reap better than he sows; but if he do injury to others, it shall produce his own trouble: and the authority which he employs vexatiously and spite-
9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 Cast out the scorners, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, for the grace of his lips the king shall be his friend.

12 The eyes of the Lord preserve knowledge, and he overthroweth the words of the transgressor.

fully shall fail him, and not be able to bear him out in his inhumanity.

Ver. 9.] On the other side, he that beholding the miserable condition of others, takes compassion upon them, and friendly relieves them, shall be blessed by God, and commended by men: because he doth not put them off to be supplied by others, but imparts of his own goods to him that cannot requite him again.

Ver. 10.] Throw the scoffer, who derides all things, out of a society, and contention, which he is wont to raise, will go out together with him: there will be no quarrels, no suits, no reproachful words, whereby contending persons are apt to bespatter one another, when such insolent and turbulent men are excluded.

Ver. 11.] He whose heart is so free from guile, that he places his pleasure in the integrity of his conscience, will never gloss, nor flatter, nor study to put false colours upon things, but speak ingenuously according to the sincere sense of his soul; wherein both which accounts a wise prince will value him, and advise with him as a friend. See Arg. [b].

Ver. 13.] There is a special providence of God which watches over honest men (who speak as they think); and which prospereth the advice they give, and the affairs they manage; but he subverts such as are treacherous and pernicious; and blasted all their counsels and designs. See Arg. [c].

13 The slothful man saith, There is a lion without, I shall be slain in the streets.

14 The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein.

15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

Ver. 13.] A slothful man never wants pretences to excuse himself from labours; for he can feign to himself imaginary difficulties, and make a dreadful representation of them: affrighting himself with dangers where there are none; or which happen very rarely. See Arg. [d].

Ver. 14.] When thou art enticed by the beauty and blandishments of those lusted women, from whom thou oughtest to estrange thyself as far as they are estranged from God (see ii. 16), remember that they allure thee into such a gulf of utter destruction, that to fall into their familiarity, is a work of the highest displeasure of Almighty God against thee, for some other crimes.

Ver. 15.] False opinions and bad inclinations stick so close sometimes to the mind and will of a child, and are so twisted with them, that no admonitions, no reproofs, nor the wisest discourses, but only prudent and sensible chastisement, and that not without some severity, will remove such obstinate folly.

Ver. 16.] There are some men have such a mixture of ill qualities, that at the same time they will take from the poor to enrich themselves, though it be by violence or fraud; and give to the rich and powerful to wink at their oppressions; but all in vain; for such practices shall surely bring them to beggary. See Arg. [e].
19 That thy trust may be in the Lord, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counsels and knowledge,
21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?
22 Rob not the poor, because he is poor: neither oppress the allicted in the gate:
23 For the Lord will plead their cause, and spoil the soul of those that spoiled them.
24 Make no friendship with an angry man; and with a furious man thou shalt not go:

please. The motions also of the minds of kings are swift, and not very patient of delays. For they imagine that they are doing a thing; this only being wanting, that it be done out of hand. Upon which account, above all other qualities, celerity is to them most acceptable,"

Ver. 17.] And now let me exhort thee again (iv. 20, v. 1), whosoever thou art that readest these things, to attend diligently; and consider seriously all the counsels and precepts which good men have delivered: and in particular, let me prevail for an affectionate application of thy mind, to the knowledge which I impart unto thee.

Ver. 18.] For it will give thee most high satisfaction if thou dost so heartily entertain them, and thoroughly digest them, and faithfully preserve them in mind; that thou art able wthold to produce any of them, as there is occasion, and aptly communicate them for other men's instruction.

Ver. 19.] For what greater satisfaction can there be, than to have a good hope in God, and to be well assured of his gracious provision over thee! which is the very end for which I now declare these things to thee; that if thou hast been negligent before, yet now at length, thou, even thou, mayest know the way to happiness, and show it unto others.

Ver. 20.] Think of it seriously, and deny, if thou canst, that I have taken more ways than one for thy information, and have set down most excellent rules, and those well considered with great exactness and care, for thy conduct both in public and in a private state of life. See Arg. [f].

Ver. 21.] That thou mightest not only have a certain, firm, and solid knowledge, of all these truths that are necessary for thee, but be able also to give sound advice to those that send to consult thee: and be fit to manage the most difficult affairs, to the satisfaction of them that employ thee in an embassy.

Ver. 22.] And besides these instructions already given, remember these that follow. Never abuse thy power to the spoiling of him that is in a mean condition, because he is unable to resist thee: but especially do not undo him there, where he hopes for relief, by denying him justice, much less by false accusations, which he comes into the public courts of judgment (2 Sam. xv. 2). See Arg. [g].

25) least thou learn his ways, and get a snare to thy soul.
26) Be not thou one of them that strike hands, or of them that are sureties for debts.
27) If thou hast nothing to pay, why should he take away thy bed from under thee?
28) Remove not the ancient landmark, which thy fathers have set.
29) Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

Ver. 23.] For all causes shall be heard over again, by a higher judge; even the Lord himself, who will do them right: and force their spoilers to pay dearly for the wrong they have done them; for which nothing less than their life shall make satisfaction.

Ver. 24.] And as there is nothing more necessary than a friend, so a principal point of wisdom consists in the choice of him; concerning which, observe this rule among others: not to enter into any familiarity with a man prone to anger; and the more furious he is, so much the more cautious of being drawn along with him into any company. See Arg. [k].

Ver. 25.] For it will be a very hard matter to preserve thyself in good temper, when he is out of humour; but thy very kindness to him will make thee feel the same commotion: nay, bring thy very life into great danger, by being engaged in all his quarrels.

Ver. 26.] And do not keep company with those who are forward to pass their word, and give security, for the payment of other men's debts; lest they draw thee into such dangerous engagements (vi. 1; xi. 15), especially when thou hast no estate to answer the debt for which thou art bound. See Arg. [i].

Ver. 27.] For it will highly improve the creditor when he falls upon thee, to find thou art not so able a man as thou madest a show of to him, and so provoke him to pull away the very bed from under thee, when thou art in it; and leave thee shamefully and wretchedly on the ground: for why should any man have so little care of his own good, as thus to expose himself to such miserable straits for the sake of another?

Ver. 28.] Be content with thy own estate, and do not seek to enlarge it by invading other men's possessions: especially those to which they have an unquestionable right, having enjoyed them by long prescription, and by the consent of thy forefathers, whose constitutions ought to be had in great veneration. See Arg. [k].

Ver. 29.] Mark a man that is not rash, but yet quick and dexterous in the dispatch of any business he is charged withal: and thou mayest foretell that he shall not long continue obscure, in some private and mean family; but be taken notice of, and preferred to the service of his prince, in some public ministry.

CHAPTER XXIII.

1 When thou sittest to eat with a ruler, consider diligently what is before thee:

CHAP. XXIII.

ARGUMENT.—[a] As the foregoing chapter concludes with an observation concerning the quality of a person who is most likely to come to preferment, so this begins with a caution to him, when he is

promoted to it. For the first verse is (as Melanchthon calls it) Aulica admonitio, "an admonition to a courtier," remembering him, that there is danger, even in the favour, especially in the familiarity, of princes and great men. Whose kindness must be used with so much modesty and circumspection
CHAPTER XXIII.

3 Be not desirous of his dainties: for they are deceitful meat.

4 Labour not to be rich; cease from thine own wisdom.

especially if they be so extraordinarily kind, as to admit an inferior to eat with them: when if a man use not great moderation, he loses the guard he ought to have upon himself. For his head growing hot, his tongue may run (as we say) before his wit; his behaviour may be indecent, of too negligent, &c. and therefore Solomon advises a person to be very considerate at that time above all others; and with earnest attention to mind both who and what is before him (for the Hebrew words may refer to both, as I have explained in the paraphrase); there being great danger of his ruin, if he give any offence at such a time; when the passions of the prince or ruler are apt to be as disordered as his own: and therefore had need be watched, that he may know how to appease them presently; and so govern himself as to receive no prejudice thereby.

[6] But especially he must be sure to have a command over his tongue (which Melanchthon takes to be the meaning of putting a knife to his throat, ver. 2), that it take not too much liberty, and that he speak nothing rashly; which may undo him, as it did Clytus; whom Alexander slew at a feast, for contradicting him too freely. He cites many admonitions out of the poets concerning this danger; concluding with that counsel which 6Sop gave Solon, whereof he was a disciple to the wise king, ο ἐκ τοῦ σατραπών. ο ἐκ τοῦ σατραπών, “either as little, or as sweet, as is possible.”

But this is too narrow a sense of that phrase, put a knife to thy throat; though it be a part of it. For it expresses the exceeding great caution a man should use at a feast, lest he exceed his bounds in eating and drinking: wherein he should be as careful as he is of cutting his throat; which many have in effect done by intemperance; whereby some have utterly destroyed their healths at last; and others fallen into such a liberty of speech, as hath on a sudden cost them their lives. Be as afraid, therefore, saith the wise man, of running into excesses in feasting, as great danger at a great table, if thou hast a great stomach, (as if thy knife wherewith thou cuttest thy meat, would certainly cut thy throat, if thou eatest too much. In short, he advises a man to afflict himself from intemperance, where is a great temptation to it.

There are, that take the first article re, in the beginning of the verse, to signify as much as otherwise; and the meaning to be, If thou dost not curb thy appetite, but let loose its reins to eat and drink as much as it desireth, it will expose thee to as certain danger, as if a knife were at thy throat; which, though it be not so easy a construction, I have not altogether neglected.

[c] After this follows an admonition against covetousness, ver. 4, where he neither forbids all labour, nor a provident care (which in other places he commends), but only represents how vain it is to be over solicitous; and to leave no thoughts nor strength for any thing else: for so the first word is, do not uneasy thyself to be rich. And in the next part of the sentence, he only bids us desist from our own understanding; meaning thereby, either we should not wholly trust to that, though in the use of honest means; or that we should not follow our own inventions, contrary to the divine direction. Some would have the meaning of the whole to be this; Do not prefer the getting of riches before the getting of wisdom: taking the verse as if it ran thus; “labour not for riches so as to cease from the prosecution of wisdom;” let not thy worldly cares hinder better things, and then there would be no danger: which is an excellent sense, if the words would bear it.

[d] The reason which Solomon adds (ver. 5), hath little or no difficulty in it; which is from the uncertainty, either of getting or of keeping riches. Whose inconstancy he sets forth by the flight of an eagle: which of all other birds is observed to fly swiftest, and highest into heaven (as Solomon here speaks), or into the clouds (as other authors); that is, quite out of sight. Whence it is that God saying he carried the Israelites out of Egypt by “eagle’s wings,” Exod. xix. 1. R. Solomon (upon Exod. xii. 37) took a conceit that they went a hundred and twenty miles in one hour; for so far it was from Rameses to Succoth. Which though it be but an idle fancy, yet there was this foundation for it; that the scripture expresses the swiftest motion by that of the eagles. So Saul and Jonathan, who were strong and excellent racers, pursuing the enemies with great speed, are said to have been “swifter than eagles” (2 Sam. i. 23). And such were they who pursued Zedekiah and the people of Judah, when they fled out of Jerusalem in hope to make an escape (Am. iv. 19. Hab. i. 8, compared with K. Proverbs xiii. 4). Thus other nations represent it, as Bochart observes out of Cicero, who tells us out of Chrysippus, that when a racer dreamed he was turned into an eagle, an interpreter told him, “Vicisti, ista enim ave volat nulla velocis.”

[e] Next to covetousness he condemns envy, as Melanchthon and others understand verse 6, &c. or rather such covetousness, as makes men sordid: whence arises, indeed, that part of envy, which disposes a man to grudge every thing to his neighbour, though he would be thought liberal; which I pass by only with this note, of that good man; That a singular diligence ought to be used, in observing and finding out the dispositions and estimations of others; that we may know whom to avoid, and whom to consort withal. And (according as he understands the beginning of the next verse, ver. 7) there is none worse than the man now mentioned, who hath a spectre or satyr in his soul; so he renders it, mistaking schaar for saar: which are widely different. And this word schaar being used only here in this place, hath raised a great deal of difficulty, whence to derive it: which I shall not trouble the reader withal: the sense being well enough expressed in our translation, and in short is this, he is not what he seems: his thought and manner much from his words; and therefore do not believe what he saith, but mark the discovery he makes of his inward thoughts, which are so sordid, that he is detestable, as some render the phrase, or stickingly base.

[f] Of envy at the prosperous estate of wicked men, which makes others wish themselves in their condition, though it be by imitating their wickedness, he speaks afterward, verse 17. From whence, to the twenty-fifth chapter, most of the precepts are admonitions proper for parents to give their children; that they may know what to eschew; particularly drunkenness and whoredom (of which he speaks in this chapter), and such compny as may entice them to so lewdly wicked. And, in order hereunto, to implant in their minds a due esteem.
of wisdom, as infinitely to be preferred before all earthly treasures. This he inserts in the middle, between the cautions against drunkenness and whoredom [g], ver. 23, upon which the lord Bacon hath passed this remark, that the wise man judged it reasonable, that "riches should be employed to get learning, and not learning be applied to gather up riches."

[4] St. Chrysostom's observation concerning a harlot (Hom. xiv. ad. pop. Antioch.) most excellently explains verses 27, 28, that "οφρήν φιλῶν οὐκ ἐπίσταται, άλλα ἐσπαθεῖς μόνον, "a where understands nothing of love or friendship, but only the art of inveighing." Her heart is never sensible of true affections; it is a trap, a snare, and entrap men into their undoing. And if the danger do not appear, she is the more to be avoided, κατ' ἐπιστασίαν τον Δαίμον, &c. "because she covers the destruction and hides the death;" and takes care it shall not presently come into the sight of him, whom she ensures into it.

In the conclusion of this chapter he resumes his discourse about drunkenness; and represents at large the dismal effects of it, in so lively a manner, as may well deter any man that reads it seriously from being too busy with wine: which he saith, in conclusion, "bites like a serpent, and stings like a basilisk." (so Bochartus hath proved we ought to traduce the word φοίνικας, which we render "sawder";) whence it was that Talmus, the Encratites, and Manichees, called wine "the gall of the dragon, and the venom of the old serpent;" and would not taste a drop of it, no, not in the holy communion. Not considering, that this flies open and obvious to every body's eyes, that there is no hurt in the thing itself, or in a singular divine benefit, but in our excess. Whereby innumerable diseases are bred in the body, the reason for the present suffocated, and the most absurd affections stirred up: which change men for the time into beasts. Some into θησος, as Bochartus glosses (lib. iii. cap. 10, par. ii.); witness Alexander, who killed his dearest friend his cups; and Herod, who, after a feast, condemned the great servant of God, John Baptist (whom he himself highly revereded), to be beheaded; others into dogs; as Nebal, who most rudely and chirulisbly barked at David, to whom he had great obligations, when he was in drink: others into hogs, wallowing in filthy pleasures; as Lot who defiled himself with incest, when he was not himself; nay, it throw men down worse than beasts, who drink no more than needs, and never excite their thirst by art, but only follow the directions of nature. All which, if any man consider, he will easily allow of what Solomon says, that it "bites like a serpent," &c. that is, doth more mischief than can be repaired. For the wound which the basilisk gives is said, by Avicenna, to be incurable; and the writers of his nation say, it doth hurt even by its looks and hissing, as that author before named relates, cap. 9. And so Solomon immediately represents the effects of drunkenness to be such, that they make a man senseless; and perfectly stupified, and consequently incorrigible, though he suffer never so sensibly by it (ver. 34, 35). As if this poison made a mortification in the whole man; for which there is no remedy.

Ver. 1.] When a prince, or a very great person, doth thee the honour to admit thee to his table, be not transported with such vain joy, as to remit the seriousness of thy mind: but remember thou art in danger, if thou hast not thy wits about thee to direct thy behaviour; lest thou touch any thing, which, perhaps, was reserved only for the prince's own eating, or demean thyself indecently towards him or towards any of the guests or waiters at the table. See Arg. [4].

Ver. 2.] Especially lest thou speak too freely, which may hazard thy undoing; for the prevention of which keep thy mind as sharp as thine appetite; and afflict thyself from intemperance in language, as well as in eating: of which there is the greater danger, if thou hast a greedy desire of meat and drink. See Arg. [6].

Ver. 3.] Most especially when exquisite delicacies are set before thee, which are so tempting, that it is a piece of wisdom not to be too forward to accept of such invitations; or being there to content thyself with the plainest dish: for it was not kindness, but design, perhaps, which called thee thither; or thou mayest be easily enticed by such dainties to over-eat thyself.

Ver. 4.] Do not trouble thyself with restless and tiresome labours to get a great estate; he be not too thoughtful, nor let thy cares be endless about such matters; much less use any ill contrivances which they may suggest to thee; no, nor depend so much upon thy own prudent management for the success of thy honest undertakings, as upon God's blessings. See Arg. [4].

Ver. 5.] Consider, for the cure of this, how ridiculous is it, that thou shouldst let thy mind be so intent upon riches, and pursue them with such haste and earnestness which, perhaps, thou canst never catch; or, if thou dost, may be gone as fast as they came; and by all thy care and pains never be recovered. See Arg. [d].

Ver. 6.] Receive no obligations from a sordid man: but though he invite thee to a feast (which he may perhaps make sometimes for ostentation's sake), let not the good cheer tempt thee to accept his invitation. See Arg. [e].

Ver. 7.] For, even then, when he would be thought most free and generous, he is not able to dissemble the baseness of his mind: which expresses itself in his very looks; whereby he shows that when he prays thee to feed heartily, he had rather thou wouldest let it alone, and thinks thou eatest and drunken a great deal too much.

Ver. 8.] Which will make thee so nauseate, as to be ready to bring up again every bit thou hast eaten: and to repent of thy insatiate indulgences; thou hast bestowed on his entertainment; or the thanks thou hast returned to him for it; or the wholesome discourse thou hast interspersed at the table; for it is all perfectly lost upon him.

Ver. 9.] And, indeed, it is good advice, not to speak of any serious thing to such stupid fools; for he thy discourse never so ingenious, prudent, or in-
CHAPTER XXIII.

10 Remove not the old landmark; and enter not into the fields of the fatherless:
11 For their redeemer is mighty; he shall plead their cause with thee.
12 Apply thine heart unto instruction, and thine ears to the words of knowledge.
13 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.
14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.
15 My son, if thine heart be wise, my heart shall rejoice, even mine;
16 Yea, my reins shall rejoice when thy lips speak right things.
17 Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long.
18 For surely there is an end; and thine expectation shall not be cut off.

structive, they will not only reap no profit by it, but despise, and, perhaps, laugh at it.

Ver. 10.] What was said before (xxii. 28), of not removing the ancient boundaries, understand with a peculiar respect to fatherless children: whose possessi ons be not tempted to invade, because they are in their infancy, and do not understand the wrong that is done them: or are utterly unable to defend or to right themselves.

Ver. 11.] For, if their guardians and friends be careless of their concerns, or afraid to oppose thy proceedings, they have a protector, who neither wants power with courage to recover their right: and will undoubtedly assert it, and condemn thee to make them ample satisfaction (xxii. 23).

Ver. 12.] And do not think these to be slight admonitions, which need not much to be regarded, but apply thine mind with sincere affections to such instructions, and listen diligently to those persons whose discourses tend to make thee understand thy duty.

Ver. 13.] Unto which children sometimes will not attend, and therefore remember what hath been often said (xiii. 24; xix. 18; xxii. 15), do not forbear to give correction to a child that is so ill-disposed: let not foolish pity make thee spare him; for it will do him no hurt if he be soundly beaten; but rather be a means to save him from sorer punishment, even from death itself.

Ver. 14.] Do not turn over this business to another, but do it thyself; which may save the public officers the labour; may, by making his body smart for his faults, both body and soul may be delivered from utter destruction.

Ver. 15.] But mix the kindest exhortations and entreaties with this discipline, saying: My dear child, if thou hast any love for me, who was the instrument of bringing thee into the world, be serious, and heartily in love with wisdom and goodness, which will give me, me, I say (not to mention now thy own happiness), a joy incomparably greater than all other.

Ver. 16.] A joy that may be better felt than expressed: diffusing itself all over me; and making my mind triumph, when I hear no ill words come out of thy mouth; but only discourses of the right way to be happy.

Ver. 17.] In which, that thou mayest always tread, be not offended at the prosperity of the wicked: much less vex and fret thyself into an imitation of them: but maintain perpetually an awful sense of God in thy mind; which is the best preservative against envy, and all other sins, if thou perseverest constantly in it. See Arg. [*].

Ver. 18.] Which there is great reason thou shouldst; for however thou art afflicted for the present, the time will come when thou shalt not only be delivered, but rewarded for thy patience: expect it confidently, if the fear of the Lord make thee persist in faithful obedience to him: for it shall not be in the power of man to disappoint thee of thy hope; but thou shalt certainly flourish, when those wicked men shall hang down their heads and perish.

Ver. 19.] And more particularly, my dear child, be advised by me to study this piece of wisdom; and to follow closely and heartily this direction which I commend to thee.

Ver. 20.] I know how greedy youth is of pleasure; and in what danger to be corrupted by it: therefore avoid the society of drunkards and gluttons; and take heed of all excess in eating and drinking.

Ver. 21.] For besides that it is an enemy to wisdom, it brings men to poverty; which is the common effect of revelling, feasting, and riotous living: for that is wont to be attended also with laziness, carelessness, and neglect of all business; which necessarily reduce men to extreme beggary.

Ver. 22.] Be obedient to this counsel, which is given thee by thy father, who loves thee, and hath had longer experience of the world than thou, and by bringing thee into it hath power to command thee: and do not slight (as the manner is) what thy mother saith, because she is a woman, much less because she is grown old; which ought to make her advice the more regarded by thee.

Ver. 23.] Spare no cost nor pains to acquire the knowledge of what is true and false, good and bad; and do not think there is any thing of equal price unto it: and therefore neglect not the study of it, though it were to get never so much money, or the highest honours; but prefer wisdom and virtue, and the means that instruct thee how to attain them, and to make thee able to do good to others, infinitely before them all. See Arg. [*].

Ver. 24.] For there is no greater joy a parent can have, than to see his son take virtuous courses: which as it is the only wisdom, so gives both parents and children the highest pleasure and satisfaction.

Ver. 25.] Let not thy father and mother, then, want this singular pleasure; but by thy well-doing fill the heart of her that bare thee with joy and triumph: who, for all the pains and care she hath had in thy
27 For a whore is a deep ditch; and a strange woman is a narrow pit.
28 She also lieth in wait as for a prey, and increaseth the transgressors among men.
30 They that tarry long at the wine, they that go to seek mixed wine.
31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright:

birth and about thy education, desires no other re- quital but only this.

Ver. 26.] And more especially, my dear child, let me prevail with thee also to apply thy mind affectionately to this following instruction: and let thy thoughts be very intent and fixed upon it: that thou mayest preserve thyself in the practice of those virtues to which I have directed thee.

Ver. 27.] Strangest thou from harlots, as much as they are estranged from God; for (as I have told thee before, xxii. 14), thou art utterly undone, if thou fallest in league with a whore; who will never be satisfied with all the money thou canst give her: and yet, such are her arts, notwithstanding all the straits and hardships thou shalt suffer by her, it will be a hard matter, when thou art once engaged, to get quit of her.

Ver. 28.] She is not what she appears: but whatsoever love she may pretend to thee, is no better than a highway-robber; who will watch all opportunities to make a prey of thee: and is of no other use in the world, which already is too bad, but to make it worse by increasing the number of lewd, disloyal, and faithless men. See Arg. [k].

Ver. 29.] And if thou intendest to avoid such women, then (as I said before, ver. 20), avoid intemperance; the lamentable effects of which are so many, that it is a hard matter to enumerate them: for if thou considerest who they are that run themselves into all manner of mischiefs, that are never out of danger, but are engaged, for instance, in quarrels, disturbing the neighbourhood by their noise and tumult, and fighting; and are wounded, not for the safety of their country, but for frivolous causes; look deformedly, and spoil their very countenances:

Ver. 30.] Thou wilt find they are such as are so in love with wine, that they neither willingly stir from it, nor content themselves with the ordinary sort; but

32 At the last it biteth like a serpent, and stingeth like an adder.
33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.
34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.
35 They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.

make a diligent search for the richest and most generous liquors.

Ver. 31.] Therefore do not believe thy senses merely, but consider the power and effects of wine; and when thou seest how bright it looks, and how it sparkles in the glass; when it tastes most gratefully, and goes down smoothly: let it not entice thee to excess.

Ver. 32.] But remember, that the pleasure will be attended at last with intolerable pains; when it works like so much poison in the veins; and casts thee into disease, as hard to cure, as the biting of a serpent or the stinging of a basilisk. See Arg. [i].

Ver. 33.] Thy thoughts will not only grow confused, and all things appear to thee otherwise than they are; but lustful, nay, adulterous desires will be stirred up, which thou canst not rule; and thy mouth, being without a bridle, will break forth into uncouth, filthy, scurrilous, or, perhaps, blasphemous language; without respect to God or man.

Ver. 34.] And, which is worst of all, thou wilt grow so perfectly senseless, that thy most important business will not only lie neglected; but thou wilt sottishly run thyself into the extreme hazards, without any apprehension of danger: being no more able to direct thy course, than a pilot who snorts when a ship is tossed in the midst of the sea; or to take notice of the peril thou art in, than he that falls asleep on the top of the mast, where he was set to keep the watch.

Ver. 35.] And to complete thy misery, shouldst thou be not only mocked and abused, but beaten also, thou thyself wilt confess, afterward, that it made no impression on thee: nay, shouldst thou be most lamentably battered and bruised, thou wilt neither know who did it, nor at all regard it; but, as if no harm had befallen thee, no sooner open thy eyes, but stupidly seek an occasion to be drunk, and beaten again.

CHAPTER XXIV.

1 Be not thou envious against evil men, neither desire to be with them.

CHAP. XXIV.

ARGUMENT.—[a] The proneness of good men, especially while they are weak, and only in the beginnings of goodness, to be dejected at the prosperity of the angiolly, and so to be tempted to imitate them, is the reason that the admonition we meet withal in the first verse is so often repeated. Which we find before (iii. 31; xxiii. 17), and comes again, ver. 18, of this chapter.

[b] And, in like manner, for the encouragement of well-disposed persons to depend on God's bless-
translate otherwise, and so do most interpreters: and therefore I have expressed the sense of our translation first; and only annexed the other to it. There is a third, which I have taken no notice of in my paraphrase, because it doth not seem to me to be genuine: which is this, If adversity defeat thee, and break thy spirit; thou wilt be so much the more unable to get out of it. But it is an excellent observation, and therefore I thought good here to mention it: though the simplest sense seems to be that which we follow, and in brief is this: Thou art not a man of courage if thou canst not bear adversity with an equal mind.

[2] And there is a courage to be exercised in our charitable succouring of others, as well as in our own distresses; which he commends in the following words, ver. 11, 12, where he presses with a great deal of warmth (as will appear to those that understand the Hebrew language, and read the last words with an interrogation), the necessity of giving our assistance to the resembling of innocent persons (when their lives are in danger), either by compassing them, or petitioning others in their behalf, or purchasing their release with money, or using our authority, or power (if we have any and can do it lawfully), for their deliverance. For this chiefly belongs to magistrates, and those that are in public offices; who ought not to be overawed by great men, from undertaking the protection and relief of those that are unjustly oppressed. This, I think, Melancthon has expressed, as well or better, than any I have met withal, in this manner: God commands both magistrates and private men not to murder the innocent, and likewise not to assist unjust cruelty. But quite contrary, the magistrate ought to be the guardian of innocent men's lives; and private persons in their places ought to oppose, without sedition, unjust severity, as much as they are able. There are many examples of this in the scripture. Jonathan opposed his father and helped to preserve David; not only by the good testimony he gave of him, but by other good offices. Obadiah feared for the prophet whom Jehu设计 to have killed. The ranche pulled up Jeremiah out of the danger; and the Egyptian midwives saved the Israelites' children, as Rahab afterward did the spies. In the time of Dissolution, a noble person in the city of Neomedia in Bithynia, publicly tore down the edict of the emperor for putting Christians to death, that he might show he detested that unjust cruelty. Examples to the contrary, are such as that of Dorg, who, in compliance with Saul's fury, slew the innocent priests; and many now either openly or by their silence confirm the unjust severity, which is exercised against our churches: who do think of their account of Solomon, If thou forbeart to deliver them, &c.

[e] Who shows what pleasure such instructions should be received, and how profitable, nay, necessary, they are, by the example of honey (ver. 13, 14), which was not only reckoned the sweetest thing in those countries (as appears by many places in scripture), but one of those which were most necessary for human life; and appears by the words of the son of Sirach (xxxix. 41). For it was useful for food, for drink, for medicine, for preserving of dead bodies; and was so natural to them, that it seems to have been the food of infants (Isa. vii. 15). Wherefore it was not therefore to give a little milk and honey to those who were baptized; as persons newly regenerate and born again:

because honey, as well as milk, was the nutriment of little children in those days and countries. How refreshing it was, appears by the story of Jonathan (1 Sam. xiv. 17), and in what common use, by the example of our Saviour after his resurrection (Luke xxiv. 43, 45). Which may all be applied to wis- dom: from whence the mind derives the greatest satisfaction; and therefore ought to be, as it were, our daily diet (without which we cannot subsist), from the beginning of our days unto the end of them.

[f] For many gracious promises are made to it which must not be so understood, he shows, as if no evil thing should befall good men: but as wisdom teaches them to be content with a little (which seems to be denoted by the word we translate habitation, ver. 15), so when they meet with any affliction, it instructs them not to despair of better days. So these words are to be understood, ver. 16, which are commonly not only in sermons, but in books also, applied to falling into sin: and that men may the more securely indulge themselves in their sins, and yet think themselves good men, they have very generally preferred some of our best scholars. For they are commonly cited thus, A just man falleth seven times a day, which last words a day, or in a day, are not in any translation of the bible (much less in the original), but only in some corrupt editions of the Vulgar Latin: which, against the plain scope of the context, and meaning of the words, seem to the understand and that the first seven days into sin. The whole word fall never signifies so; but always trouble and calamity: as abundance of learned men have long ago observed; particularly Tarnovius, and, since him, Amama and Grotius. Nor needs there any other proof of it, than those places (which are many) wherein falling and rising again being opposed, both of them have respect to calamities: and the former signifies, being plunged into them, and the other getting out of them. And so, in the Latin tongue, adversities are called casus, fails, as every body knows.

And therefore we must make use of other places, for the confirming the fancy of perfection in this life; and for the comfort of those who are cast down by their lapses and enemies, and sunk into such troubles as the holy scriptures so carelessly, as to turn our medic- ine into poison: which is the fault of those who, from such mistakes, give way to their evil affec- tions, and let them carry them into sin.

[g] Against this there follows a severe caution, in the wise man, who would not have us so much as indulge ourselves in that pleasure we are apt to take, in seeing enemies and fall into such troubles as they have given us (ver. 17). And to this he annexes another, which cannot be too often repeated (ver. 19), against fretting at the prosperity of those who do ill: which he often prohibits; but doth it now in the words of his father David (Ps. xxxvii. 1), whose authority was justly held very great in that chapter; and was therefore more observed, from his own experience, of the shortness of their felicity, and the sudden changes with which they were often surprised and aston- ished.

[6] An instance he gives of this in the next precept (ver. 21, 22), which, saith Melancthon (so carefully were the reformers to prevent all sedition and rebellion), is to be reckoned among the principal sen- tences that are to be observed in this book; con-
PROVERBS.

5 A wise man is strong; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shouldest make thy war; and in multitude of counsellors there is safety.

7 Wisdom is too high for a fool; he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness is sin; and the sorer is an abomination to men.

manding obedience, and directing the order of it.

"For, first, he commands us to obey God, and then the king: whose office it is to see the laws of God observed by his subjects: and to make such laws as are not repugnant to God's laws; and to punish the contumacious; and to pronounce all sentences according to the laws, &c. And in di- bious cases their decrees ought to prevail; not only because that is a probable reason on their side, but because of the authority given from above unto magistrates: whom God would have us in civil affairs, though dubious before, to obey. And because God gives us sometimes more mild and gentle, sometimes less kind, he would have us also to bear anima dura: if they be tolerable, and obedience be not a sin. For he threatens here a severe vengeance to those that are seditious: so he translates the word scholoni: which the Chaldee translates fools (changelings in our language): for they are no better who invent and change this order (as some understand the word), either by advancing the will of the prince above all law, without any reasons of policy; or by rebellion against the king, who ordains nothing against God's law."

[f] But there is no necessity of glossing upon that word (which we render given to change), for though it be diversely translated, the sense is still the same. And Ahd. observes, that of the latter part of the twenty-second verse, I have expressed in the paraphrase; and made them agree well enough. Lud. de Dieu is alone by himself (as far as I can find), who would have that word we render both of them to signify their years: and the meaning to be, who knows how soon their life may be at a miserable end?

Among the following sentences, which are rules also of wisdom, there is no difficulty; but a little in ver. 26, 28, where I have endeavoured to comprehend several expositions, and connect them together in my paraphrase: but think not it to enlarge this preface any farther, by giving a particular account of them.

Ver. 1.] Let it not vex thee into impatience and indignation to see men thrive, who are bent upon nothing but wickedness; much less move thee to think them happy, and to wish thyself among them: but avoid their company, and much more their course of life. See Arg. [g].

Ver. 2.] For who would grow rich and great by the misery of others? and such men's thoughts are always contriving how to ruin those who stand in the way of their wicked designs; and their tongues are employed in lies, calumnies, false accusations, and all manner of forgeries; not only to give trouble and vexation unto their neighbours, but to undo them.

Ver. 3.] An estate may be gotten, and a family raised, by such wise and pious means as are recommended in this book; and there need no other arts but virtue and prudent management to settle and continue it.

Ver. 4.] For as true learning and knowledge is the best furnishing of the mind; so it is the best able to furnish every room in the house: not only with all things necessary, but with what may serve for ornament and beautification of life.

Ver. 5.] Wisdom also is able to supply the defect of bodily strength, for a man's defence against unjust invaders of his possessions: or if he have outward strength and power, his skill and dexterity will add such force unto it, as will make it more effectual.

Ver. 6.] For experience tells us, that victory doth not depend so much upon mighty armies, as upon exact conduct, good discipline, subtle contrivance; and the safety of a nation doth not lie merely in the multitude of the people; but in the number of wise men, to direct and govern all affairs (xi. 14). See Arg. [b].

Ver. 7.] Who are the more valuable, because it is no casuistry to say, if a man's heart be good, or if all persons in all the parts of wisdom; which are above the reach of vain, rash, and heady men, who are not admitted either to judge, or to advise in the common council of the city, where wise men are not afraid nor ashamed to speak, and that with great authority.

Ver. 8.] He that deviseth new ways and arts of cheating, or designs for men's harms and injuries, is one of the worst of men; and shall be branded with the odious name of an inventor of evil things (Rom. i. 30).

Ver. 9.] To contrive any thing that is hurtful unto others, though out of rashness and folly, is a sin: but he that makes a jest of it when it is done, and laughs at those who tell him it is a sin, is such a pestilent wretch, that he is, or ought to be, extremely abhorred of all mankind.

Ver. 10.] To despise and desist from any good design, much more to despair of deliverance, when thou fallest into any distress, is an argument of great weakness and feebleness of mind: and yet, if thou art remiss in the study of wisdom in a prosperous condition, thy spirit will be apt to sink: and he dejecteth, in a word, See Arg. [e].

Ver. 11.] Use thy best endeavours to deliver innocent persons, who, by false accusations, or other ways, are dragged to execution; or are in present danger of losing their life: and do not think thou canst with a safe conscience withdraw thyself from succouring them in that distress.

Ver. 12.] I know the common excuse which men are apt to make in this case; protesting that they did not understand their innocence, or how to save them: but dost thou think such things will pass with God, though they do with men? Canst thou deceive him with false pretences? Him, that searcheth into the secrets of all men's hearts? Him, that observeth every, the very least, motion of thy soul? by whose wise providence, which serves all men in their kind,
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and the honeycomb, which is sweet to thy taste:

14 So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place:

16 For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the Lord see it, and it displease him, and he turn away his wrath from him.

19 Fret not thyself because of evil men, neither be thou envious at the wicked;

20 For there shall be no reward to the evil man: the candle of the wicked shall be put out.

then thyself shalt be desolated, as thou hast desolated others. See Arg. [d].

Ver. 13.] Do not slight, much less nauseate, such precepts as these, my dear child: but as honey is most acceptable to thy palate, both for its wholesomeness and for its pleasure; especially that pure part of it, which drops of itself immediately from the honeycomb: See Arg. [e].

Ver. 14.] So let that knowledge be to thy mind, which tends to make thee wise and virtuous: for as nothing is more necessary for thee, nothing more delightful: so, if it be seriously studied and thoroughly digested, it will abundantly reward thy pains, with prosperous success in all thy undertakings; and never put thee in hope of any thing which shall not answer thy expectation.

Ver. 15.] It is possible, indeed, that a good man's condition may be very mean, nay, afflicted sometime in this world: but let not that tempt the wicked subly to contrive to ruin, much less by open violence to disturb his innocent repose: nay, cast him out of him: Hab. ii. 10. But if he keep them, or if he do as he is contented: See Arg. [f].

Ver. 16.] For though a good man should meet with so many troubles, that thou imagines he cannot fail to perish in them; he shall overcome them all, and flourish again: when the wicked shall sink under the calamity that befalls them, and never be able to recover out of it. See Arg. [g].

Ver. 17.] It is a great piece of wisdom and virtue also, to pity others in their trouble, and not to show any sign of joy and mirth; when thou seest any man, though he be thy enemy, in a calamitous condition: no, not so much as (upon thy own account) to take any inward pleasure in his downfall.

Ver. 18.] For though nobody sees it, God doth; and such inhuman affections are so dishonouring to him, that they may provoke him to translate the calamity from thy enemy unto thee: and thereby despoil thy selfish joy with a double sorrow; first to see him delivered from his trouble, and then to find thyself involved in it.

Ver. 19.] Let not thy anger kindle (or if it do, quench it presently, that it may not tempt thee to impatience) when thou seest men thrive and prosper: and do not imagine them to be happy men, and thereby be provoked to follow them in their impious courses. See Arg. [g].

Ver. 20.] For though a wicked man may live bravely for a time, yet it shall end quite otherwise than he expected; and his splendor (such as it is), if not in his own days, yet in his pesterity, be utterly extinguished.

Ver. 21.] Take care therefore, my dear child, that thy religion (which teaches thee in the first place to worship, reverence, and obey the great Lord and Governor of all the world) make thee humbly obedient to the king; as God's vicegerent here on earth: and have nothing to do with those, whose discontent with the present state of things, or their love of novelty, makes them effect a change of government; and depart from their duty both to God and man. See Arg. [h].

Ver. 22.] For an unexpected and dreadful calamity shall unavoidably and violently set on them: but when and how either God or the king will punish them none can tell: or what terrible vengeance they will take, both upon those that move rebellion, and those that associate with them. See Arg. [i].

Ver. 23.] These things also that follow belong to the wise and virtuous conduct of thy life. It is a very evil thing, if thou art a judge, to consider the quality of the person (either his greatness, or his relation, or the friendship thou hast with him, &c.), and not the merits of the cause, that is brought before thee.

Ver. 24.] And whoever he be that contrary to the plain evidence which is given in against the wicked shall pronounce him innocent, and make a bad cause to be good, the whole country shall curse him, and wish the divine vengeance shall overtake him: nay, other nations, who hear of his unjust proceedings, shall have him in great detestation.

Ver. 25.] But they that give a check to vice and wickedness, by punishing evil-doers according to their deserts, shall not only have inward satisfaction in their own mind; but increase of joy, by hearing others speak well of them: nay, God himself, the fountain of all good, shall plentifully bestow his blessings upon them.

Ver. 26.] It is not only justice but kindness, to pass a righteous sentence, without fear or favour: and upon all occasions to speak appositely and consonant to truth: and as such persons give others a singular pleasure, so they shall be loved most dearly, and honoured by all.

Ver. 27.] Do every thing in order: and first mind those things which are most necessary; contenting thyself with a little but in the field till thou hast gotten an estate, by a careful improvement of thy pasture and of thy tillage: and then it will be timely enough to build thee a house, and to bring a wife into it.

Ver. 28.] Do not testify any thing against thy neigh-
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29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding.

31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof,

boar rashly, much less when thou hast no ground at all for the accusation; nor seduce any body into a false opinion of him, by crafty insinuation; much less suborn them secretly by promises of rewards, to say that which is not true of him; when outwardly thou earnest thyself to him, and pretendest to be his friend.

Ver. 32.] Suppose he hath been injurious in that kind to thee heretofore, and thou hast now an opportunity to be revenged; let not that tempt thee to resolve with thyself to do to him as he hath done to thee: taking upon thee that which God hath declared belongs to himself alone (Deut. xxxii. 35), to recompense upon him according to his deservings.

Ver. 33.] And, to that which I have just now said (ver. 27) concerning diligence, I will add this observation; which I myself made, as I took a view of the state of my subjects, among whom I found one so lazy and void of consideration; that, though he had good land in a field, and a fruitful vineyard,

Ver. 34.] Yet, such was his wonted sloth, instead of corn I was surprised with the sight of thorns and thistles, which had overrun his whole field; nor was there any thing but nettles to be seen in his vineyard:

and the stone wall thereof was broken down.

32 Then I saw, and considered it well: I looked upon it, and received instruction.

33 Let a little sleep, a little slumber, a little folding of the hands to sleep.

34 So shall thy poverty come as one that travellest; and thy want as an armed man.

or if there had been any fruit in either, it would have been lost for want of a fence; which was fallen down, and laid all open to the beasts of prey.

Ver. 33.] Which cruel spectacle so deeply affected my heart, and brought so many thoughts into my mind, that I learnt, by beholding those miserable effects of idleness, to curse that vice in myself and to correct it in others.

Ver. 34.] And I cannot do it better, than in those words before used (vi. 10, 11). If thou wilt not rouse thyself, O sluggard, but, rolling thyself on thy bed, ridiculously desire thy pains may be spared, and that thou mayest still be suffered without any disturbance to enjoy a little more sleep, and to lay aside all care of thy business, when thou hast loitered too long already:

Ver. 35.] Then poverty shall come swiftly (though in silent and unobserved places) upon thee; and, before thou art aware, leave thee as naked as if thou wentst stripped by a highwayman: nay, the most extreme want and beggary shall unavoidably seize on thee, like an armed man, against whom thou canst not make no resistance.

PART III.

CHAPTER XXV.

I These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

CHAP. XXV.

ARGUMENT.—[a] Here begins the third part of the book of Proverbs; which is a collection made by some belonging to Hezekiah: and acknowledged here (in the entrance of the book), as well as the former, to be Solomon's. Who spoke a great many proverbs (we read I Kings iv. 32), which, no doubt, were preserved by his successors in a book, if he did not set them down himself. Out of which volume, some good men had selected such as they thought most useful for the people: and besides those in the foregoing chapters, which had been compiled, either in his own days, or soon after; these also which follow were thought good to be added in the days of Hezekiah: who, restoring the service of God in the temple to its purity and splendour (2 Chron. xxix. 3, &c. xxxi. 2, 3, &c.), took care, in all likelihood, for the better instruction of the people in piety, to revive the schools of the prophets also; and to press them (as he had done the priests) to do their duty faithfully; in teaching the laws of God, and informing the people in all things that might be profitable for them.

Out of which schools some were chosen, it is probable, to attend the king himself; who are called his men

2 It is the glory of God to conceal a thing; but the honour of kings is to search out a matter.

or servants: who, out of their great zeal to promote useful learning, called out more proverbs from among that great heap of three thousand (which would have been too great a bulk to have been all published; and, perhaps, all of them not concerning manners or good government), and such especially as they saw would do good to the prince as well as to the people; of which nature are those that are put into this collection; many of which belong to the right administration of the public affairs. I am not able to produce express authority for all this; but I think it might be fairly conjectured from those words, 2 Chron. xxxi. ult. where we read of the pains Hezekiah took about the law, and about the commandments, as well as about the service of the house of God.

But who the persons were that he employed in transcribing those proverbs out of the ancient records is more obscure. Some of the Hebrews say, Shebna the scribe, and his officers or clerks that were under the principal secretary; others add Bliakin and Josh (who are joined together in 2 Kings xviii. 36, 37); others fancy them to have been Isaiah (a person of great quality, near of kin to the king, and very familiar with him), together with Hosea and Micah; who all lived in the days of Hezekiah;
3 The heaven for height, and the earth for depth, and the heart of kings is unspeakable.

and might possibly undertake this excellent work. In which they assert some things, which are to be found in the foregoing parts of this book, in words but little different, as verse 24, of this chapter, and ch. xxvi. 13, 15, 29, and other places, of which I cannot stay here to give an account.

[5] They begin the book with a sentence, which the lord Bacon applies to all the learning and wisdom of Solomon. "In which," saith he, "Solomon challenges nothing to himself, but only the honour and the reward of the author. He leaves it to the reader to consider, which is the glory of God to conceal, and the glory of a king to find out." As if the divine majesty had taken delight to hide his works, to the end to have them found out; and as if kings could not attain greater honour (or pleasure or recreation either) than to employ themselves in that business: considering the great command he gave them, and means, whereby the investigation of all things may be effected.

Thus he, lib. vi. of the Advance of Learning, ch. 6. Which is a very ingenious gloss, if we refer both parts of the sentence to the one and the same matter: tacitly admonishing Hezehiah, and in him all succeeding kings, not to spend their time in any thing so commendable at that age, as to be en- couraging to understand not only the secrets of government, but of the laws of God, and of all his works: that they may not be imposed upon by false colours and deceitful glosses; which cunning wits are apt to put upon causes that are brought before them; nay, upon the book of God itself.

But kings on earth must not herein imitate him; for it is their honour to search diligently and inquire into the state of their kingdom, and to correct presently what they find amiss, lest be it out of their power when it is strengthened by long custom and numerous officers. But especially in difficult and intricate business, covered with darkness and obscurity, perplexed with many windings and turnings, and with crafty and subtle conveyances; there to spy light, and by wisdom and diligence to rip up a foul matter, and, searching the cause to the bottom, to make a discovery of all, is a thing most worthy of a king, and tends highly to his honour. In short, as it makes for the glory of God, that he need not inquire into any thing, but, when he knows all things, yet conceals that knowledge: so, on the contrary side, it makes for the glory of kings, that, when they are forced to confess, that they are ignorant, as well as other men, of many things: they are thereby so humbled, that they discover and detect those things which others have entangled, and would have buried in darkness.

To some such purpose all interpreters expound these words, save one, who refers both parts of the sentence to kings (understanding by elohim, gods, judges and princes) in this sense: "Wise kings preserve the reverence which is due to their persons and place by concealing carefully their own intentions and counsels; and by finding out the designs of other men." Thus Maldonate; which I mention because it is a great truth, though not the sense of the words, but rather the meaning of the following verse (ver. 2).

[c] Which concerns kings also, as some of those that come after likewise do (whence the title of this chapter is derived from the end of the part of the book of Proverbs which was particularly collected for the use of Hezehiah) and hath received this gloss from the same great man I named before, the lord Bacon: who gives this as one of the chief reasons why the hearts of kings are inscrutable, because "they being at the very top of human desires, have not, for the most part, any particular ends proposed to themselves (none at least to which they vehemently and constantly aspire), by the site and distance of which ends we may be directed to take the measure and scale of the rest of their actions: whereas there is no private person, who is not altogether like a traveller, that goes intently aiming at something, and of his journey knows not whether he may stay and rest; from whence one may probably conjecture, what he will do, or not do. For if any thing conduce to the end at which he aims, it is likely he will do it; but if it cross his design, he will not." Therefore he passes this judicious observation upon the whole: that princes are best interpreted by their actions, and private persons by their ends? (Adv. of Learning, book viii. ch. 2).

But from hence also he observes (in his first book), that it is best not to be too inquisitive to penetrate into the hearts of kings: since we are so ignorant of the things we see with our eyes every day: which the custom of the Levant aims at, that makes it a heinous offence to know, and fix their eyes upon princes: which is barbarous in the outward ceremony, but good in the moral: for it becomes not subjects to pry too far into their princes' counsels. But it may as well check the ambition as the curiosity of private persons: because they can hardly have sure of that honour which they imagine that princes have for them alone, there being such depths in their inclinations and affec-
tions as they cannot sound.

But in the next verses princes are admonished that there is no policy like true virtue to support their thrones: and that in order to it they should not keep so much as one ill man about them; who oftentimes corrupts the whole court, and disturbs the whole kingdom.

[d] And in the next verse he admonishes subjects not to be mainly ambitious; nor bold and forward to thrust themselves into offices, or into a rank that doth not belong to them: but to he modest, especially in the prince's presence; and (according to our Saviour's rule) to be invited to honour, rather than greedily seek it. And withal he secretly commends to kings the care of keeping up their state and dignity: not suffering every body to intrude into their presence, but giving a check to proud, bold, and saucy persons.

Then follow private instructions, not to be too forward to go to law; and when we do, to manage suits fairly, without aspersing those with whom we contend, and without breaking the laws of friendship; which require us, not to discover the secrets wherewith another hath intrusted us (ver. 9, 10).
5 Take away the wicked from before the king, and his throne shall be established in righteousness.

[c] In the eleventh verse I have followed Maimonides's interpretation of the word maskiljot; in his preface to his More Navehoin. And it being doubtfull, whether by apples of gold, he means apples that look like gold, or apples made of gold; I have expressed both.

[A] With this verse, De Dieu connects the next (ver. 57), and gives the easiest account that I find any where of the Hebrew text: only translating that particle but, which we translate so; as it is often taken in the scripture. And his sense is this: "Though the just may be trampled under foot for a while, do in our present, their glory shall not perish; but remain so fresh and sweet, that it shall be a glorious thing to inquire into their glorious actions." So he would have the verse translated thus: "To eat much honey, indeed, is not good; but to search out their glory (viz. of just men), is glory. And if we take the verse by itself, then the sense may be this, as the Belgic interpreters translate it (of whom he, if I mistake not, was one): "To eat much honey is not good: but to search into excellent things is a great commendation: and we cannot therein easily offend by excess:" which is quite contrary to the vulgar Latin whose sense and meaning (though not the words) may be defended, even without repeating the word word, but in our present, their glory shall not perish; a foolish woman, 2. 1. and make the very heart ill affected by grief or sorrow: which he takes literally for an evil or wicked heart. And makes this the meaning (which some others have followed), that pertinacious sinners are made more furious by admonitions.

In all ancient translations there follows, after this verse, this sentence: "As a moth the grain of a worm in wood; so is heaviness in the heart of man." But St. Jerome, in the latter end of his commentaries upon Isaiah, tells us that it was sub obelo in Origens works; where he noted all superfluous additions with that mark.

[B] I must not omit neither, that the twenty-third verse will admit of a quite contrary sense to that in our translation; and is by some rendered thus: "As the north wind begeth rain (for so it doth in some climates), so a backbiting tongue raiseth up anger and indignation" (which appear in the countenance both of him that believes the calumny and of him that is calumniated; when he knows how he is about).

[F] There is no great difficulty in verse twenty-six. But interpreters are divided about this; whether he spake of a just man falling into sin, or into some calamity. Melaenthon understands the latter, and makes this the sense; that even wise men's minds are extremely troubled, when they see the wicked prevail against the virtuous: of which he gives a great many examples. But I have taken in both; and have referred it also to all manner of sufferings, and not restrained it to public injustice, as the lord Bacon doth; who hath this excellent observation upon the place (book viii. ch. 2, parab. 22). "This parable teaches us, that states and republics must, above all things, beware of an unjust and infamous sentence, in the cause of great importance especially where the innocent is not absolved, but he that is not guilty to be condemned. For injuries ravaging among private persons do, indeed, trouble and pollute the streams of justice, yet only as in the smaller rivulets; but such unjust judgments, as I would term, from which examples are derived, infect and distain the very fountain of justice. For when the courts of justice side with injustice, the state of things is turned, as into a public robbery; et homo homini fit lupus, "and one man preys upon another."

6 Put not forth thyself in the presence of the king, and stand not in the place of great men:

7 For better it is that it be said unto thee,
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Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Do not envy thy neighbour himself; discover not a secret to another; 10 Lest he heareth it put thee to shame, and thine infamy turn not away.

11 A word fitly spoken is like apples of gold in pictures of silver.

12 As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.

13 As the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters.

14 Whoso boasteth himself of a false gift is like clouds and wind without rain.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour’s house; lest he be weary of thee, and so hate thee.

18 A man that beareth false witness against his neighbour is a mad man, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

Ver. 1.] As when the finer hath separated the dress from the silver, it will become so pliable, that he may easily mould and form the image of his will.

Ver. 5.] So let the king not only remove the wicked (who are the scum of the nation) from his counsels and company, but punish them severely: and his people will be easily moulded to righteousness, piety, and all manner of virtue: which will settle his kingdom in peace, and make his government durable.

Ver. 6.] And among other virtues, learn humility and modesty, if thou art a subject; though never so rich; and do not make thyself taken notice of by too splendid an appearance at court; much less by intruding thyself into the place, where none but the great officers or nobles ought to come. See Arg. [d].

Ver. 7.] For it will be much more for thy honour and thy satisfaction too, if, standing at a distance, thou art invited to come up higher (whither of thyself thou durst not presume to go), than to have a check given thee for thy forwardness, and to be disgracefully thrust out of the presence of the prince; unto whom thou hast adventured to approach too near.

Ver. 8.] Take some time to consider well, both the goodness of thy cause, and its weightiness, and how to manage it, before thou bring an action at law against thy neighbour; lest, in conclusion, thou wish it had not been begun: when he puts thee to open shame, by showing thou hast impeached him wrongfully, or for a trifle.

Ver. 9.] Nay, let me advise thee, though thy cause be just and good (yet the event being doubtful), to debate things privately, and, if it be possible, to make up the difference between yourselves; especially if it be about a secret business, which ought not easily to be divulged: or, if it cannot be composed, yet let not hatred or anger provoke thee to discover other secrets, merely to disgrace thy adversary, when they appear not to the cause.

Ver. 10.] Lest not only every one that heareth reproach thee for thy perfidiousness, but if he be enraged to retort such infamous things upon thee, as shall stick so close, that thou shalt never be able to wipe off the dirt, nor recover thy credit, as long as thou livest.

Ver. 11.] A word of counsel, reproof, or comfort, handsomely delivered, in due time and place, &c. is no less grateful and valuable, than golden balls, or beautiful apples, presented in a silver net-work basket. See Arg. [2].

Ver. 12.] A good man will not think himself reproached, but rather obliged, by a prudent reproach: which, meeting with an attentive, considering, and patient mind, makes a man receive it so kindly; that he esteems him who bestows it, as much as if he had hung a jewel of gold in his ear, or put the richest ornament about his neck.

Ver. 13.] A trusty messenger (or ambassador), that faithfully and dexterously executes his commission to the satisfaction of the persons that sent him, is as welcome when he returns, as the coldest drink or air is to the reapers in the time of harvest: for he revives the spirit of his masters, who were ready to faint, with fear of ill success in their business.

Ver. 14.] He that raiseth high expectations, by promising much, and then deceives them by performing little or nothing; leaves him that depended on these promises, as sad as the country people are, after the clouds have made a great show, and the wind a great sound, but followed by no showers of rain.

Ver. 15.] It is not prudent violently to oppose a prince in his resolutions; who will more easily yield to reason, if one give way to his heat, and patiently expect the fittest time to represent things to him: but this must be done also with a soft and tender language, which is apt to bow the stiffest minds, and work upon the hardest hearts.

Ver. 16.] All pleasures should be used like honey; which when it offers itself, eat as much as suffices thee for thy refreshment, not as much as thou desirest; for as moderately taking it strengthens the body, and prolongs life; so too much of it disturbs the stomach and torments the pleasure into pain and torment. See Arg. [f].

Ver. 17.] Which is wholesome advice, even in the enjoyment of a good neighbour, or friend (the sweetest thing in the world); do not upon every light occasion interrupt his weightier affairs: lest having too much of thy company, it grow not only troublesome but loathsome to him; and his love turn into hatred of thee.

Ver. 18.] There is nothing more pernicious than him that makes no conscience of bearing false witness against his neighbour; his tongue alone serves him instead of a maul to beat down a man’s fame, or break in pieces his estate; nay, instead of a sword to take away his life, and of a sharp arrow to destroy him, not only when he is near, but much more when he is afar off, not able to answer for himself.

Ver. 19.] As a broken tooth or leg out of joint, not only fails a man when he comes to use it, but likewise puts him into pain; so doth a faithless person serve them that depend upon him, when they have the greatest need of his help: and such also is the confidence that a faithless person himself places in riches, or craft, or great friends, &c. which some time
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20 As he that taketh away a garment in cold weather, and as vinegar upon nitre; so is he that singeth songs to an heavy heart.

21 As thine enemy he hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

23 The north wind driveth away rain; so doth an angry countenance a backbiting tongue.

24 It is better to dwell in the corner of the house, than with a brawling woman, and in a wide house.

25 As cold waters to a thirsty soul, so is good news from a far country.

26 A righteous man falling down before the wicked, is as a troubled fountain and a corrupt spring.

27 It is not good to eat much honey: so for men to search their own glory is not glory.

28 He that hath no rule over his own spirit is like a city that is broken down, and without walls.

CHAPTER XXVI.

1 As snow in summer, and as rain in harvest; so honour is not seemly for a fool.

CHAP. XXVI.

ARGUMENT. [a] This chapter begins with a tacit admonition to kings (for whose use principally this last part of the book of Proverbs was collected, as I noted in the beginning of the foregoing chapter), to be very careful in disposing preemptions only to worthy persons. For bad men are made worse by them: and they do as much hurt to others by the abuse of their power to the discouraging of virtue, and promoting vice, as snow or hail doth to the fruits of the earth, when they are ripe and ready to be gathered. So that we may make this aphorism one of Solomon's words, that the blending of summer and winter would not cause a greater disorder in the natural world, than the disposals of honour to bad men (and consequently throwing contempt upon the good) doth in the world moral: where wicked men, when they are in power, if they can do no more, will at least pronounce anathemas against those that do not deserve it.

2 As the bird by wandering, as the swallow by flying: so the curse causeless shall not come.

[6] So the Hebrews understand the next verse; which I have extended farther, and translated also those two words zipper and deror a sparrow and a wild pigeon (see Ps. lxxiv. 3). For deror signifying here a particular bird, in all likelihood zipper doth so too: and then all agree it signifies a swallow, as the other (Bochart hath proved) doth (not a swallow, but) a ring-dove, or turtle, or some of that kind; which are famous for swiftness and strength of flight. And the meaning of this verse is, that curses which fly out of men's mouths causelessly, shall no more alight where they would not settle, than a space which weders uncertainly, or a dove that flies away swiftly, will settle according to their direction: or thus: such curses fly as swiftly as those birds (whose propriety it is to wander and fly up and down) over the head of him against whom they are directed, and never touch him.

Melanchoth by curses in this place understands
3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.


4 Answer not a fool according to his folly, lest thou also be like unto him.


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calumnies of which the world is too full: which shall not rest upon a good man long before they be confuted. But he himself is forced to confess that sometimes they do great mischief first: and instances in Joseph, Palamedes, Aristides, Theame-nes, and Socrates, who lost his life by this means. After which, he observes, the tragedy of Palamedes being seted (in which the poet bewailed the death of the best of the Greeks, who sung like a sweet nightingale, but hurt no man), the citizens expelled the accusers of Socrates out of Athens. But this doth not so well agree with the Hebrew word, which signifies such evil speaking as amounts to a curse: which the wise man saith shall not rest upon a man when it is causeless, but fly away like a bird that settles nowhere till it comes to its proper place: "As the curse returns many times, and settles upon him that made it, when it lights not on him that was cursed:" which sense, one reading of the Hebrew expresses plainly enough; and therefore I have not omitted it.

[6] After which observations, there follow another to show, that a few fool should rather be sent to house of correction than have any preferment (ver. 3). Nothing less will eare him, as it follows ver. 4, 5, where he admonishes us, how vain it is to hold any discourse with him, any farther than merely to show that he is a fool; and, if it be possible, to confute (not what he says, but) the vain opinion he hath had of himself. St. Cyprian hath given a good account of these two verses in the beginning of his letter to Demetrion: who having babbled a long time against Christianity, like a mad man, with loud clamours only and no sense, the good father thought fit to answer him with neglect, and overcame rage with patience; thinking it to no more purpose to go about to repress an irreligious man with religion, or restrain a mad man with meekness, than to offer light to the blind, or to speak to the deaf, or reason with a brute. But when Demetrion at last offered something that looked like an argument, St. Cyprian could not any longer keep silence; lest his modesty should be thought dead of all sense. And whilst he was speaking, he refute false crudiments he should seem to acknowledge the crime.

Melancthon wholly refers both verses to reproaches and calumnies: which he shows it is fit, either utterly to neglect, or to confute in a few words.

[7] Then the wise man proceeds to show, that such a fool is very unfit to be so much as sent on a message: which he will neither deliver right, nor return a good answer. The first seems to be expressed by cutting off the legs: as much as to say, a business committed to such a person will no more proceed, than a man can go without legs: the latter, by drinking an injury: as much as to say, instead of satisfaction in what he desires, he must be content to swallow abundance of affronts and ill-dealing.

[8] After this follow several other observations about fools: in some of which there are words of no small difficulty; which I cannot here particularly explain, as some may desire, because it would take up too much room. But I have expressed the sense of the progress well as I could in the paraphrase. As for example, the word dalju (ver. 7) signifying something of elevation or lifting up, I have explained dancing: than which nothing is more unsuitable to a lame man: as speeches full of reason in them-

[9] And the word morgena, in the eighth verse, which is variously translated by interpreters, I have expressed in two senses of it; but look upon it as superfluous to trouble the reader with what learned men (such as Scaliger and Selden, &c.) have written concerning the heaps of stones in the highway, into which superstitious people were wont to cast one as they passed by, in honour to Mercury, &c. for I do not think this custom was so old as Solomon's time. Nor is it necessary to understand such a heap of stones as covered the dead bodies of those who were stoned to death: but, in general, any heap of pebbles; or else a sling, as the Chaldee and the LXX. whom we follow, explain it.

[10] And, ver. 10, the first word, rab, great, may be applied either to God, or to a prince; and that either good or bad. All which I have taken notice of; and expressed the different senses wherein the word chalaliti is used. But there is one significance more of the word rab, which the Lutherns generally follow: he said, this verse seems to be three dee-cause I have not toucht on it in the paraphrase, and it makes no improper sense of the place), who take it for a master in any sort of art or learning; and expound it thus: "A master in his art forms all things excellently well: but he that hires a fool (or a bungler, as we speak), gives his money to have his work spoiled." This is the meaning of the Melancthon; who takes it to be an admonition belonging to prudence in the choice of fit persons for every business; not believing those that crack and brag what they are able to do, &c. ex. gr. plurimi sunt impostores, quit volunt videri medici: plurimi inducti concionatores, qui sublinatur vulgo aut potentioribus. And he heaps up many excellent sayings to this purpose, that men "should meddle only with that which they understand:" concluding with this admo-nition to the people, which they should always re-member,—"ignorance makes men impudent." And thus Castallo took the word rab; but to this sense: "A wise man does his business himself; and not by fools, who mar it all."

[11] Among other examples of the wise man's observations (ver. 11), Melancthon mentions this; which is not commonly noted: The Sodomites, being dually delivered by the help of Abraham, who overthrew the army that had spoiled them, and recovered the spoil; forgetting their former punishment and marvellous deliverance, ran furiously into more foul sins, wherein they utterly perished by a most terrible vengeance.

[12] Then follow, after one observation concerning a concealed fellow, several observations about sloth; some of which have been noted before in the foregoing parts of this book, but are here put together by the men of Hezekiah in some order; and with some additions. For here the incredible laziness of some men, which increases upon them continually, if they will not shake it off. And yet so pre-sumptuous (he observes, ver. 16) they are withal, that they laugh at those who take a great deal of
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5 Answer a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drunkenth damage.

7 The legs of the lame are not equal: so is a parable in the mouth of fools.

8 As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

9 As a thorn goeth up into the hand of a pains to be wise; and fancy themselves much wiser, because. Without any pains, they can find fault sometimes in other men’s works. Nay, this very thing, perhaps, they think a piece of folly, to study hard, imagining it to be the greatest wisdom to enjoy their ease, and reap the benefit of other men’s labours. But, see to the beast, the Answer so heap must have for his labours. An example of which I might give particularly, in ver. 21, where the word jmaker may be rendered either “he pretends to be what he is not,” or “he is known to be what he is.”

And what Solomon says in the next verse concerning him that Jattereth another, some extend to all wicked men, none of which are to be trusted; but as one of our own writers advises, Though a wicked man hath done thee seven courtesies, and promises fair for the eighth, yet do not trust in him; for there are seven abominations in his heart. And though thou mayest think thou hast some hand upon him, do not depend upon it; for he can unfetter himself from them all, as Samson from the lion and cords wherewith the Philistines bound him, unless God mightily restrain him.

But I only observe one thing more; that the last verse is capable of this sense, which I have in part touched:—A liar is not capable to be a friend; for if he be reproached, truth makes him hate the person that detects his falsehood; if he be not reproached, his false promises will alienate from him the mind of his friend.

Ver. 1.] As snow or rain is so unseasonable that it does a great deal of hurt in summer time, when the fruits of the earth are ready to be gathered: so is dignity and authority very ill placed in the hands of a fool or wicked man, who knows not how to use it, but will do mischief both to himself and others with it. See Arg. [a].

Ver. 2.] Though men are too prone in their passion to wish evil to others, or by mistake to pronounce solemn curses against them; yet there is no reason to fear such rash imprecations, or unjust censures: for they shall do no harm (unless it be to him that makes them), but pass by the innocent like a sparrow, that wanders nobody knows whither: or a wild dove, than which few birds fly away more swiftly. See Arg. [b].

Ver. 3.] A horse that will not stir without a whip, and an ass that will not go without a gend, or will go only in his own way, without a bridge to turn about his stiff neck, are the emblems of a senseless sort; who must be treated like a beast, and by small punishments be excited unto his duty, to which he hath no list; and checked from running into that evil to which he is inclined.

Ver. 4.] For words will not reclaim a wicked fool; with whom, if thou hast occasion to contend, observe these two rules: Answer him not at all, because it is to no purpose; at least, not in his own way, with bawling, railing, and reproaches, which is to be as a fool as himself. See Arg. [c].

Ver. 5.] He that sends a wise man, or one that minds his business, and his pleasures, least about his business; shall not sure only to misapply it, but to suffer exceeding great damage by his ill-management. See Arg. [d].

Ver. 6.] A wise saying as ill becomes a fool, as dancing doth a cripple: for as his lameness never so much appears, as when he would seem nimble; so the other’s folly is never so ridiculous, as when he would seem wise. See Arg. [e].

Ver. 7.] As a stone put into a sling stays not long there, so is that honour thrown away which is bestowed upon a fool: who not knowing how to use his authority (unless he be to do mischief, even to him that conferred it on him), it is as ill placed in his hands, as a diamond when it is cast into a heap of common stones. See Arg. [f].

Ver. 8.] It is as dangerous for a fool to meddle with a proverb, as for a drunkard to handle a thorn; wherewith he hurts himself: but the sharpest saying no more touches a fool with any compunction, though spoken by his own mouth; than the drunkard feels the thorn, when it runs into his hand, and gives a grievous smart. See Arg. [g].

Ver. 9.] The great God, who made all things, governs them also most wisely and equally; dispensing, for instance, his punishments suitable to men’s sins, whether out of ignorance, or of wilful wickedness: whom a good prince imitates; but a bad proves an universal grievance, by employing either fools or profane persons. But if servior insolent by thy silence, fancying that he is unanswerable: thou say so much only as may serve to take down his presumption, and make it appear that he is a fool: for nothing is more dangerous, than to let him go away with a high opinion of his own abilities. See Arg. [h].

Ver. 10.] The great God, who made all things, governs them also most wisely and equally; dispensing, for instance, his punishments suitable to men’s sins, whether out of ignorance, or of wilful wickedness: whom a good prince imitates; but a bad proves an universal grievance, by employing either fools or profane persons. But if servior insolent by thy silence, fancying that he is unanswerable: thou say so much only as may serve to take down his presumption, and make it appear that he is a fool: for nothing is more dangerous, than to let him go away with a high opinion of his own abilities. See Arg. [i].

Ver. 11.] As a dog, when he hath vomited up the meat which made him sick, is no sooner well but he returns to it and eats it up again; forgetting how ill it agreed with him; so an imprudent person commits the same error over again for which he formerly smarted; and a lewd sinner shamelessly and greedily repeats the crimes of which he hath repented as grievous and hurtful to him. See Arg. [j].

Ver. 12.] Such a scottish person is hardly curable: and yet, if he be not altogether insensible of his folly, nor refuse admonition, there is more hope of his amendment, than of his who takes himself to be so wise and virtuous that he despises his better, and thinks he is above instruction.

Ver. 13.] He that hath no mind to labour never wants pretences for his idleness: for his fancy represents such terrible and insuperable difficulties to him, as seldom happen; and frights him with a vain con-
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14. As the door turneth upon his hinges, so doth the slothful upon his bed.

15. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

16. The sluggard is wiser in his own conceit than seven men that can render a reason.

17. He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

18. As a mad man who casteth firebrands, arrows, and death,

19. So is the man that deeieveth his neighbour, and saith, Am not I in sport?

20. Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth.

21. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

22. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

23. Burning lips and a wicked heart are like a potsherd covered with silver dross.

24. He that hateth dissembleth with his lips, and layeth up deceit within him;

25. When he speaketh fair, believe him not: for there are seven abominations in his heart.

26. Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

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

28. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.
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CHAPTER XXVII.

1 Boast not thyself of to-morrow: for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

(Adv. of Lear., book vili. ch. 2, parab. 29) "The parable, saith he, "represents the soft nature of such friends as will not use the privilege which friendship gives them, in admonishing their friends with freedom and confidence, as well of their error as of their virtues. For what shall I do? (says such a tender-hearted friend) or which way shall I turn myself? I love him as dearly as any man can do another: and if any misfortune should befall him, I could willingly pawn my own person for his redemption. But I know his disposition; if I deal freely with him, I shall offend him; at least make him sad: and yet do him no good. And I shall sooner estrange him from my friendship, than reclaim him from those courses, upon which his mind is resolved: such a friend as this, Solomon here represents as weak and worthless, and says, that a man may reap more profit from a manifest enemy than from such an effeminate friend. For he may, perhaps, hear that by way of reproach from an enemy, which, through too much indulgence, was faintly whispered by a friend."

[1] And one great reason why men are loath to tell others of their faults, or to blame any, is they are wont to take it heinously. If men were more willing to receive reproof, others would more faithfully give it: of which the wise man therefore admonishes us, ver. 6, where the word natirotch is so difficult that it admits various interpretations: some of which I have expressed in the paraphrase. And made ver. 7 a caution against the immoderate enjoyment of pleasures: which commend themselves to us by their rarer use. As the next (ver. 8), is a caution against unseemliness of mind, and discontent with our present condition; which not only spoils all our pleasures, but often carries men restlessly to their ruin: where Melancthon suggests this useful meditation, that as it is no condition of life, no function, without its cares, troubles, and dangers; which make men soon weary of it: according to the ancient saying, "Optat ephippia bos piger, optat arare caballus." But the wise man would have us understand, that nothing is more dangerous than this: and therefore to take care, lest, tired and broken with disgusts, we lightly desert that kind of life to which we are rightly called. All the ancient wisdom hath observed, that such idle forethoughts never thrive: about which they have many proverbs, with which I shall not fill these papers.

[2] After this, follow some advices about friendship, and other things; which have been noted before, in the foregoing parts of this book. And then he seems (ver. 14), to lay open the guile of flatterers, who hope to cullly favour with their benefactors, by extolling their bounty with extravagant praises. So I have expounded that verse, not merely of those that praise others, but praise them for their kind- ness to themselves: as the word darak properly imports. The intention of which is only to get still more from them, which is commonly the end of all those that praise others immoderately; for their rare qualities and perfections: hoping thereby to make them extraordinary kind to them, above all other men. Thus the lord Bacon hath observed about this matter: whose else these words are this (in the forenamed place, parab. 33), "Moderate and seasonable praises, uttered upon occasion, con-
3 A stone is heavy, and the sand weigheth: but a fool's wrath is heavier than them both.

duce both to men's fame and fortune: but immoderate praises, and unseasonably profuse, prove nothing: may, rather, according to the sense of this parable, they do much prejudice. For, first, they manifestly betray themselves, either to proceed from too much affection, or from studious affectation; whereby they may rather ingratiate themselves with him whom they praise by false commendations, than adorn his person by just and deserved praises. And, secondly, by thus betraying and praising commonly invite such as are present to something of their own to the commendation: contrariwise, profuse and immodest praises invite the hearts to detract and take away something that belongs to them: thirdly, (which is the principal point), too much magnifying a man stirs up envy towards him: seeing all immediate praises like a reproach to others, who merit no less."

But besides this, I cannot quite pass by the gloss which some have made upon these words: who by taschken baboker (which I have applied only to their too much assiduity in praising others, as if one should say, from morning to night) understand making their lives long, as if it is, as we speak, but early days with them: and they have made no progress in those virtues for which they are commended. And then the sense is, There is nothing more dangerous than to cry up men too soon for their parts or for their virtues, before they be sufficiently tried, and have made a due improvement: for this, instead of doing them service, it is hurtful and pernicious; for along with them, that is, entertain a vain opinion of their own worth, and grow idle, or negligent, &c. and so dwindle away to nothing.

[5] What he saith afterward of a railing wife (ver. 16), may be thus expressed in short: There are three things that cannot be concealed, because they better themselves: the wind, a strong endeavour, and a scolding wife: with which some join the next verse (ver. 17), as a remedy for the mischief of a brawling wife; and render it: "As iron is easily joined with iron, so is a man with his equal. And therefore the best way for a man to avoid his wife's railing is, by the counsel of wise men: taking him, that is, to choose one for his consort because she is rich, or because she is beautiful only; but because she is like him in humour, and inclination, and condition, &c. Thus the Tigrine version: and De Dien to the same purpose, who makes this proverb no more than that of like to like; which best agree together. But this is too narrow; and therefore I have followed our, and indeed all the ancient translations: who take this to be of the same significion with another old saying, One man is nobody: and therefore God hath formed us to have a communion with each other: the necessity of which is expressed in abundance of ancient aphorisms: which admonish us to confer with others, and to hearken to the counsel and judgment of the wise. And daily experience shows us how dangerous it is, ἄδικως λαοῦ ν, "to be a man's own counsellor," and what is said of artificers may be applied unto all: Every man is his own worst master. To which purpose Melanthon alleges that of Euripides, ὁμοιότατος προς πάντα, "conversation brought forth arts" when men, that is, not only observed one another's works, but conferred their thoughts together, and assisted one another's inventions. And he pertinently observes, that "the Christian doctrine, in the be-

4 Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

[6] The next verse but one (ver. 19), is understood so variously by interpreters, that it is a labour to number their expositions: some of which are directly contrary to the other. For according as they take the face to be represented in water: either because it is perplexed and confused, or morally, that it is hard to discern what sort of face it is; some make it either easy or impossible, to understand the hearts of other men. Melanthon took it in the latter sense; inculcating the old wholesome lesson, Μην ἐκπαινεῖν καὶ θέλειν "Quos credis fidos, effugie, tutus eris," &c. But now it is generally expounded the other way: and some expound it of the face itself: as we have said: for the meaning of the words is as much as to say, man; the face, the face of another man's face: I have in the paraphrase expressed two of those interpretations, which I looked upon as most simple. And think fit here to mention that of Castalio, who applies it to a man's self in this manner: "As a man may know what kind of face he hath, if he will look into the water, so he may know what kind of man he is, if he will examine his conscience." And this of Malisonate, who is alone (as far as I can find) in his exposition, which is this: "As a man's face may be seen in the water; so his heart, or his inward affections, may be seen in his countenance:" taking man, in the conclusion of the sentence, for the outward man, i.e. to his countenance: and making the Hebrew run thus: "As a man's face is answerable to that face which appears in the water; so his heart is answerable to his countenance." The Lord Bacon, as I have expressed it in the beginning of my paraphrase on this verse, takes the end of this parable to be, "to distinguish between the mind of wise men and of those that are not wise; comparing the former to waters, or glasses, which receive and represent the forms and images of things; whereas the other are like to earth, or rude and unpolished stone, wherein nothing is reflected. And the mind of a wise man (which is so capable that it observes and comprehends an infinite diversity of natures and customs) is the more aptly compared to a glass or mirror; because in a glass he can see his own image, together with images of other men: which his eyes cannot do alone without the help of glass." And so this parable, it seems to me, may not unfruitfully be expounded after this manner:--A man may see himself while he looks upon other men; as well as know other men by considering his own inclinations.

[7] This preface is already so long, that I must not mention the various interpretations of the twenty
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5 Open rebuke is better than secret love.
6 Faithful are the wounds of a friend; but
the kisses of an enemy are deceitful.
7 The full soul loatheth an honeycomb; but
to the hungry soul every bitter thing is sweet.
8 As a bird that wandereth from her nest, so
is a man that wandereth from his place.
9 Ointment and perfume rejoice the heart;
first verse, I have expressed that which is nearest
to our translation; and seems to be the truest touch-
stone of this sort, whereby to try the goodness or
badness of men’s minds. Some of which are so
incorrigible, he shows in the next verse, that the
sorest afflictions will not amend them.
[i] And then, in conclusion, he presses every one to
diligence about his own business: and especially
commends the pastoral care which men should have
about their flocks and their herds: which are the
best sort of possessions, he shows, in several re-
gards. First, because most durable, for they are
always increasing of themselves (ver. 24); secondly,
because easily preserved without much labour, or
fraudulent arts; God himself providing liberally for
them (ver. 25); thirdly, because most profitable:
yielding all things necessary for food and raiment
(ver. 26, 27).
[k] Where he mentions, particularly in the last verse,
the milk of the goats, and of no other creature;
because they had abundance of them; and their milk
was in daily use, both for meat and for medicine.
And for medicine the ancients preferred it before
all other, as most moderate and temperate. So Galen
and Paulus Egineta; the last of which writes thus:
‘Woman’s milk is the most temperate of all other;
next to that goat’s; and next to that ass’s; then
sheep; and lastly cow’s milk.’ From whence it
was (Bacharuns conjectures, who hath heaped up
a great deal on this subject, lib. ii. De See Animal.
cap. ult. par. 1.), Jupiter, a king in Crete about Abra-
ham’s time (and looked upon afterward as the
greatest god), is said to have been nourished by a
goat: that is, by the best of nourishments.

Ver. 1.] Be not so confident of thy present power,
riches, or any thing else, as to overlook exca-
mptions, and brag what thou wilt do or enjoy hereafter;
for thou canst not be secure of this very day (wherein
thou makest such large promises to thyself of the
future), which may produce something, for any thing thou
knowest, that shall spoil all thy designs, and frustrate all thy expectations, which thou hast for to-
morrow. See Arg. [a].

Ver. 2.] Be not so blinded with self-love, as to
praise thyself; which is both indecent and imprudent,
for others will only the more undervalue thee; but
take care to do praise-worthy things, which will force
commendations even from strangers and foreigners,
who cannot be thought too partial to thee; for this
will make thee truly honourable.

Ver. 3.] We feel there is heaviness in a stone,
and that a bag of sand is a weighty load; but neither of
them is so intolerable as the effects of a fool’s wrath,
which cannot be shaken off so soon as they may be;
for he cannot easily be appeased by us, nor can he
moderate himself; till his anger hath carried him to
the most barbarous cruelty. See Arg. [b].

Ver. 4.] And yet envy is still worse than this; for
though in a fiery a man hath no pity, but is transported
by his violent passion beyond all bounds (like an
inundation of waters), yet his wrath appearing openly,
it may be avoided, and in time it is composed and
alloyed: may, perhaps he repents of it: but envy (or a
desire of revenge) is a lurking evil, which increases
daily without remorse; and is more exasperated by
time, till it finds some means or other to do the mis-
chief it desires.

Ver. 5.] He that takes an ingenuous liberty to tell
others plainly of their faults, and rebuke them freely,
when need requires, to their face, is a better friend,
and more valuable (though perhaps he pleases them
less), than he that hath more of the passion of love
in his heart, but makes it not known by such good
effects. See Arg. [c].

Ver. 6.] Just reproofs, though never so smart and
severe from one that loves us, ought to be thankfully
accepted, because they proceed from his care of us,
and desire to do us good; and the most tender expres-
sions of kindness from an enemy ought to be suspected
to be false and treacherous; especially when he heaps
them upon us in great abundance, and with such earnest-
ness and seeming passion, that we had need to pray
him to forbear, and pray God to preserve us from
being too credulous. See Arg. [d].

Ver. 7.] As hunger makes men relish the most
distasteful food, when full stomachs leathe the most
delightful: so poverty hath this advantage of plenty,
that it disposes men to be thankful for the smallest
blessings, though mixed with care and trouble; when
the richer sort, if they be not very careful, are apt
to be unsatisfied with, nay, to manceate, their most deli-
cious enjoyments, upon which they have a long time
suffered.

Ver. 8.] Men seldom change for the better; but as
a bird that forsakes its nest exposes itself to danger,
and cannot easily settle again: so he whose levity, or
disconscient, makes him rashly leave his country, or
trade, or office, wherein he was well placed, too often
perhaps, to himself, but rarely mends his condition. See
Arg. [d].

Ver. 9.] As balsam and fragrant perfumes mar-
vellously refresh and comfort the natural spirits when
they droop and are tired; so doth the very presence
of a true-hearted friend, and much more his faithful
counsel, rejoice a man’s soul: especially when he is
at such a loss, that he knows not how to advise
himself.

Ver. 10.] Forsake not therefore a friend, whom
thou or thy father before thee hath tried and found
sincere: but take thyself to him when thou art
in distress, rather than to thy natural brother or kins-
man, if he be not also thy friend: and above all other,
choose a friend near thee, if it be possible; for as
a man that is closely joined unto us in near affection,
is better than one of our nearest kindred, whose heart
is not knit to us; so a good neighbour near at hand,
is better than either friend or brother who is so
far off that we may perish before he comes to our
assistance.

Ver. 11.] My dear child, if thou hast any love for
him that was the instrument of giving thee a being,
let such precepts as these make thee wise and good:
which will both give me the highest joy, and furnish
me with an answer unto such as are apt to object
the child’s miscarriages to want of care in his parents.
CHAPTER XXVII.

12 A prudent man foresight the evil, and hideth himself; but the simple pass on, and are punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day, and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig-tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face answereth to face, so the heart of man to man.

20 Hell and destruction are never full: so the eyes of man are never satisfied.

21 As the fining pot for silver, and the furnace for gold; so is a man to his praise.

22 Though thou shouldest cast a foil in a mortar among wheats with a pestle, yet will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, and look well to thy herds.

24 For riches are not for ever: and doth the crown endure to every generation?

25 The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered.

Ver. 12.] He whose long experience and observa-
tion of things have made him cautious and circum-
spect, foreseeing a calamity before it comes, withdraws himself in good time from the danger, into a place of safety; but inconsiderate and credulous persons are so easily abused by crafty men, that they not only quite overlook the mischief which even they intend against them, and go on securely in their accustomed track till it overtakes them; but make haste to fall into it, notwithstanding any caution that is given them.

Ver. 13.] It is a great weakness to trust him who is so rash, as to be bound for one whose ability and honesty are utterly unknown to him; especially for a woman whose way of life makes her credit justly suspected; therefore have nothing to do with such an inconsiderate person; without the utmost security that he can give thee for the payment of what he owes thee.

Ver. 14.] He that spends all his time in nothing else but proclaiming his praises extravagantly, who hath bestowed great benefits upon him, disparages rather than commends his benefactor; in doing much for a base flatterer: who magnifying rather his own deserts than the other's bounty, incurres hereafter his just displeasure. See Arg. [e].

Ver. 15.] He is in an ill case, the roof of whose house is so ruinous, that in a very rainy day, when he shall be wet if he go abroad, cannot be dry at home: and it is no better that both a scolding wife, who torments herself if he stay at home; and makes him tormented with the jeers of others if he go abroad.

Ver. 16.] For it is altogether as impossible for him to keep the wind from blowing, and from being heard when it blows; or to enlose a fragrant perfume in his hand, so that it shall not be suspected; as to make her hold her tongue, or to conceal her hawling humour, which she herself proclaims. See Arg. [f].

Ver. 17.] As nothing is more natural, so nothing is more powerful, than society: for as iron is sharpened and brightened by iron, so one wit whets another; one friend encourages and cheers another; nay, all sorts of passions are stirred up, and men are made either good or bad by mutual conversation. See Arg. [f].

Ver. 18.] As he that diligently looks after the fig-tree (especially whilst it is young and tender), and preserves it from suffering by drought; by vermin, or by wild beasts, &c. shall at last eat of its pleasant fruit; so he that faithfully defends his master's person or reputation, and takes care his estate be not wasted, shall, in due time, be largely rewarded by him for his integrity.

Ver. 19.] The inclinations and designs of other men appear as plainly to the mind of those that are wise, as their faces appear to themselves in the water: where, as every man will find such a countenance re-

presented to him (whether sour or smiling), as he brings when he looks into it: so he ought to expect no other affections from others, but such as he ex-

pressed towards them. See Arg. [g].

Ver. 20.] The appetite of man is insatiable as his eyes, which still desire some new sight: and are as far from being filled with all that they have seen, as the infernal places with all the souls they have re-

ceived; or the grave with all the bodies it hath de-

voured.

Ver. 21.] As gold and silver are tried by putting them into the fire; which discovers whether they be pure or adulterate: so a man is discovered what he is, by trying how he can bear praises, commendations, and great applauses; which will presently show either

the virtue or the vanity of his mind. See Arg. [h].

Ver. 22.] The folly and wickedness of some men are so incurable, that though unto reproves, and chid-

ings, and threatenings, you should add stripes and blows; nay, beat and knock them, like wheat in a

mortar; bruising their bodies (as we speak) till they are black and blue, they would not grow a whit the

wiser or the better for it.

Ver. 23.] Whether thou be a private person or a prince, let not thy business thyself; and not to trust merely to thy servants and ministers: but go sometimes and take an exact sur-

vey of the state of thy affairs; and more particularly make it part of thy care to visit thy flocks and thy

herds, and know in what case they are. See Arg. [i].

Ver. 24.] For as no riches are so durable as these, which increase and multiply continually, so the great-
est estate, even in these, unless it be well managed, will in time be brought to nothing: nay, the crown itself will not continue to many generations, without due care to preserve its revenue; of which these ought to be thought the best and most lasting provision.

Ver. 25.] For the maintenance of which the earth brings forth plentifully, without any more pains of thine, than only in the spring-time to drive the flocks and herds into pastures; and to look after them, when the earth brings forth grass and young herbs for their food; and to gather hay in due season, which even the mountains afford, for their fodder and winter pro-

vision.

Ver. 26.] And if thou takest care to preserve them, they will preserve thee: for the sheep and the lambs-
PROVERBS.

26 The lambs are for thy clothing, and the goats are the price of the field.

27 And thou shalt have goats' milk enough

will afford thee wool to make thee clothes; and with thy goats thou mayst purchase a field for the sowing of corn to make thee bread.

Ver. 27.] And both of them, especially the goats, will yield thee milk enough for thy own food, and for the sustenance of all thy family, both men-servants and maidsens; who may hence be provided with all things necessary for their livelihood. See Arg. [3].

CHAPTER XXVIII.

1 The wicked flees when no man pursueth; but the righteous are bold as a lion.

2 For the transgression of a land many are tирpates the very seeds of future riches, which he deprives them of all means of gathering. Upon which subject the lord Bacon hath discourse very ingeniously in his eighth book of the Advancement of Learning, ch. 2, parab. 24, "This parable (saih he) was by the ancients expressed and shadowed forth under the fable of two horse-leeches; one full and the other hungry. For oppression, coming from the prince, and received by the people, is far more grievous than that of the rich and the full; because it seeks out all tricks for exactions, and leaves no corner unsearched where money may be found. This kind of oppression was wont also to be resembled to sponges, which being dry suck in strongly, but not so being moist. And the parable comprehends in it a necessity, that is, so far as relates to the prince; that he be not the government of provinces or offices of charge to indigent and indebted persons: and to the people, that they suffer not their kings to struggle with too much want." But none have glossed better upon this place, than an excellent prelate of ours, Bishop Sanderson, in his sermon upon Prov. xxiv. 10, 11, where he discourses to this effect: "That is in matter of power, as it is in matter of learning. They that have but a smattering of scholarship, it is observed, are the forwarders to make ostentation of the few scraps they have, for fear there should be no notice taken of their mistakes or absurdities, when it is shown them; and yet then do they it so unduly, that when they think most of all to show their scholarship, they most of all, by some gross mistake or other, betray ignorance. Even just so it is in the case of power, when men of base spirits and condition have gotten a little of it into their hands; who conceive their neighbours will not be sensible what goodly men they are, if they do not, by some act or other, show forth their power to the world; but having minds too narrow to comprehend any brave and generous way to do it, they cannot frame to do it by any other means, than by trampling upon those that are below them; which they do beyond all reason and without any mercy." Which he illustrates very handsomely upon 1 Sam. xiii. 3. "If a mean man (says he) in any of our towns or hamlets, be a little gotten up to overtop most of his neighbours in wealth; or to be put into some small authority, to deal under some great man for the disposing his farms or grounds; or have something to sell to his necessitous neighbour, who must buy upon that day; or have a little money lying by him to furnish another; who, to supply his present needs, must sell off somewhat of that little he hath, though at an under rate; or the like:
CHAPTER XXVIII.

3 A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.

It is scarce credible (did not every day's experience make it proof) how such a man will screw up the poor wretch that falls into his hand. &c., conclude hence, all ye that are of generous births and spirits, how unworthy that practice would be in you; wherein men of the lowest minds and conditions can, in their proportion, not only equal, but even exceed you: which should make you not to hate our own country, as it is wicked: but even to scorn it: because it is base.

[c] After this follow several bad characters of other men: and among the rest of him that oppresseth his brother by usury and increase, ver. 8, where these two words neschech and taribith, do not seem to signify greater extortion, and more moderate gain. For all usury is neschech, as it respects the debitor of whom it is taken: and taribith, in respect of the creditor who is the gainer by it: whether it be great or less, that the one gives and the other receives. If there be any other difference between these two, it either lies in this, that there were several sorts of usury whereby men increased their estates; or the God or man should punish the usurer, but have expressed all that the law forbids in this case, which was to take interest (as we speak) of their brethren, especially of their poor brethren, which some think are only meant; but I have contented myself to say, are principally meant.

[d] And in the next verse but two (ver. 11), he observes, that such men as grow rich, though it be by fraud and oppression, are apt to have a mighty conceit of their own wisdom: which understanding men, though never so poor, see through, and discern to be, at best, but craft: and many times to be no more such, which we call purse-pride, when they have no more wit than just to save and hoard up money. Upon which place some observe that Solomon secretly intimates riches to be an impediment to wisdom; and poverty a great advantage: because the one is apt to blow men up into a vain opinion of themselves; and the other to make them humble and modest; the former of which is the greatest enemy, and the latter the best friend, to wisdom. Certain it is, that money having so large a command, as to be able to purchase not only dignity, but great veneration, from the multitude; they that have it are apt to look no farther neither for wisdom nor virtue: which made a confidant to Caesar (as the lord Bacon observes) give him this counsel, that if he would restore the decayed state of the Roman commonwealth, he must by all means take away the estimation of wealth: "for these (said he) and all other evils, together with the reputation of money, shall cease; if neither public offices, nor any other dignities, which commonly are coveted, be exposed to sale." And the truth is, saith that lord (Advane. of Learn. book i.), as it was rightly said, that blushing is the colour of virtue, though sometimes it come from vice; so we may truly affirm that poverty is the fortune of virtue, though sometimes it may proceed from misgovernment and improvidence. And he adds fur-

4 They that forsake the law, praise the wicked: but such as keep the law contend with them.

ther, that "the magnificence of princes and great men had long since turned into barbarism and rude-ness, if the poverty of learning had not kept up civility and decency of life."

[e] For bad princes, Solomon shows, ver. 13, bring great contempt and misery upon a nation, as bad men (ver. 13, 14) bring mischief upon themselves. But no princes are more grievous to their subjects, than such as are needy, and yet have no goodness. So I understand with the LXX. ver. 15, where that word we render "raging," is well translated by the Vulgar a "hungry bear," as Bochartus hath shown.

[f] Who also seems to me to have expressed the sense of the next verse most fully: when he observes, that, according to the manner of the Hebrew language, there is something wanting in one part of the verse, which is to be supplied out of the other. As when the psalmist saith in Ps. lxxxiv. 11, "One day in thy courts, is better than a thousand;" he means elsewhere, out of his courts. And Ps. xcii. 7, "A thousand shall fall on thy side (viz. the left hand) but ten shall be left;" he means 1000: In like manner we are to understand this verse, as if he had said: A prince that wants understanding, and is a great oppressor, shall shorten his days: but he that hates covetousness shall prolong them (see parab. 1, De Animal. Sac. lib. iii. cap. 25).

[g] In the next two verses I have endeavoured to connect several senses together: as he that examines them will perceive. And in ver. 21, have taken some notice of the lord Bacon's observation; that men may be bribed by something else besides money, to pervert justice: and more commonly by other respects than by that. His words are these (book viii. Advane. of Learn. ch. 2, parab. 29): "Easiness of humour in a judge, is more pernicious than the corruption of bribes. For all persons do not give bribes; but there is hardly any cause wherein somewhat may not be found, that may incline the mind of the judge, if respect of persons lead them. For one man shall be respected as his countryman, another as an ill-toned man, another as a man, another as a favourite, another as commended by a friend; to conclude, all is full of iniquity where respect of persons bears sway: and for a very slight matter, as it were for a bit of bread, judgment is perverted.'

[h] The rest of the chapter contains plain observations, concerning several sorts of good and bad men: and concludes with the repetition of a remark he had made before (ver. 12) about the state of public affairs; which are then in an ill condition, when bad men get into authority. For virtuous men begin then to be so ill treated, that they fly or hide themselves, to avoid the abuses which they see shall be put upon them. Then the Law suggests, when they translate the first clause of the verse thus: "In places where the impious bear sway, the righteous sigh and groan;" i.e. some are imprisoned, and sent into obscurity, by the unjust prosecution of the wicked; and others obscure themselves, and groan in secret under those oppressions, till there be a turn of affairs (which Solomon here intimates they may expect in due time) by the fall of those wicked persons, and the preference of better: which invites virtuous men to appear again; and by the countenance they then receive, to propagate piety among the people: who are so ready to confirm themselves to the example of their governors, that there is no blessing we
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5 Evil men understand not judgment: but they that seek the Lord understand all things.
6 Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.
7 Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.
8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.
9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

should pray for so earnestly as this; especially when the days are evil. That that saying of the son of Sirach should be perpetually in every good man's mind. To support and comfort him: when he is constrained, perhaps, to lie hid and conceal himself to avoid trouble and danger. "The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable." Exclus. x. 4. read the foregoing verses.

Ver. 1.] An evil conscience makes men timorous and cowardly, like a faint-hearted soldier who runs away at the appearance of an enemy, and never so much as looks back to see whether he pursues him; but men of integrity are not easily affrighted: but proceed like a young lion, with an undaunted resolution, even in hazardous undertakings.

Ver. 2.] There are many mischief that people draw upon themselves by their wickedness, and this especially—that falling into factions, every one thinks himself fit to govern: and throwing down one ruler after another, they can come to no settlement till they grow better and more considerate: and then, some truly prudent and pious person arises, who takes the right course to heal these breaches, and prolong the government in peace and tranquillity. See Arg. [a].

Ver. 3.] But there is none more wicked and intolerable than a needy fellow that is got into power; but never in the midst of the miseries of the poor, whom he squeezes and spoils, like a violent rain, which, instead of refreshing the corn, as gentle showers do, beats it down and lays it so flat, that it can never recover: but a famine comes upon the land. See Arg. [b].

Ver. 4.] From such a man there is none so wicked but he shall receive encouragement; for they that make not the law of God their rule, but their own lusts, will employ and promote the vilest person, and find something or other to commend him for: but they that resolutely observe God's law, are so far from approving such a wicked wretch, that they oppose him; and declare, as we say, open war against him.

Ver. 5.] For the minds of men that give up themselves to wickedness are so depraved, that sometime they do not so much as understand, and at no time regard, the difference between right and wrong; much less the difference that God doth and will make between them: but men piously affected understand and consider all things of this nature so exactly, that they are careful not to offend in the least against their neighbour.

Ver. 6.] An honest, upright man, that acts sincerely in all that he doth, though he be never so poor, is far happier, and more useful and commendable, than a crafty person, that knows how to wind and turn himself every way: though by his fraud and tricks he grow never so rich and great (see xix. 1).

Ver. 7.] He that studies the law of God, and observes the rules of sobriety and temperance, and other virtues, which it prescribes, is likely to prove a wise man, in whom his parents may find comfort: but he that had rather go into merry company, than into the school of the wise, and there spend his time and his money in sin, and pleasures, is a shame, as well as a vexation to them.

Ver. 8.] He that increases his estate by usury, for the money or goods which he lends to his poor brother (contrary to the laws provided in that case, Exod. xxii. 21; Deut. xxiii. 19, 20), shall not be able to make his family so great as he intended; but those riches shall be translated into some other hands, which will exercise that charity which he neglected. See Arg. [c].

Ver. 9.] He that refuses to hearken unto God and to obey his laws, deceives himself, if he thinks by his prayers to please him, and make an amen for his crimes; for God will be so far from hearkening unto him, that he will abominate such prayers as tend to nothing but to make God a partner with him in his sins.

Ver. 10.] He that studies by false suggestions, and deceitful representations, to seduce upright men into dangerous practices shall fall himself irrecoverably into that very mischief which he designed for them: while they, preserving their integrity, shall remain not only safe, but in a flourishing condition.

Ver. 11.] A man whose labours and cares have such success that he grows very rich, and is courts and complimented by every body, is apt to fancy himself much wiser than other men: but when a man of mean condition, who applies himself more to understand the value of things than to get riches, comes to discourse with him, he easily discovers, and makes it appear, that he is but a fool. See Arg. [d].

Ver. 12.] When the righteous are advanced to places of trust and authority, there is excessive joy among all virtuous men; and the whole kingdom feels the happy effects of it, in beautiful order, peace, security, and plenty, at home; and in the honour and reputation it hath abroad: but when the wicked get up into power, it makes a useful change, being wholly employed in finding reasons to ruin others: whose safety then lies in concealing themselves in their estates (see ver. 28).

Ver. 13.] He that studies to hide and extenuate rather than to leave his sins, shall be so far from escaping by his impudent denial, that he shall make himself obnoxious to severer punishments: but he that ingenuously acknowledges he hath done amiss, and not only promises to do so no more, but gives some proof of his amendment, shall obtain pardon both from God and man.
14 Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief.

15 *As a roaring lion, and a raging bear; so is a wicked ruler over the poor people.*

16 The prince that wanteth understanding *is also a great oppressor:* but he that hateth covetousness shall prolong his days.

17 A man that doeth violence to the blood of *any* person shall die to the pit; let no man stay him.

18 Whoso walketh uprightly shall be saved: *but he that is perverse in his ways shall fall at once.*

19 He that tilleth his land shall have plenty of bread: *but he that followeth vain persons shall have poverty enough.*

20 A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent.

21 *To have respect of persons is not good: for, for a piece of bread that man will transgress.*

22 *He that hateth to be rich hath an evil eye,* and considereth not that poverty shall come upon him.

23 *He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.*

24 *Whoso robbeth his father or his mother,* and saith, *It is no transgression:* the same is the companion of a destroyer.

25 *He that is of a proud heart stirreth up strife:* but he that putteth his trust in the Lord shall be made fat.

26 *He that trusteth in his own heart is a fool:* but whoso walketh wisely, he shall be delivered.

27 *He that giveth unto the poor shall not lack:*

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Ver. 11.] *From which happiness, if he would not relapse, let him constantly preserve a pious fear and dread of God and of his displeasure in his mind, and be cautious and circumspect in all his notions: for if he be presumptuously confident and careless, and, because God is so gracious, regard neither his commands nor his threatenings: he will fall back into deeper guilt and misery.*

Ver. 15.] *A lion and a bear are not more dreadful to the weaker beasts, especially when hunger presses them to seek a prey, than a needy prince, who fears not God and loves not man, is to the poorer sort: who have no wherewithal to fill his insatiable desires; and yet are the surest to be invaded, because the least able to resist his power.* See Arg. [e].

Ver. 16.] *But it is very great ignorance not only of religion, but of all things else, that makes a prince grievously oppress and pillage his people; which makes his reign short, as well as unhappy: when he that, hating such exactions, is kind to his subjects, prolongs his days in much tranquillity.* See Arg. [f].

Ver. 17.] *He that murders a man, and, pressed with the weight of his guilt, or pursued by the avenger of blood, flees to save himself, shall never think himself safe; but lead a restless life to his very grave: for all men looking upon him as a common enemy, shall refuse to succour him: no, though they see him falling headlong into a pit which he is not aware of, they shall not stop him, but let him perish.*

Ver. 18.] *There is no such way to be safe, as to be honest and sincere in all a man's words and actions; for he that endeavours to preserve himself by fraud and deceit, though he can wind, and turn, and hath several shifts he thinks to save himself by, yet in one or other of them he shall perish: for the time will come, when he will blindly choose the wrong course; and commonly when he begins to fall, he sinks utterly, and cannot possibly recover himself.*

Ver. 19.] *He that is a good husband in the management of his estate, shall have the satisfaction of providence sufficiently, if not plentifully, for himself and his family: but he that is careless, and follows the courses of loose and wicked companions, can reap no other fruit of his negligence, but the most miserable want and beggary.*

Ver. 20.] *He that is true to his word, and just in all his dealings, shall have abundance of blessings from God, and be well spoken of by men: but he whose eager desires make him heap up wealth, by right or by wrong, brings such guilt upon himself, as makes him execrable unto both.*
but he that hideth his eyes shall have many a curse. 
28 When the wicked rise, men hide them-

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willing so much as to know them, for fear of having 
his compassion moved towards them, shall draw upon 
himself the curse of God as well as men; and fall into 
many and grievous misfortunes. 

Ver. 28.] When wicked men are advanced unto 
power and authority, they favouring such only as are 
like to themselves, it makes good men scarce; who 

are forced to withdraw, and hide themselves from 
their tyranny; but when they perish (as they shall at 
last), and good men come in their place, then the 
righteous openly show themselves; and the number of 
them increase by their example, and by the encou-
"ragement they enjoy under righteous governors. See 

CHAP. 

2 When the righteous are in authority, the 
people rejoice; but when the wicked beareth rule, 
the people mourn. 

the church of its proper goods; or, if we will not 
take it in that strict sense, it denotes one that will 

suffer himself to be pacified by gifts, and bribed to 
wink at the most enormous crimes, which he ought 
to have severely punished; or, that is so unjust as 
to find fault, perhaps, with the most innocent per-
sons, on purpose that they may appease him, offer-
ing one or other part of their estate to save all the rest: 
one or other of these is the most literal exposition 
of the words. But I have contented myself with 
the LXX. (who render it παράπόρτος) to use only 
general expressions in the paraphrase which in-
clude all these, and whatsoever else that is contrary 
to the duty of his office. Rabbi Solomon doth not 
differ much from the sense of the LXX, when he 
translates it "a proud man," who heaves and 

1 He, that being often reproved hardeneth his 
neck, shall suddenly be destroyed, and that with-
out remedy. 

CHAPTER XXIX. 

ARGUMENT.—[e] This chapter concludes the collect-
ion of Proverbs, made by the men of Hezekiah; 
and contains more advice proper to a prince (as he 
was) than any of the rest; but ushers them in with 
a general admonition, how dangerous it is not to 
profit by reproof or corrections (such as he and his 
people had by the hand of Semachthoth, which 
when they work upon men's spirits there is some 
hope of them: but when they become refractory, 
inflexible, and obstinately reject them, they are 
near to a final destruction. This wicked temper of 
mind he expresses by hardening the neck: which 
is a metaphor, as Iloehatus truly observes (ib. iii. 
De Sacris Anim. cap. 41, par. ii.), taken from 
zenia, who being put forward draw back and with-
draw their necks and shoulders from the yoke: and 
sometimes are so headstrong and stiff-necked, that 
they cannot be brought to submit to: unto which 
the scriptures often allude, both in the old testa-
ment and the new; for instance, Exod. xxi. 9; 
Acts vii. 51. And both belong those expressions 
1 sa. xviii. 4, where he saith his people had an 
iron yoke," &c. and that in Jer. v. 5, where he 

sayth they "had broken the yoke and burst the 
bands."

[b] Then follows a tacit admonition unto princes, to 
be good, by describing the happiness which a na-
tion enjoys: they which they had noted twice be-
fore in the foregoing chapter (ver. 12, 28), but 
thought it so considerable and so needful, that they 
insert it here again; and the latter part of it once 
more (ver. 16), being a famous observation of his 
father David, Ps. xii. 3, where he takes notice how 
the wicked flourish, and go about confidenty into 
every place, nay, take the liberty to do as they list, 
when men of no account are exalted to power: who 
take no care to oppose growing wickedness, 
and to keep every man within the bounds of his 
duty. 

And after an admonition (ver. 3) that the study 
of wisdom is the only preservative against the lusts 
of uncleanness; which, in the preface to this book, 
as it is observed, destroy abundance of young men, 
and their estates also (for lust is very blind and 
very prodigal); the next observation (ver. 4) is 
concerning kings again: where isch terumoth, 
which we translate "a man that receiveth gifts," is 
in the Hebrew phrase "a man of obligations." For 
so the word terumoth always signifies, throughout 
the whole bible, "the heave-offerings" which were 
offered to God: which would make one think that 
isch terumoth ("a man of heave-offerings") signi-
ifies here "a prince that is sacrilegious," and robs 
selves: but when they perish, the righteous in-
crease. 

[e] And then seems to follow again a double ad-
monition to princes, or those that govern under them. 
Ps. xii. 3, through laziness, or contentedness to 

examine a poor man's complaint, and do him right 
(ver. 7). Secondly, not through profaneness, pride, 
or carelessness, to scorn admonition; especially 
any warning that is given of danger, &c. (ver. 8). 
For when he says, "the righteous considers the 
cause of the poor," he seems to mean a righteous 
 prince, or judge (and so I have explained it in 
the paraphrase): for who else is to consider of the 
din (as it is in the Hebrew), the cause of the poor 
which is to be judged? None but they, and the 
advocates who are to plead it: all which persons 
are obliged, in conscience, to search into the truth 
of things; not to be sparing of their pains (though 
matters be intricate, though the labour be like to be 
long, though they shall get nothing by it) to find 
out the bottom of a business: which he that refuses 
to do, nay, perhaps rejects the complaint of the poor, 
or beats them off with big words; or, out of the 
hardness of his heart, or the love of ease, or 
fear of great men, or any other respect, will not 
give them audience, nor consider and repress 
their grievance; Solomon pronounces him a wicked, 
impious person; and accordingly God will pro-
cede against him. 

[f] Such men, indeed, may scorn those threatenings
3 Whose loveth wisdom rejoiceth his father: but he that keepeth company with harlots speddeth his substance.

4 The king by judgment established the may, laugh at them: but thereby they will endanger the bringing all things into confusion; as Solomon observes in the succeeding words (ver. 8), where "men of scorn" (as it is in the Hebrew), signify such as mock at religion, and at all things that are serious, whom the LXX. call διακότως, "lawless pestilent men;" that regard neither God nor man, but only their own wicked humour; which brings the kingdom or place where they live into the greatest danger. We must express by the word scorners, and other translations by words of the import which I have expressed in the paraphrase, but shall not mention here, because I would leave room to insert the most admirable discourse of the lord Bacon upon this verse. "It may seem strange," saith he (book viii. Advane. of Learn. ch. 2, parab. 12), "that in the description of men, made and framed, as it were, by nature to the ruin and destruction of a state, Solomon hath chosen the character, not of a proud and insolent man, not of a tyrannical and cruel, not of a rash and violent, not of an impious and lewd, not of an unjust and oppressive, not of a seditious and seditious man, nor of a vain, and such as in the helm of government, are by nature scorners. For, first, such persons, that they may win the reputation of undaunted statesmen, do ever extenuate the greatness of dangers; and insult over those who give them their just weight, as timorous and faint-hearted people. Secondly, they scoff at all mature delays, and meditated delinquencies of men by consultations and deliberation, as a thing too much tasting of an oratory vein, and full of tediousness; but nothing conducing to the sum and issue of business. Thirdly, as for fame, at which a prince's counsels should especially level, they contend it as the crown of the vulgar, and a thing that will quickly be blown away. Fourthly, the power and authority of laws they regard not at all, but look upon them as cobwebs, that ought not to stop matters of consequence. Fifthly, counsels and precautions, foreseeing of events afar off, they reject as mere dreams and melancholy apprehensions. Sixthly, men truly prudent, and well seen in affairs, of great resolution and counsel, they defame with gibes and jests. In a word, they do at once overturn all the foundations of civil government; which is the more to be attended, because they secretly undermine it, and do not assault it by open force. And it is a practice which is not yet so suspected among men as it deserves."

[5] The latter end of the next verse (ver. 9), some refer to the fool, others to the wise man. They that refer to the fool understood it two ways, much to the same purpose. Some thus; the fool will always be angry or deride, so that the wise man cannot have peace of word: others thus; the wise man shall be either irritated, or derided by the fool perpetually. As much as to say, He shall get nothing, if he contend with a fool, but either to be derided or provoked to anger by him. This I have taken some notice of in my paraphrase: but the other being the most common opinion, that he speaks of

land: but he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man there is the way of a wise man's dealing with a fool, I have principally regarded. And the lord Bacon hath made this pertinent reflection upon it (in the first named book and place, parab. 3), which it will be profitable to set down here. "It is accounted a wise rule, not to contend with our betters: but it is a no less useful admonition, which Solomon here gives us not to contend with a worthless person; whom we may meddle with, without disad-

Vor. III.—19
have been reserved for replication and refutation, being disclosed already and tasted beforehand by this unadvised anticipation, quite lose their strength and their grace. Thirdly, if a man do not pour out all that he hath to say at once, but deliver himself by paroles; now one thing and then casting in another; he shall perceive by the looks and the answer of him with whom he discourses, how every particular passage affects him, and what acceptance it finds with him: so as what is yet remaining to be spoken, he may with the greater caution, either suppress, or select what is to his purpose. Thus that great person: who herein had followed the LXX. who express the sense, rather than translate the words, in this manner: "A man void of understanding brings out his whole mind, but a wise man dispenses it by part.

[1] The like observation he makes upon the next verse (ver. 14), where by "broadcast," or "the ends of falsehood" (as the Hebrew hath it), the LXX. truly understand גלון גלון, "an unjust report," that hurts our neighbours by calumnies, or false accusations (as the word commonly signifies in scripture, particularly Ps. lii.); unto which, if a ruler lend his ear, he will never want level informers, or rather slanders: party to work to the declinasion. Melecheth hath observed upon this verse, that the "love of lies" (as he translates it) comprehend a great many vices; according as there are divers sorts of lies: which are all repugnant to that eminent virtue of truth, in which a prince ought to excel, viz. vanity or perfidiousness, breach of promises, calumnies, suspicions, sophistry; which defends bad causes by colourable pretences to please great men; and persuades the prince, by plausible arguments, that he is tied to no rules; unto any of which if a prince be inclined, his ministers will not fail to make him break his word perpetually, to abuse him with false stories, to influse into his mind unjust suspicions: and to find cold comfort at his court, he never so wicked: of all which he gives examples.

But none hath opened this parable comparably to the lord Bacon, in the place beforementioned (parab. 13), "Where he takes it for an easy credulous temper in a prince, to believe detractors and syphocants without examination. From whence proceeds such a pestidens breath, as infects and corrupts all his hath followed the LXX. who express the sense, rather than translate the words, in this manner: "A man void of understanding brings out his whole mind, but a wise man dispenses it by part.

[1] There is an exposition of the next words (ver. 12), which would be very natural, if the wise man spake only of the commands of ministers to their servants; which they pretend some time not to hear, that they may not do as they are bidden. But he speaks of their not amending the faults of which they have been already told; which is not the quality of all servants: and therefore I have said above things of the servants; but this lack not. And, of εἰσπέραξεν, "a stubborn obstinate servant;" whose heart is hardened against all words that can be spoken to him, good or bad.

[18] But I must make no more gloses, for fear of prolonging this preface too much beyond its just bounds. And therefore I shall conclude it with the lord Bacon's observation upon verse 21 (where the LXX. have expressed but a little part of the sense), "that both princes and private masters should keep a mean in the dispensation of their grace and favour towards servants: which mean is threefold. First, that servants be promoted by steps (or degrees) not by leaps. Secondly, that they be more and the end more (or rather indefinitely, which (Machiavel well advises), that they have ever in their
CHAPTER XXIX.

8 Scornful men bring a city into a snare: but wise men turn away wrath.

9 If a wise man contends with a foolish man, whether he rage or laugh, there is no rest.

10 The blood-thirsty hate the upright: but the just seek his soul.

11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

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

sight before them something whereunto they may farther aspire. For unless these courses be taken, in raising of servants, princes shall, instead of thankful acknowledgments and duties of observance, be repaid with nothing but disdain and contumacy. For from sudden promotion arises insolence; from constant attenuation of their desire proceeds impatience of being denied; and there being nothing remaining that they can farther wish, alacrity and industry will cease.

Ver. 1.] He that, having received frequent reproofs from good men, and perhaps corrections from God, will not yield in the least, but absolutely refuse to be guided by them, and submit unto them, is in danger to fall, and that on a sudden, into utter and irreparable ruin. See Arg. [a].

Ver. 2.] 5.

Ver. 2.] 3.

Ver. 3.] A young man whose love of wisdom and virtue preserves his body as pure as his mind, and his estate as entire as both, gives the greatest joy to his father: as, on the contrary, nothing can be a greater grief to him, than to see his son so sottish, as to maintain a company of harlots; whose covetousness being as insatiable as their lust, devoureth all that he hath. See Arg. [c].

Ver. 4.] A king that administers justice exactly to all, and defends his kingdom to a good estate, though it had been before in great disorder: but he who, having no respect to equity and right, takes the most illegal courses to enrich himself, subverts it utterly; though it be never so well settled. See Arg. [e].

Ver. 5.] He that soothes his neighbour, by commending all that he doth, though not done without just cause against his interest, is so far from being his friend, as he imagines, that he is a traitor to him; and leads him, unwares, into such dangers: that when he finds himself perplexed in them, he will treat that flatterer as his greatest enemy. See Arg. [d].

Ver. 6.] A naughty man hath a heavy heart at last, when he finds himself undone by those very arts, whereby he thought to have ruined others: but pious men are always cheerful, nay, full of joy; both to think that they are in safe and secure ways, and to see the evil-doer caught in his own wickedness.

Ver. 7.] A righteous man, when he is in authority, not only readily receives, and patiently weighs, the complaints of the poorest person; but is at the pains to study his cause, that he may fully understand it, and do him right, though he thereby incur hatred to himself from the adversary: but a wicked man will not attend unto it, or not use due care to be well instructed in it. See Arg. [e].

Ver. 8.] There are no greater fools than scorners, who, by laughing at all things serious, whether sacred or civil, put a kingdom into a combustion, when it is disposed to be quiet; nay, turn things topsy-turvy, and endanger its utter ruin, unless good and cautious men prevent it; who, by their piety, turn away the divine vengeance; and by their prudence, and other virtues, divert the fury of men, which these scorners have raised. See Arg. [f].

Ver. 9.] Let a man be never so wise, it is no purpose for him to dispute or to enter into any contest with an obstinate fool: for which way soever he deals with him, whether angrily or pleasantly, there will be no end of the controversy; but the fool will still have the last word; may, it is well if he do not restlessly rage, or laugh one to scorn. See Arg. [g].

Ver. 10.] Men enormously wicked, who stick not to kill those that oppose their desires, above all others hate and would destroy an upright magistrate; whose integrity makes him courageously endeavour to bring them to condign punishment; but such a person all virtuous men love the more heartily, and labour to defend and preserve them from their violence; or to revenge his death, if he should perish by them. See Arg. [h].

Ver. 11.] A fool is so inconsiderately transported by his passion, or conceit of himself, that when he comes to treat of any business, he can put no stop to his discourse, but runs on till he hath poured out all that he thinks upon that subject; but a wise man represses the heat and forwardness of his spirit, that he may pause and take time to declare his mind, not altogether, but by parables. See Arg. [i].

Ver. 12.] There is one sort of men: of poor, for instance, who are slow to borrow, and of rich, who lend them money, and perhaps oppress them: but these would all agree well enough, when they meet together, if they would but consider, that there is one Lord who makes the sun to shine equally on all; and who intends all should live happily, though in an unequal condition (see xxii. 24).

Ver. 13.] A king that administers justice equally to all his subjects, and cannot be moved by the power or interest of the greatest persons to deny it to the meanest; but faithfully and sincerely sets himself to help the poor to their right, or to defend them from violence and wrong: takes the surest course to settle himself in the affections of his people, and continue his kingdom for many generations.

Ver. 14.] The way to make a child wise and virtuous, is not only to instruct him in his duty, but to check him when he is in fault; and that not merely by reproof, but by the sharp discipline of the rod, when the other will do no goods for if he be left to his own will, or rather to wander after his own inclinations without such restraints, he will prove, in all
17 Correct thy son, and he shall give thee rest; yes, he shall give delight unto thy soul.
18 Where there is no vision, the people perish: but he that keepeth the law, happy is he.
19 A servant will not be corrected by words: for though he understand he will not answer.
20 Seest thou a man that is hasty in his words? there is more hope of a fool than of him.
21 He that delicately bringeth up his servant from a child, shall have him become his son at the length.
22 An angry man stirreth up strife, and a furious man abominded in transgression.

likelihood, a disgrace to his mother, by whose indulgence he was spoiled; nay, fly, perhaps, in her face, and openly reproach her (x. 1).

Ver. 16.] When the wicked grew numerous, by growing great (ver. 2), men take the greater license to transgress; and wickedness increases by having authority on its side: but let not the righteous hereby be discouraged; for the more wicked men are, the shorter is their reign: and they that preserve their virtue shall have the pleasure to behold their downfall.

Ver. 17.] It may seem most for thy ease to let thy child alone, without giving him correction or reproof; but let me advise thee to put thyself to this trouble, to save thyself a greater (viz. many anxious and restless thoughts, which his ill doing will raise in thee), or rather to give thyself the highest delight, when, by thy care of his education, he proves a great ornament unto thee.

Ver. 18.] Where there are none to instruct the people, and expend the will of God unto them, they first grow idle and careless, and run into all licentiousness; till, growing refractory and unmanageable, they be abandoned by God to destruction; but when they are not only well taught, but also strictly observe the laws of God, they remain in a prosperous, happy condition. See Arg. [k].

Ver. 19.] A slave, and he that is of a servile nature, is not to be amended by reason and persuasions; no, nor by reproofs, or threats: for, though he hears, and understands too, what you say, yet he will not obey, till he be forced unto it by blows. See Arg. [l].

Ver. 20.] Observe it when you will, you shall commonly find that he who is forward to speak to a business, before his betters, or before he understands it, or hath considered it, is so conceited of himself that a man wholly ignorant may sooner be rightly informed, than he who is so well persuaded of his own sufficiency.

Ver. 21.] It is so hard for a man of base condition, to bear a sudden preferment handsomely, that it is dangerous to express too much kindness to a servant at the very first; by feeding him delicately, clothing him finely, or indulging him to much ease, liberty, and familiarity: for this is the way to make him saucy, if not contumacious; nay, to demean and take upon him, as if he were a son, and, perhaps, endeavour to disinherit the heirs of the family. See Arg. [m].

Ver. 22.] A man's pride shall bring him low: but honour shall uphold the humble in spirit.

Ver. 23.] Who so is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

Ver. 24.] The fear of man bringeth a snare: but whom putteth his trust in the Lord shall be safe.

Ver. 25.] Many seek the ruler's favour; but every man's judgment cometh from the Lord.

Ver. 26.] An unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked.

Ver. 27.] A man prone to anger is very troublesome and unpeaceable, being apt to quarrel about trifles; and, as he offends very often, so, if he let it proceed to rage and fury, he falls into abundance of sins; both in word and deed, against God and against his neighbour.

Ver. 28.] Proud and contumelious behaviour, instead of procuring men respect, throws them into the contempt and hatred of all; and, at last, into destruction; but he whose meek and lowly mind makes him kind and obliging, shall be highly esteemed: and the esteem he hath shall his support, when others fail to ruin.

Ver. 29.] He that partakes with a thief, by harbouthing him, when he is pursued, or by receiving stolen goods, &c. hath the same guilt upon him with the thief himself: and, as he hath put his own life in danger to save the thief's, so this will engage him to run his soul into greater danger, to save his life: for being adjured to discover what he knows, he will go near to forswear himself, for fear of being hanged.

Ver. 30.] As all inordinate fear bereaves a man of counsel and power to help himself; so he that stands in too great fear of what men can do unto him, will be ensnared in many sins, and perils also, to avoid their displeasure: but he that confides in the Lord hath his wits always about him, and, being raised above such low considerations, preserves his integrity: and that, by God's good providence over him will preserve him in safety.

Ver. 31.] There are multitudes of men who are ambitious to be known to their prince, and obtain his favour for honour and preferment; but few remember that there is a greater Lord than he, the sovereign of all the world, whose grace and favour should be principally sought: for he determines and orders what every man's portion shall be; and will both judge of men's deserts better than any earthly king can do, and deal with them according as they behave themselves, in that condition wherein they are.

Ver. 32.] There is such a perfect antipathy between virtue and vice, that all truly good men extremely abominate him that doth mischief in the world, though he be never so great and powerful: as, on the contrary, the evil-doer hath every man that behaves himself uprightly, though never so useful, in utter abhorrence and detestation.

PROVERBS.
PART IV.

CHAPTER XXX.

1 The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,
2 Surely I am more brutish than any man, and have not the understanding of a man.

CHAP. XXX.

Argument. — [a] This chapter contains a new collection of pithy sayings, which some fancy to be Solomon's; and therefore translate the first two words thus: the words of the collector, or gatherer. But why Solomon should call himself by this name, and also, instead of the son of David, style himself the son of Jakeh, seems to me unaccountable. And therefore it is the most reasonable to follow our translation (unto which the wisest of those that adhere to the Vulgate are forced to consent, as minutely, and to look upon this chapter as a fragment of some wise sentences, delivered by one whose name was Agur, and his father's name Jakeh: unless we will conceive that this son of Jakeh (whosoever he was) had gotten the name of collector, because, though he was a very wise man, yet he composed nothing himself; but by gathering out of other wise men's works such instructions as he thought most profitable, and comprised, in a few words, a great deal of sense.

[6] Which conjecture, if it be admitted, nothing can better explain his disclaiming the title of a wise man (ver. 2), which he would not assume to himself, because he was only a collector from other authors, and did not pretend to have discovered or invented any thing himself. But take it how we will, some of his observations are here annexed to the Proverbs of Solomon, after the manner of other writings of this nature. In which (as Melancthon notes) the greater part of a book belonging to one author, some notable spots of others being inserted; as some of the Sibyllines, verses, they say, were, into the poem of Phocilides.

[c] And these words of Agur are called masshe, which they translate prophecy, either to denote the weightiness of the sentences, or that they were called and selected out of some work of his, then remaining in their records, as fit (in the judgment of the men of Hezekiah, who perhaps extracted them) to accompany the Proverbs of Solomon. And they seem to me to be answers to several questions propounded to him by his scholars, Ithiel (who was the principal) and Ucal: who came to him, as if he had been an oracle, to be resolved in some hard doubts; asking him in the first place, just as they did Apollo of old, (as Aben Ezra conjectures.) "who was the wisest man?" To which he replies (ver. 2), "He that is sensible of his own ignorance." Much like the saying of Socrates, "This I only know, that I know nothing:" and of Pythagoras, who also refused the name of wise: which made much for the reputation of his wisdom.

[d] Upon this subject Agur enlarges, ver. 3, 4, wishing his scholars, especially Ithiel (who, I suppose, asked the question in the name of the rest), to be sensible how imperfect all human knowledge is; by considering how little or nothing we know of the works of God, which none can understand (though they perpetually before our eyes) but he alone that made them. And therefore advises him to make it his principal study to understand what belongeth to his own duty (which is the best part of knowledge), ver. 5, and herein also to be content with what God hath revealed, and not pretend to be wiser than he hath made us (ver. 6.)

[e] After which, he gives answers, as I take it, unto other questions, which Ithiel propounded to him. And, first, about prayer. For Agur, having repressed their busy humour of inquiry into all manner of things, had raised, we may suppose, some devotion in his scholars' hearts, which made them desire to be directed in it. And he gives them most wise advice, ver. 7, 8, to be very cautious what they prayed for; just as in Plato (Alcibiad. 2), we find Socrates giving Alcibiades instructions about this, as a principal part of virtue: in the practice of which, he tells him, there had need to be the greatest care, lest we imprudently ask those things that are not good for us. But he could not give Alcibiades such directions about this matter as Agur here gives Ithiel and the rest of his scholars, whom he informs, that the true knowledge of God is the chiefest good, and therefore to be desired in the first place above all other goods; and then (according to our Saviour's rule, in afterwards), having first sought the things that belong to religion, he directs them to beg of God moderate desires of all earthly things; believing that we are safer in a mediocrity, or middle estate, than either in fulness or in want. To which purpose Melancthon, and others have gathered together many sayings out of other writers.

But none have given such reasons for this choice of a middle state as this wise man (ver. 9.)

[f] After which, he seems to answer a question, which Ithiel propounded, about moral virtue: which having been largely treated of by Solomon, he only gives him one caution against hard-heartedness to slaves and servants (ver. 10), of which the Hebrew nation were generally very guilty, and thereby unmindful for that favour which they begged of God in their prayers, which ought to have disposed them to be favourable unto others.

[g] And then he gives the character of four sorts of men who are execrable unto God, and therefore ought to be avoided by all those that would be good (ver. 11—14), which I must pass by without any further account of them but what I have given in the paraphrase: because the fifteenth verse hath much difficulty in it, and therefore requires some time to be spent in opening it. Boezaire thinks to solve some of the difficulty by giving a new significance of the word aluka. But all interpreters, in a manner, taking it for that thick worm in watery places, which we call a horse-leech, I do not think fit to forsake our translation: nor to refer the beginning of the verse to that immediately fore-
PROVERBS.

who hath established all the ends of the earth? what is his name and what is his son's name, if thou canst tell?
5 Every word of God is pure: he is a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.
7 Two things have I required of thee; deny me them not before I die:
8 Remove far from me vanity and lies; give them more detestable, their carcases, perhaps, were thrown into some loathsomely, called the valley of carcases, or dead bodies (Jer. xxxi. 40), and the valley of crores (as Bochartus conjectures), or ravens: whom the wise man here speaks of. And besides this, they who abuse their parents, being of a village sort, were likely to be accused of roguery, and to commit robberies, murders, treasons, or such-like horrid crimes: which would bring them to the gallowys (as we speak), or some such infamous death. The Jews, indeed, might not suffer the body of one that was hanged, after he had been put to death, to remain upon a gibbet, beyond the evening of that day wherein he was executed. But they were not forbidden to let him lie unburied, in some polluted place, when he was taken down: and in some cases we find, they did let dead bodies hang a long time, as we read 2 Sam. xxii. And therefore Pau- lus Fagius (upon Exod. xx. 12), expounds these words of Agur after this manner: "Disobedient children shall come to be transmuted into ravens, and their days by a halter, or other punishment; and so become crow's meat." But there is no necessity of this explication. For we may conceive such a wicked person to be drowned by the just judgment of God upon him; and his body to lie floating on the water; or to be cast on shore, where the ravens (who frequent these waters) come and pick out his eyes, at which they are observed to fly, sooner than any other part. He might perish also in other countries, where the infamous punishment of the gibbet was in use: or be slain in battle; and left there to be a prey to beasts and birds. Among which the raven is the rather mentioned, because the young ones are so insipious (as Vossiuss speaks, lib. iii. De Idol. cap. 85), as to fall upon the old ones, and kill them, when they are hungry (which is affirmed by Aelian and others), and therefore more fitly employed to pick out the eyes of unchildish children. But I look upon this as having more of fancy than solidity in it: since the ravens (who frequent these waters) come and pick out the eagles here named, because they are a bird full of piety; as hath been observed out of Aben Ezra, by our learned Dr. Castell, who discourses in his speech (in Schol. Theod. p. 31), I shall here set down for the explication of one word in this verse; wherein he differs from all others, which is πρεπον. This word the Hebrews interpret "doctrina," and understand the verse thus: "The eye that despiseth the doctrine or the lesson of his mother," &c. But there is no known root in their language from whence to derive this signification of it: and therefore that doctor, out of the neighbouring languages, translates it rather "senium," "old age," which is most agreeable to the sense of the place. For that which is despised by the eye is some corporal defect (as crookedness, wrinkles, shaking of the head, &c. and such-like things which attend old age), not any thing belonging to the mind. And besides (saith he) it better agrees with what follows of the eagle's young ones playing out such things that they are observed to bear a regard to their ancients, and to have a kind of piety in them.

[3] In the next words (ver. 18—20), he resolves another riddle they put to him, which was this: "What things,
me neither poverty nor riches; feed me with food convenient for me:

9 Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

though ordinary and common" of which I have given the best explication I could in the paraphrase; but can not further explain here, without making this preface (which must necessarily be longer than ordinary, unless I should give no account of several things in the following verses which require explication) a great deal too much exceed the proportion which belongs to it.

[k] Next to these four inscrutable things, he subjoins four more, which are very grievous, or rather intolerable, because of their great indignity (ver. 21—23), the first two belong to men, and the disturbance of the commonwealth; the last two to women, and the disturbance of private families. And there are reasons peculiar to each: ex. gr. a slave is intolerable when he gets the sceptre into his hand (as they have done sometimes), partly because such persons, being ill-bred, generally have base principles, and are accustomed to vile things; and grow insolent by their good fortune: partly because they are full of fears and suspicions, especially that they are despised and contempted; and, therefore, believing they are not loved, they will be feared, and care not what enormities they exercise to their own ends. Partly also, the Jews object to themselves in Schebet Judah; where they bring in a philosopher laying this to their charge. That they, affecting dominion in the city of Toledo, proceeded to such boldness and sauciness, that they would openly strike Christians, which fulfilled, saith he, that of Solomon, xxx. 22.

[l] The like might be said of the other three; but I shall only observe concerning the last, that there being another way of explaining it, besides that which is most obvious, I have not omitted it; because the LXX go that way, who thus render it, "When a servant-maid casts her mistress out of doors." And there is a third way, which I have not mentioned, which is to subject it to the words; when the mistress is not expelled, but the maid also is taken to wife and preferred in the husband's love: as N. De Lyra takes it: examples of which we have in history, that have proved very fatal to families. But this preface, as I said, would be too long if I should name them; therefore I pass to the next.

[m] Which seems to be an answer to this question, Quid est magnnum in minimo? "What is great in little? or rather in the least?" ver. 24, &c., where he teaches us several things: first, not to admire merely bodily bulk, strength, or beauty; but rather wisdom, diligence, and sagacity, to understand and pursue our own interest; secondly, to admire the wisdom and power of God in the smallest things; and, thirdly (as Melancthon adds), to reflect upon our own degenerate state, which neglect our own greatest good; may, mind not self-preservation, but rather destroy ourselves by vice and wickedness; and, lastly, not to refuse admonition from the brutes. Among which, saith he, the ants teach us industry and forecast; the rabbits not to attempt any thing above our strength; the locusts, to preserve society by industry, and not to break it by sedition and disturbance of the public order; and the spider, to endeavour to excel in some art or other. All of these teach us not to rely merely on strength, but to use counsel and prudence.

The first and second of which reflections I find in St. Chrysostom, who discourses admirable (Hom. xii. ad Pop. Antich. p. 139) of the wonderfulness of the divine artifice, which in so small a body as that of the ant hath contrived such a perpetual desire of labour. To which, if we attend, we cannot but receive this instruction, μη χαράγματα λιτωτά, μηδὲ φιλέων ἄδητα καὶ κρύσος, "not to affect softness and delicacy, nor fly from sweat and labors." And when the wise man sends us, saith he, to learn of these little creatures, he does just as we are wont to do in families; when the greater and the better sort have offended in any thing, we endeavour to shun them by pointing to the little children, saying, Πάλιτι τῶν μικρῶν σου, πάντα ἐστὶ σπουδαῖος καὶ διάγγειος. "Behold, one that is a great deal less than thou, how attentive and ready he is to do as he is bidden."

[n] But that word which we translate conies, ver. 26, (which are small and call a small creature, than here speaking of, or make their holes in rocks) Bochardus hath evidently proved signifies a mouse in those countries (whose hinder legs are longer than their fore legs), called by the Arabians in their language aljarbuo; whose craft I have briefly expressed in the paraphrase.

[o] In what the locusts also, ver. 27, I have followed him: who observes, that to go forth, is a scripture phrase for making war. In which the general was wont to divide the prey among the soldiers, after a victory: but the locusts, having no settled constant commander, divide among themselves. Yet I have not neglected our translation.

[p] Which in the twenty-eighth verse hath forsaken the ancient interpreters, who take semenith not for a spider, but for a small sort of lizard, from its spots called stellio: which is accounted by all authors a very crafty creature: and to which the characters here given by Solomon do most properly belong. Some Bochardus hath shewn them at large, lib. iv, cap. 7. De Suer. Animal, par. 1. But if any have a list to understand hereby some sort of spider, they may read Coelins Secundus's little book called Aresius: in which he represents the wonderful wisdom of God, in the structure of this small creature; together with its admirable agility and cunning; both in weaving its webs and nets, and in hunting for its prey (particularly for young lizards), and in preserving itself; and its foreseance of dangers, and of opportunities to catch its prey: for instance, against rainy weather; when other little creatures grow dull in their motion and in their sight. In short, he observes, that as there is nothing in appearance so mean, so abject, so small, in which the Creator of all is not to be adored, and whose usefulness is not very great; so there are five things which are admirable in that sort of spider, which he describes: the exhausted matter which it spins out of so small a body; the wisdom of its contrivances; strength in fighting; knowledge of the future; and usefulness for medicine.

[pp] And from all these four, some have noted, that an abridgment may be made of all that is necessary
own eyes, and yet is not washed from their filthiness.

for the conversation of a kingdom in good estate; where, first, care must be taken for provision of food, which we learn from the pismire; then for secure and commodious dwelling, which we learn from the second sort of creature; and then that there be concord and agreement among domestics and citizens, which we learn from the third; and, lastly, that labour, industry, and ingenious arts be encouraged and advanced, which we learn from the fourth.

After the consideration of these four little creatures, of small strength and contemptible aspect, he places four others which are great, stately, and undaunted (ver. 29, &c.) In which there are two considerable difficulties; one about that word in verse 31, which we translate a greyhound (the Vulgar a cock; though Maldonate ingeniously conjectures the true reading in St. Jerome was galliens canis, which afterward came to be corrupted into galleus), but I take rather for a horse (as our margin hath it), being a far braver and more stately creature than either of those; especially when he prances, and is managed by a rider.

The other is about the last words of the same verse: which are the character he gives of a king (who perhaps is immediately placed after the ke-gout, because that character is in scripture an emblem of majesty. Dan. viii. 5, 21: Isa. xiv. 9: Jer. 1. 8, &c.) Alkum immò, which Bochartus translates, "against whom none of his subjects ought to rise." For though many do, yet it is so contrary to their duty, and so dangerous, that he therefore calls him, "Alkum, against whom none arises." So Pallas was called by the Phoenicians, Ela Alkum, the goddess against whom none made "insurrection." And the city in Beotia that was sacred to her (she being reputed to be born there) was called Alabomensis; for though it was small and built in a plain, yet it always remained unassailed and inviolate, because out of reverence to the goddesse, none in speech, nor in writing, "all men abstained from all force and violence to it." Thus he discourses in his Epist. que Resp. ad tres Quest. p. 43. And I find he had said it before in his Pialeg, second part. lib. i. cap. 16, where he translates melae alex, reum inuitus, "an invincible king."

But there is another conjecture of a very learned man of our own, Mr. Peacock (Not. ad Greg. Abul. fart. p. 263), which is so pat, that I could not omit it in my paraphrase. For, according to the Arabic use of the word alkum (out of which language both rabbins and Christians take the liberty to expand the Hebrew words of the Bible, when they are singular), the sense is still more pregnant, and sounds thus: "A king with whom his people is," or, "whom his people follow." For as, when there is such a happy agreement between king and people, there is nothing more comely; so then he appears with the greatest and most awful majesty, and strikes terror into all his enemies.

The last two verses, if we take them severed from the foregoing, are an advice how to be happy: which the whole chapter shows in effect is, to endeavour to be innocent. But because no man can be so wise as never to do a foolish thing; he seems, in conclusion, to tell what is next to that, viz. when we have miscarried any way, not to justify it, but to apprise those whom we have offended, by silence, taking shame to ourselves, and not defending what we have done amiss, much less making complaints of others, &c. For (as I have expressed it in the paraphrase, verse last) by insisting upon our innocence, or charging others, or exagerrated faults, very great mischief may ensue. But these two verses may be connected with that which precedes (though I have not been bold to do it, because interpreters go the other way); and verse 32 may be an advice to subjects. If they have offended their prince any way, and been so foolish as to oppose him, not to persist in their error; much less to defend it, and clamour upon the government, &c. but sit down in silence, bewailing the guilt, and imploring a pardon. And then verse 33 may be looked upon as advice to princes, not to oppress their subjects; and thereby provoke them to rebel against them.

The Vulgar Latin seems to refer both to princes: for though in verse 32, according to that translation (which I cannot indeed reconcile well with the Hebrew), "It sometimes happens, that he who is advanced on high (to a throne suppose) appears to be a fool: who if he had understood (viz. his danger, or his folly, or what had been best for him) would have put his hand upon his mouth;" so the very desired is an advice which, perhaps, he earnestly sought. And though I know not how to justify this translation, it agrees well with what follows, which may well be applied unto princes, that "it is great folly to strain things too far." Either the laves, which if extended to the utmost rigour will, by such hard construction, necessitate seditions, and overturn public and human societies; or their taxes and exactions beyond what the people can bear. For by squeezing them too much, most dangerous seditions and rebellions have happened under excellent princes.

And thus Melanchthon understands the beginning of this verse (ver. 33), that empires and governments ought to be wise; and accordingly, in his excellent sayings of Plato and Solon; which he alleges; and then concludes that anger also ought to be repressed (according to the admonition in the last words), lest public discords arise which draw after them vast ruins: and oftentimes arise from light causes; which ought to have been mollified and cured by some moderation, and not exasperated into a flame. Ver. 1.] Here now follow some memorable sayings of Agur, who was the son of Jaché; out of whose works these weighty sentences were collected, which he uttered like a prophetic teacher to Ithiel, one of his most eminent scholars, and to Ucal, another of them, but especially to the former. See Arg. [a] [b].

Ver. 2.] Who admiring his wisdom, and desiring to be resolved in many difficulties, Agur modestly and humbly said, Do not call me wise: for I am so far from that acuteness which is natural to him who excels in wisdom, that I am simple, in comparison with such a person; nay, I cannot arrogate to myself the understanding of a common man. See Arg. [b] [c].

Ver. 3.] And as for improvements, which are made by the help of knowing persons, I have not had the advantages of many othermen: for I was never brought into the council of the prophets; neither have I learned some wisdom, much less have I received the knowledge of such sacred mysteries as thou inquiring
14 There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.

15 The horse-leach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough:

after; the most I can pretend unto is, only to know what belongs to a pious life. See Arg. [d].

Ver. 4.] But had I a greater reach, or been better bred, it would have been impossible for me to give an account of the works of God; much less of God himself. For where is he among all the wise men that ever went up into heaven, and came down again to tell as the order and motion of the stars; and all the rest that is done there? Nay, who is it, that can so much as give us the least account of the wind, but God alone? who hath it perfectly in his power to make it cease and blow again as he pleaseth. And to come lower yet, who but he hath tied up the waves of the sea, that they should not exceed their bounds? Or, who hath fixed the earth (on which thou dostwaist, and art chiefly acquainted with) within such limits, as it never breaks? By what name is he called that can explain these things? or, if thou knowest, tell me the name of his son, or of his family; that, if he be dead, we may inquire of them.

Ver. 5.] The most that any man can do for thy satisfaction, is this; to send thee to the book of God, and bid thee search the contents with what he hath there revealed of himself, and of his will; which in every part of it is so sincere, and free from all mixture of deceit, that thou mayest safely rely upon it; and take his word, that he will protect and defend all those who, in obedience to his commands, trust him for what he hath promised.

Ver. 6.] The first is for my mind; that I may be perfectly secured from being deceived myself by false opinions, especially concerning thee and religion; and from being any ways guilty of deceiving other men: and then, for the supply of my bodily necessities, I desire thou wouldest neither give me scarcity nor sufficiency; but, if I may choose, a middling portion; and that, as I am disposed, in a befitting manner, to give thanks for. I am, indeed, sensible that God, in so giving, not only affords me an experiment of his goodness, but a most acceptable allowance as may be sufficient to maintain me decently, in that state and condition of life wherein thou hast placed me. See Arg. [e].

Ver. 7.] For I am sensible how great danger there is, either in having abundance of wealth, which may tempt me to be so profane and irreligious, as not only to forget the donor of all good things, but atheistically to condemn the works of his hand. Nor am I not indeed sensible, nor do I, inwardly confess, that I know no such thing as the Lord, nor have anything to do with him: or in a beggarly condition, which may press me, first to be injurious unto others for my own relief; and then to run into the fearful crime of perjury, to purge myself from the charge of theft (Exod. xxiii. 8, 11).

16 The grave; and the barren womb; the earth that is not filled with water; and the fire, that said not, It is enough.

17 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

Ver. 10.] As for rules of behaviour towards others, they are generally well known; and therefore I only admonish thee to avoid one thing (to which our nation is too prone); that is, not to abuse any poor slave, whose condition is wretched enough; and therefore, for instance, rather excuse than aggravate his fault to his master, who perhaps is too rigorous: and be sure never to load him with unjust accusations, lest, being wronged by thee, and not knowing how to right himself, he appeal to the Lord, and pray him to punish thee; and thou, being found guilty, feel the heavy effects of his vengeance. See Arg. [f].

Ver. 11.] And now, to answer your inquiry, What company you should keep? there are four sorts of men, I would have you set a mark upon, and cautiously shun. First, those that are too familiar with them from whom they have received many benefits: for such a sort of men there is, who have no sense of obligations, no, not to their parents, to whom they have the greatest; but raise upon their father, nay, wish him dead; and cannot speak a good word of their mother.

Ver. 12.] Next to these are a sort of hypocrites; who have a great opinion of their own purity, and would be thought by others very virtuous: but hide the greatest filthiness, both in their minds and lives (which either they do not see, or will not take care to purge away), under this outward garb of holiness.

Ver. 13.] There is a third sort, whose pride and arrogance is so lofty, that it appears in their very countenance; and makes them superciliously overlook all other men, as if they were not worthy of the least respect from them.

Ver. 14.] But the fourth and last sort is most mischievous, whose ravenous cruelty hath no example; unless you can conceive a lion or a wolf that hath teeth, both small and great, as sharp as swords or knives, coming with open mouth to devour every creature that is weaker than themselves: such is the savage oppression of tyrants, extortioners, calumniators, &c. who have no mercy upon the poor and needy; but make their condition (which moves compassion in other men) so insufferable, that they are weary of living any longer in the world.

Ver. 15.] And here I will satisfy one of your other questions, What creature is most insatiable? I answer, the horse-leech; which sucks the blood of other creatures till it bursts: as those wicked men do the livelihood of the poor, till they ruin themselves. And in this perpetuity of hunger and more hunger, without any end, there are two things so like the horse-leech, that they may be called her daughters: nay, there are three that are never satisfied; or rather four, whose desires cannot be filled. See Arg. [g].

Ver. 16.] They are these: death, or the grave; which having consumed so many past generations, will as greedily swallow up and consume all that are yet to come; the barren womb; which is wont to be desirous of children beyond measure: the earth, which drinks up all the rain that falls upon it, and still thirsts for more: and the fire, which devours all the fuel that is thrown into it, and never ceases to burn, as long as there is anything to feed it.

Ver. 17.] I will not end this, till I have pronounced
18 There be three things which are too wonderful for me, yea, four which I know not; 19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid. 20 Such is the way of an adulterous woman; she singeth, and wipeth her mouth, and saith, I have done no wickedness. 21 For three things the earth is disquieted, and for four which it cannot bear: 22 For a servant when he reigneth; and a fool when he is filled with meat; 23 For an odious woman when she is married; and an handmaid that is heir to her mistress. 24 There be four things which are little upon the earth, but they are exceeding wise:

the doom of the first sort of wicked men, now mentioned (ver. 11), who are so ungrateful to their parents, as not only to disobey their commands, but to scorn, nay, and deride their persons; and mock at the infirmities of their old age: whose villanies shall bring them to an infamous end, and expose their Deborah bodies for a prey to the ravens (which frequent the brooks that run in the valleys) and to the young eagles; who shall pick out those eyes, in which their scorn and derision of their parents were wont to appear. See Arg. [t.

Ver. 18.] To your next question, my answer is, that there are three things, whose motions are beyond my reach: may a fourth, which is the most unaccountable of all the rest. See Arg. [r.

Ver. 19.] First, the wonderful swiftness of an eagle's flight into the air, quite out of our sight (xxiii. 5); secondly, the manner of a serpent's speedy creeping; without any feet, to the top of a slippery rock: thirdly, the way that a ship makes in the sea, though it seems sometimes to sink to the bottom of the water, and to mount up into the air: but above all, the slipperiness of youth (which is more inconstant than the air, &c.), and especially the impatience and restless tossing of a young man's mind, his cunning and slyness when he goes a wooing; and the wonderful secret of the heavens to his heart to slide into the heart of a maid; and win her love.

Ver. 20.] And yet the subtlety of an adulterous woman is equal to this; both in crafty contrivances of secret ways to enjoy her filthy pleasures, and in casting a mist before her husband's eyes to conceal them, when she is in danger to be discovered. For having defiled his bed, she not only looks modestly and demurely, but professes the greatest innocency; and behaves herself as if she were the honestest woman, and the kindest wife too, in the world; like one that having eaten some forbidden meat, wipes her mouth, and says, she has not so much as tasted it; but abhors to let it come within her lips.

Ver. 21.] And to satisfy your other question, What things are most intolerable? my answer is, that three things make such a disturbance, that men groan under the load of them: nay, there are four, which are an insupportable grievance unto those that are oppressed by them. See Arg. [k.

Ver. 22.] First, the insolent cruelty of a vile slave, when he is advanced to a throne: secondly, the potently arrogate fools; especially when he grows debauched, and is in one of his drunken fits: Ver. 23.] And, thirdly, a woman, whose moroseness, pride, and passion, and such-like ill qualities, make her hated by every body, when she gets a husband: and, lastly, a poor maid-servant, when she is puffed up by an estate, left her by her mistress; or, which is worse, that having supplanted her mistress, and thrust her, first out of her husband's affections, and then out of doors, succeeds in her place, and becomes his wife. See Arg. [l.

Ver. 24.] To these four intolerable things, of all which complain, I will add four more, that are very contemptible, but much admired; for though they have no bodily bulk, their wisdom is exceeding great, and very elaborate. See Arg. [n] [pp.

Ver. 25.] First, the ants: who are a creature so inoffensive, that one crush of our foot kills multitudes of them, and yet so provident, as well as industrious, that they prepare granaries under ground, with wonderful art, to receive their food: which they gather and lay up in harvest-time; and secure it too, that it may serve for all the year (see vi. 8).

Ver. 26.] Secondly, the mountain mice are a feeble sort of creatures also; but they have a leader to give them notice of any danger; and are so cunning, that they provide for their safety in high rocks: into which they have several entrances and outlets; that if they be assaulted in one port, they may escape at another. See Arg. [a.

Ver. 27.] Next, the locusts, which herein indeed differ from the former, that they have no king to govern them: yet go forth like soldiers to battle, in good order; and when they fall upon the spoil, divide it among themselves without any quarrel or contention. See Arg. [o.

Ver. 28.] Lastly (the spider, which weaves a curious web, or rather) the little spotted lizard, which takes fast hold even on the flat ceiling of houses; and there goes (with its body hanging down into the air) in pursuit of its prey: which as it nimblly catches, so it introduces itself to hunt for it even in kings' palaces. See Arg. [p.

Ver. 29.] And here, after the consideration of these four contemptible things, it will be fit to answer your last question, What things are most stately? and there are three, or rather four things, whose motion is majestic, and go after a goodly manner.

Ver. 30.] First the lion, when he is come to his full growth; who is the most heroic and undaunted of all creatures; never turning his back for fear of the greatest multitude of hunters, or dogs, that set upon him.

Ver. 31.] Next to him a strong and generous horse: especially when he is girt and equipped (as we speak) for the battle; and then the ke-goat, with his long
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33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; so the forcing of wrath bringeth forth strife.

34 For from little things there is an easy progress unto greater. And just as you see milk is first pressed out of the cow's udder, and then being shaken in the churn is forced into butter; and as the noise being wrong, though at first it only purges itself, yet if it be pressed harder, there comes out blood: even so words, passing to and fro in a heart, and that, if continued, stirs up anger; and that, making men vehemently insist upon their opinion, or their desire, turns into scolding; and that, in the issue, grows up to quarrels, and irreconcilable enmities.

CHAPTER XXXI.

1 The words of king Lemuel, the prophecy that his mother taught him.

CHAP. XXXI.

ARGUMENT.—[a] It is generally taken for granted, both by Hebrew and Christian writers, that king Lemuel, whose mother gave him the precepts contained in this chapter, was Solomon; whom Bath-sheba took early care to instruct in his duty, being, as some of no small name fancy, divinely inspired with the gift of prophecy. But, as all this depends merely upon conjecture, and that without the least ground, so there is no good reason assigned why Solomon should here be called Lemuel; and not by the name he hath both in the beginning of the preface to this book (Prov. i. 1), and in the entrance of the first part (x. 1), and of the last collection also (xxv. 1), made by the men of Hezekiah: whom Grotius fancies to be the king here mentioned, under the name of Lemuel; only for this reason, that this chapter follows the collection of proverbs made by his servants: which hath no force at all in it: for the words of Agur follow more immediately, which he cannot ascribe to Hezekiah, and therefore it is more reasonable to conceive this Lemuel to have been a prince in some other country; who had gathered some weighty sentences taught him by his mother (whose name is unknown), which it was thought fit to adjourn to the foregoing; because they are very wise, and of great moment; as if they proceeded from a prophetical spirit. And it is only the vanity of the Jewish nation, who would enclose all wisdom within the bounds of their own country, which hath made them ascribe that which follows in this chapter to Solomon and Bath-sheba. For which, as I said, there is no shadow; but it appears by the history of the queen of Sheba, and the embassies which came from the kings thereof, who sent to hear the wisdom of Solomon (1 Kings iv. ult.), that there were even in those times great persons very inquisitive after knowledge, as there had been, in the times foregoing, in those eastern countries, and in Egypt; which was famous for wise men. 1 Kings iv. 30, where we read of the "wisdom of the children of the east" (i.e. Arabia, where Job, a considerable prince, and the rest of his friends, lived in former ages), and the wisdom of Egypt. Of which country some have thought those famous men to have been; who are mentioned in the next words (ver. 31), where this demonstration is given that Solomon's wisdom excelled all the wisdom of those countries; "for he was wiser than Ethan the Ezrahite, and Heman, and Chalcol, and Darda," &c. upon which words Gaspier Sanchez notes, That the Seder Olam says, "These were Egyptian wise men." But it is not good to take things upon trust; for I find upon examination of the place (which is in ch. 30 of the greater book of that name) that it saith no such thing, but only this, that "the sons of Zara, Zimri, Ethan, Heman, Chalcol, and Darda (mentioned 1 Chron. ii. 6), were prophets, who prophesied in Egypt." But however this be, that very book acknowledges in the next chapter, that there were prophets in other countries before the law of Moses was given: though after the delivery of it, the Holy Spirit, they fancy, forsaketh all the world but them; immediately upon the speaking of those words. Exod. xxxiii. 16: xxxiv. 6. For which assertion, as there is not the least shadow of reason, so, supposing it were true, it must notwithstanding be confessed that there remained still among others many, even among wise persons both men and women: who had such communication also with the Jews, that many of them were proselyted to their religion: which might have counterneed their authors if they had said (and it seems to me a better fancy than any they have) that Lemuel's mother was a Jewish lady, married to some prince of another country, by whom she had this son; and took care of his institution in the wisdom of her people.

And by the use of the word bar three times for a son, in the beginning of this instruction (which is nowhere used in this book before, nor in the whole Bible more than once, Ps. ii. 12), one would guess this Lemuel to have been some person in Chaldea. For in the next verse also (ver. 4), we meet with the word melachin (kings), according to the termination in the language of that country.

[6] But this is all uncertain, and therefore I proceed no farther in it: but only note, that whatsoever was the mother of Lemuel, she was mightily solicitous to have him do well: as appears by verse 2. Which some think to be a passionate expression, when she saw him begin to incline to evil courses; as if she had said, "What dost thou mean, my son," &c. But it is more likely that it proceeded from a tender concern for his well-being, as soon as ever he grew up; whilst he was yet innocent and untainted.

2 What, my son? and what, the son of my womb? and what, the son of my vows?
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3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

And that he might so continue, she gives him three, or rather four, of the most proper advices that could be thought of for a prince.

[c] First, to subdue that lust which she knew to be very violent in youth; especially in young kings: who have more provocations, and are apt to take more license, than other men; but bring thereby such mischiefs upon themselves and their kingdoms, as are not to be repaired; but often end in their destruction: (ver. 4).

[d] In order to this, she admonishes him, in the second place, to avoid drunkenness; and to preserve himself perfectly sober; whereby he would be fit also for counsel; and be able likewise to give a right judgment when causes are brought before him (ver. 1), which some extend so far, as to think she would not have him drink any wine at all, or other strong liquors (of which there were several made of honey, or dates, and divers other things; which go under the name of siecehar). But it is more reasonable to look upon it, to caution against excess: which is dangerous in all men, but especially in those that are to govern others as well as themselves. Then they hurt out the greatest secrets, as the Vulgar translates the latter part of the verse; or grow furious and outrageous, as the LXX. translate the same passage: but both of them without any ground that I can see in the Hebrew text.

[e] In which follows (ver. 5), the true reason of this prohibition is, that the strength and health of the princely person, to whom a larger quantity than ordinary of wine or strong drink, is fit to be allowed. Not to kings, who have innumerable ways to relieve their cares, and to divert themselves, when any thing troubles them: but to poor miserable people, that are ready to faint under their heavy burdens and oppressions. For whom this is a present relief; and the only one sometimes they are capable of; when they are in a very melancholy condition. And they that are of such a temper, or are otherways made exceeding sad, can better bear a great deal of wine, without any disorder, than the sanguine, and they that are gay and merry. "There are two things," says Huetius, "of which a rascal hath understood such as were condemned to die, and going to execution. Unto whom it was the custom to give a draught of wine, to support their spirits; and in the degenerate ages of the Jewish commonwealth, they put something into it to intoxicate the poor wretches, so that they might be insensible of pain. And some imagine this custom took its original from this place in the Proverbs; though it be not the true sense of the words. For the latter part of this verse, and that which follows (ver. 7), give the best explication of the first: and they show she speaks of those that were miserably poor. And so the best Hebrew expositors interpret those words, Deut. xxvi. 5, "My father was a Syrian, ready to perish:" that is, extremely poor; and in want of all things.

[f] And thus having enlarged this second advice a little, she passes to the third: which is (ver. 8), to take such care that justice be exactly administered (without which no kingdom can subsist), as himself and the whole body of those that were in danger to lose a good cause for want of an advocate to plead for them, or to open the true state of it, &c. Especially, she commends to him the patronage of strangers, orphans, and poor indigent people. The first of which, in the Hebrew, are called "children of change;" or that are passed by: that is, persons who have changed their country; or, that are in danger to suffer grievous losses in their condition, if right be not done them; or, who are deserted by all, and have none to stand by them. Several other ways there are to explain the phrase; but to the same purpose.

[g] But the great care of parents being to see their son well married, she concludes with the description of a pruient wife: and the whole book of which takes up the rest of the chapter, from verse 10 to the end. And it is in the form of a poem (as St. Jerome takes it), consisting of a sort of iambic verses; each of which begins with a new letter of the alphabet in order; the tenth with aleph, the eleventh with beth, and so to the bottom. Which was an elegant sort of compasse among the ancients, and a help to memory also: as we see in several Psalms, and other parts of scripture.

Now whether she composed these verses herself, or got her sense expressed by some eminent poet, cannot be known: nor is it material. But I do not think fit to follow the conjecture of Huetius (in his last work) that they are probably taken from some words in the head of it, as there are in ch. xxxv., and the beginning of this chapter, to denote it to belong to another author, I take it to be of the same piece with the first nine verses. That is, to be a copy of verses, delivered to Lemuel by his mother, in commendation of an excellent woman: which, perhaps, she did not make herself (though there be no proof of that, and both Deborah and Hannah we find were poets), but, notwithstanding, being recommended to him by her, would, she thought, have the same authority with him, as if she had been the author. And it is very observable, that the general character of such a woman as she would have "able men," and "extends this to vir- tus and virtue," we translate it. Which word chastit, signifies both strength (or rather valour and courage) and riches and virtue. And, in the description of fitting persons for the magistracy, Jethro, in general, saith, they should be anscheh chastit (Exod. xviii. 21), which we translate "able men:" and then follows more particularly wherein their ability should consist, "such as fear God, men of truth, hating covetousness." I take, therefore, escheth chastit to include in it a great fear of God, (mentioned afterward ver. 30), which is so powerful, as to endure one with courage to do well, when piety is contemned; nay, laughed at and abused: I have not therefore omitted this among other words, to express the force of this phrase.

[8] And then follow, after this, abundance of other good qualities, which are included in this: such as chastity; and such a care of her husband's estate that he might have a perfect confidence in her management; love to him without moroseness; diligence in her service; and a great detestation of idleness. She is very careful to inculcate the government of her family; a prudent care in the education of her children; and in settling all the family to some employment or other: and increasing also her husband's estate, and yet giving liberally to the poor; affability and courtesy to all.
5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

&c. Which excellent endowments if her son found in a wife, she knew it would be a certain means to preserve him from following other women (ver. 3), which he took perfect delight in her company: and from drunkenness also (ver. 1) which few fall into who entirely love their wives, and study to please them in all things; for they generally abhor this loathsome vice. In order to this, she would have him marry such a one as he could perfectly confide in, and never in the least suspect of any levity, or unbecomingness, when he was abroad (ver. 11), and would never be cross to him; but always loving, and kind, and pleasing, when he was at home (ver. 12).

[7] An excellent housewife also; prone to take any pains herself, that she might give a good example to others: particularly in the linen and woollen manufactures, in which the greatest women it appears by ancient authors, constantly employed themselves heretofore, with such diligence, as is highly praised in their books, ver. 13, where, to express her propensity to this work he ascribes a willingness and forwardness to her hands: just as, Prov. xvi. 25, he makes the hands of the sluggard to be heavy to labour.

[8] Which turns to a great account. she shows, both in foreign commodities (ver. 11) and in the purchase of land, (ver. 16) which the good housewife herself views, and walks about with great expedition (ver. 17) tucking up her garments (as we speak) that she may be fit for motion every where; and not standing fine clothes more than her business, nor, for fear of spoiling them, neglecting that; but preferring strength in her arms, acquired by labour, before the ornaments wherewith they are wont to be adorned.

[9] The profit of which she finds is so great, that it makes her love labour better than sleep; and when there is haste of work, to continue it all night; so that 18 may be expended.

After which follows (ver. 19) another instance of humble greatness. Then her charity to the poor (ver. 20), her care of her own family (ver. 21), where the last word having different senses, I have expressed them all in the paraphrase.

[10] And then is wisely mentioned (ver. 29) her magnifier, in ascribing the adornment of her husband, and in her own apparel; which was the more allowable when the poor were not neglected; and the decking herself and house did not make her forget their necessities. The particular words there, I have not room to explain. Nor those which follow, ver. 23 (after she had mentioned the honour her husband would get by such a wife, ver. 24), for I think it is needful to give a brief account of ver. 35.

[11] Which seems not unfitly translated by Castalio to this sense: "that she being thus amply provided, and fortified, as it were, against all accidents; need not fear any want in future times." But considering what follows (ver. 26, 27), I have chosen only to touch on the sense; and to add, and honour for the excellent qualities belonging to her: which I have called her principal ornaments; because the Hebrews are wont to express that which adorns any person, and is most proper to them, by the name of clothing; as Ps. cxxii. 9, "Thy priests shall be clothed with righteousness."

[12] The rest I must wholly omit, and only observe, that "the fear of the Lord," in the conclusion (ver. 30), is the foundation of all these virtues (which will either not be found, where there is no devout sense of God; or not be constant and equal, but only partial and of short duration in the spirits), especially when it is in such a high degree, that a woman values herself "for fear of the Lord," more than any thing else. So the LXX. translate it: "A prudent woman is commended; but she praises the fear of the Lord:" which may have this sense also, that her virtues commend religion. 2 Macc. ii. 30, is by her excellent virtues: which are so exemplary, that they make others in love with them, as well as with her.

I conclude all with the observation of Melanthon, that this description, which he calls "Speculum honeste matronae," is altogether simple and plain, without any such allegories as Simonides used, who says, "he was happy that married a wife like a her:" and that all this, in a manner, is comprehended by the apostle in these words, 1 Tim. ii. 511. She shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety. Faith, truth he, is the acknowledgment of the true God, and confidence in his son Jesus Christ (that is, belief in the whole gospel). out of which springs the love of God, and from thence the love of her husband and children: and then holiness or sanctification, which is that virtue we call chastity; and lastly, temperance, as he translates it, moderation in meat and drink: or rather, all manner of sober behaviour, and prudence, in the government of the family, and in moderate expense of all her things. Which things the apostle particularly mentions; because, in the enumeration of virtues, it is the manner of the holy writers to name those only, which are most proper and suitable to every one's state and vocation.

Ver. 1.] Unto these sayings of Agur, let these of king Lemuel be added and considered; which are weighty sentences also (xxx. 1), which his mother taught him with such authority, as if she had been a prophetess. See Arg. [a].

Ver. 2.] And with no less tenderness and affection also, saying, Hearken, my dear son, for whose will-doing, oh, how much do I desire thee to express the care I have about it: I am at a loss how to instruct thee according to my wishes: what shall I desire thee to do for my sake, who endured so much for thee: when I carried thee in my womb, and brought thee forth from thence! what shall I pray thee to do! for whom I have made so many prayers to God; and rows too, if I might but see thee be safe into the world, and grow to be a man, and sit upon a throne. See Arg. [b].

Ver. 3.] In the first place let me prevail with thee, as thou lovest me, and as thou lovest thyself, to be chaste in thy desires of bodily pleasures, and not to give up thyself to follow thy lust after women; which will destroy the strength of thy body, weaken thy mind, and exhaust thy treasures; that is, engage thee in such courses as are the bane of kings; and by making them neglect their government, have brought many of them and their kingdoms to utter ruin. See Arg. [c].

Ver. 4.] And next to this, O Lemuel, kings, of all other men,—kings, I say, should be sparing, very sparing in the use of wine, and of all other intoxicating drink: and so should their counsellors, and command-

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7 Let him drink, and forget his poverty, and remember his misery no more.
8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.
9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.
10 ¶ Who can fuel a virtuous woman? for her price is far above rubies.
11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.
12 She will do him good and not evil all the days of her life.
13 She seeketh wool, and flax, and worketh willingly with her hands.

PROVERBS.

14 She is like the merchants' ships; she bringeth her food from afar.
15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.
16 She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.
17 She girdeth her loins with strength, and strengtheneth her arms.
18 She perceiveth that her merchandise is good; her candle goeth not out by night.
19 She layeth her hands to the spindle, and her hands hold the distaff.

(Which may serve to direct others, as well as thee, in the choice of such a person), in whose charity, as well as prudence, frugality, and fidelity, in ordering affairs at home, her husband hath such a confidence, that he may go abroad, and attend the public affairs, without the least care or solicitude what will become of his domestic concerns: and not be tempted to enrich himself, or supply his own necessities, with the expenses of other men. See Arg. [k].

Ver. 12.] She will not only endeavour to answer his love with an equal affection, but to provoke and excite it, by pleasing him in every thing; and avoiding whatsoever is ungrateful to him: nay, by deserving well of him, and studying to promote the interest of him and his family, and to maintain his honour and reputation: and that not only by fits, and in a good humour, but all the days of her life; even after he is dead, if she survive him. See Arg. [l].

Ver. 13.] Idleness is so hateful to her, that she need not be desired to employ herself in some piece of good house-wifery: but of her own accord sets up a linen and woollen manufacture; to which she applies her own hands so willingly, as well as dexterously, that it appears she delights in the work. See Arg. [j].

Ver. 14.] And therevhere she maintains her family without expense, by carrying on a gainful trade for foreign commodities (which she gets in exchange for these), as if her husband set out a fleet of merchant ships; to fetch them from far-distant countries. See Arg. [l].

Ver. 15.] And she is so industrious and overmuch sleep, but in an early riser, before the break of day, to make provision for those that are to go abroad to work in the fields; and to set her maidens their several tasks at home.

Ver. 16.] So far she is from wasting her husband's estate, that by her prudent management she continually increases it: first purchasing a field for corn, when she meets with one that she judges worth her money; and then, out of the mere product of her own labours, adding a vineyard to it, which she causes to be well planted.

Ver. 17.] And as their diligence is unwavered, so she is neither slow in her despatches, nor refuses any pains; but nimbly betides herself, and goes roundly (as we say) about her business: nay, exercises her arms to the strongest labours, both within doors and without. See Arg. [k].

Ver. 18.] For finding, by sweet experience, not only how wholesome labour is, but how profitable her trade yields, she doth not conclude her work with that, but ever increases it as much as the night can spare her from necessary sleep. See Arg. [l].

Ver. 19.] And she doth not think it beneath her quality to put her hands to the spindle; but twists the thread or the yarn with her own fingers; and winds them with her own hands.
20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.
21 She is not afraid of the snow for her house- hold; for all her household are clothed with scar- let.
22 She maketh herself coverings of tapestry; her clothing is silk and purple.
23 Her husband is known in the gates, when he sitteth among the elders of the land.
24 She maketh fine linen, and seloth it; and delivereth girdles unto the merchant.
25 Strength and honour are her clothing; and she shall rejoice in time to come.

Ver. 29.] Which she stretches forth with no less forwardness to relieve the poor; being not only for getting all she can, but for giving liberally, out of her gains, to needy people; whom she supplies cheerfully, as well as bountifully; and extends her charity not only to those who are near, but to those who are remote from her.

Ver. 21.] Yet such is her prudence withal, that her own family and domestic servants are in no danger to suffer hereby, in the hardest winter: for she provides them with change of raiment, for the several seasons, and with double garments when the weather is cold; nay, not only clothes them, but adorns them so, that they may appear in a splendid manner, when they are to wait upon her. See Arg. [7].

Ver. 22.] The furniture of her house also is very noble, and her own apparel suitable to it: in which her greatness is not the less, but the more conspicuous; because they are of her own making. See Arg. [6].

Ver. 23.] And so are her husband's robes; which make him noted, when he comes into the courts of judicature, and sits among the senators of the country: who call him a happy man in such a wife, as doth him honour, and cares him of all his cares, but only those of the public business: which her wisdom, diligence, and prudent management, give him leisure wholly to attend.

Ver. 24.] For such is her industry, that she exercises more arts than one or two, to enrich her family; making, for instance, very fine linen, with embroidered belts, and girdles curiously wrought; which she sells to the Phoenician merchant.

Ver. 25.] But her principal ornaments are, the firmness, constancy, and vigour of her mind; her modest, comely, and decent behauiour; her generous and honourable way of dealing with every one: which (accompanied with the forenamed diligence, &c.) make her so happy, that they free her from all fear of what may be hereafter; and prepare her to meet old age, and death itself, with joyful satisfaction. See Arg. [9].

Ver. 26.] Unto which add this singular grace; that as she is neither silent nor talkative, so she loves not to talk of frivolous, but of serious things; of which, when occasion serves, she discourses pertinent and judiciously, not expressing her passion, but her wisdom: which shows itself not only in the constant softness and sweetness of her unprovoking language; but in the instructions and exhortations she gives unto doing good, exercising mercy, living peaceably and lovingly together; which is the less the she inculcates everywhere.

Ver. 27.] But especially in her own family, where she narrowly observes the motions and manners of every one; whom she neither suffers to god abroad at their pleasure, nor to labour at home without good instructions; but teaches them how to live as they ought; and by this, if she had nothing else, deserves the bread she eats.

Ver. 28.] Happy are the sons of such a mother, whose care both of their good education and to make provision for them, excites them, when they are grown up, to extol her virtues: happy is the husband of such a wife, whom he can never sufficiently commend; but having recited all her praises, saith.

Ver. 29.] Daughters may do much by their householdly, but nothing like to the care of a virtuous wife; and of all the wives that have done worthy, and mightily advanced the state of their family, there were never any comparable unto thee: whose merits far transcend them all.

Ver. 30.] A handsome shape and graceful behaviour are very taking; and so are a good complexion and lovely features; but, alas! as the greatest beauty soon fades and vanishes, so many ill qualities may lie concealed under goodly looks (which will utterly spoil all the happiness that a man promised himself in such a choice); and therefore a truly religious woman, who dares not any way offend the Lord, is that amiable person, and she alone, who will please a man always, and deserves perpetual praises.

Ver. 31.] Let every one extol her virtues, for I cannot do it enough; let her not want the just commendations of her pious labours; but, while some are magnified from the nobleness of the stock from whence they spring, others for their fortune, others for their beauty, others for other things; let the good things which she herself hath done be publicly praised in the greatest assemblies: where, if all men should be silent, her own works will declare her excellent worth.
ECCLESIASTES:
OR, THE PREACHER.

WITH ANNOTATIONS ON EACH CHAPTER.

PREFACE.

I. This book not carrying in the front of it the express name of Solomon, it hath emboldened some to take the liberty of entitling other authors to it. Hezekiah, for instance, whom the Talmudists make to speak those words in the entrance of it, The words of the Preacher &c., or Isaiah, as R. Moses Kimchi, with some other Jews fancy; or, to name no more, Zerubbabel, whom Grotius (in his notes upon ch. xii. 11) conjectures to have appointed certain men to make this collection. For so he would have the word coheleth translated a collector, or heaper up of opinions, rather than a preacher.

II. But there are so many passages in the book which agree to none but Solomon, that it is a wonder so great a man as Grotius should be led away from the common opinion by such slight reasons as I shall presently mention. For instance, there never was anybody that could truly speak those words which we read ver. 16 of the first chapter, but only Solomon: for neither Hezekiah, nor Isaiah, nor Zerubbabel kept such great state as he did, much less excelled him in wisdom; and who but he could boast of such things as are mentioned ch. ii. 4–9, to represent the splendour wherein he lived, above all that had been before him in Jerusalem? Or on the contrary, who had such reason as he to make that sad complaint (ch. vii. 36, &c.) of the mischief he had received by women? And, to omit the rest, those words in the last chapter (ver. 9, 10) can belong to none but him who set in order many proverbs, as appears in the foregoing book.

III. Which things are so convincing that Grotius is forced to acknowledge that Zerubbabel caused this book to be composed in the name of king Solomon (for he was no king himself, but a governor under the king of Persia), repenting of his former vain and sinful life. Which very acknowledgment carries in it a plain solution of the principal argument whereby he was led to this odd opinion: which is, that he finds some words in this book that are nowhere to be met withal but in Daniel and Ezra, and the Chaldee interpreters; which makes it probable, he thinks, that it was written after their captivity in Babylon. But supposing Solomon to write here as a penitent, after he had frequented the company of many outlandish women (of whom we read 1 Kings xi. 1, 2), it need not seem strange to us that he had learned the use of many of their words. And so, notwithstanding this objection, he may still be thought to have been the author of this book himself; which the Hebrews generally conceive to have been written by him towards the end of his reign, after he had tried all manner of pleasures, even to an excess. Besides, in other books of scripture there are words, for the signification of which we are fain to have resort unto other languages, and particularly the Arabic, because they are not to be found elsewhere in the scripture; and yet for all that might be pure Hebrew, according to the language which was then spoken when such books were written.

IV. But it is not fit to stay any longer in the confusion of such a weak reason as this, which hath no force in it (though it be the best he hath), to make us think of any other author of this book than Solomon; who, if he did not write it himself, it is certain spake the things contained in it, and calls himself the Preacher, because of the great gravity and dignity of the subject whereof he treats; of which he was wont to speak frequently (ch. xii. 9), desiring it might be understood and laid to heart by the whole congregation of Israel, as the word coheleth seems to impart; which in the Ethiopic language signifies a circle, or a company of men gathered together in form of a circle, as Ludolphus hath lately observed. For the scope of this discourse is concerning the chief good or happiness of man: the great end he should propose to himself all his life long. Which is not that he shows which men generally follow, but that which is generally neglected. For most men mind nothing but just what is before them; which they will find at last, as he had done by sad experience, to be mere vanity; utterly unable to quiet their minds. Which must therefore seek for satisfaction in something else; and after all their busy thoughts, designs, and labours, come to this conclusion, that to fear God and keep his commandments is the happiness of man; who ought therefore to use all the pleasures of this world (which is the only good it can afford us) with a constant respect to the future account we must all make to God.

V. This, it appears, by the beginning and the end of this book is the scope of it. Unto which they that will not attend, are wont to pick out here and there a loose sentence which agrees with their desires, and then please themselves with a fancy that they have got Solomon on their side to help to maintain their infidelity; not considering what he asserts directly contrary in other places, where he presses the greatest and most serious
reverence to almighty God (iv. 17, v. 1, &c., viii. 12, 13, xii. 13), together with a remembrance of the future judgment (iii. 17, xi. 9, xii. 11); works of mercy and charity also, whereby we may do good to others (xi. 1, &c.); and the contempt of those frivolous pleasures which draw our hearts from God and from good works (ii. 2, vii. 2, &c.). All which plainly show, that those words which seem to countenance men in the neglect of religion, and open a gap to licentiousness, are only opinions which he intends to confute, according to the method he had propounded to himself in this book. Wherein he first represents the various ends men drive at; which in the very entrance of it (that men might not mistake his meaning) he pronounces to be so vain, that he had no words significant enough to express their vanity: and then their different opinions about God, and his providence, and their own souls: and what thoughts he himself had tossed up and down in his mind; which at last came to that resolution I mentioned before, wherewith he ends his book. In the close of which, to give the greater weight unto what he had said, he adds this: that these were not only the result of his own thoughts, but the judgment of other wise men with whom he had consulted.

Let no man therefore deceive himself (to use the grave words of Castalio), as some, I wish I could say a few, have done: who, not minding the end and drift of this book, but having met with some one place in it that seems to favour their beloved lusts, lay hold on that scrap alone; and with that endeavour to defend their licentious course of life: as if they expected they should find God just such a judge hereafter, as they are of themselves at present.

VI. To comprise all in a few words. The sense of the whole sermon, as we may call it, seems to be comprehended in this syllogism:—

Whatever is vain and perishing cannot make men happy;

But all men’s designs here in this world are vain and perishing:

Therefore, they cannot by prosecuting such designs make themselves happy.

This proposition is evident in itself, and needs no proof. The assumption therefore he demonstrates in the first six chapters, by an enumeration of particulars; as I shall show in the argument before or annotations upon, each chapter: and then proceeds, in the rest of the book, to advise men unto the best course to make themselves happy; evidently proving all along, from this inconstancy and vanity of all things here, that he who wishes well to himself ought to raise his mind above them to the creator of the world: and expecting to give an account to him, so to demean himself in the use of all earthly enjoyments, that he devoutly acknowledge his divine majesty, fearing and worshipping him and doing his will.

Such indeed is the dulness of mankind, that, hearing all was but vanity, they might condemn every thing as evil and hurtful; and declaim too bitterly against this world. Which was so far from Solomon’s intention, that having explained the vanity of all our enjoyments here, and the vanity of human cares, solicitious desires and endeavours, he persuades all men to be content with things present, to give God thanks for them, to use them freely with quiet minds: living as pleasantly, and taking as much liberty, as the remembrance of a future account will allow; void of anxious and troublesome thoughts what will become of them hereafter in this life.

VII. But it may not be amiss, perhaps, to give a larger account of this sermon, and let the reader see in what method it proceeds. For many men imagine it to be a confused discourse, which doth not hang together, and therefore have explained this book only by giving an account of the meaning of each verse, as if it were a distinct sentence independent of the rest, like those in his Proverbs. But Antonius Corrannus, a most excellent person, in a small discourse of his upon this book, written above a hundred years ago, hath drawn such a scheme of it, as I believe will satisfy those who consider it, that Solomon proceeds after an exact order to deduce what he intended: and therefore I will translate the sense of what he saith into English, which is to this purpose.

VIII. The design of the author is to find out and to show, what it is in which the chief good and complete felicity of man doth consist. As appears by this, that reflecting upon various things in which men place their happiness, at the end of this discourse upon every one of them, he rejects them as utterly insufficient for that purpose, but continues his search so far till at last he finds it: and declares in the concluding epiphonema, that he had been seeking it through the whole discourse, saying, The sum of the matter is this “Fear God, and keep his commandments: for this is the whole of man.”

Now there are two principal parts of the whole sermon. The first of which contains a recital and confutation of men’s false opinions about their chiefest good; the other teaches in what our genuine, true, and solid felicity lies, both in this life and in the next. In both he shows very diligently what is the end to which a man should direct all his counsels, studies, and endeavours; what he ought to follow as most desirable above all things; and what to avoid as the extremest of evils.

Of the first of these he treats in his first six chapters: of the other in as many more that follow: which is both a perspicuous and exact method. For being to treat of felicity, it was but fitting he should divide it into false and true, and then define aright what that true felicity is. For we must first shun that which is evil, and then pursue that which is good: according to the frequent admonitions we meet withal in the holy prophets.

The first Part.

IX. Now the first part of his sermon relies upon a proposition which nobody denies, viz. that vain, frail, and troublesome things cannot make
any man happy: and such, saith he, in the very first words of the book, are all things here, "vainness of vanities," i.e. extremely vain.

Which assumption it may seem hard to prove, if we consider what account blind mortals make of their own inventions, counsels, studies, and labours by which they think to attain felicity. But to Solomon nothing was more easy: who, having made a full and long experiment of all enjoyments here, most evidently demonstrates this by an enumeration of parts, and that in an apt, perspicuous, and comprehensive order. For he neither confounds the parts, too curiously pursues them, nor mentions all the false opinions of men about the chiefest good (which would have been too tedious, if, like Varro, he had told us of two hundred and eighty-five, and yet that he could not reckon all); but reducing the most probable opinions unto four principal heads, he confutes them by various arguments: drawn chiefly from adjuncts and effects.

The first is of those who place blessedness in the knowledge of natural things, and in human wisdom, which begins at the twelfth verse of the first chapter, and reaches to the beginning of the second. For in the precedent verses he only lays a foundation for his discourse, and planes his way to the proof of what he intended. The second is of those who place it in pleasure; which he despatches, as unworthy of a long confutation, in the first three verses of the second chapter. But there being those of this sect who, joining these two together, pleasure and knowledge, imagine they will make up a complete happiness, he spends more time in showing their vanity: from the fourth verse of the second chapter to the sixteenth verse of the third: interposing only a parenthesis, wherein he compares wisdom with folly, and the effects of both show how much the former is to be preferred before the latter.

The third touches those who think honours, magistracies, and power in the commonwealth, to be the highest of all goods. In which number are they who seek to extend their empire, though it be by a vast effusion of their own blood, by which means also they establish their tyranny, when they have acquired it. Which disputation reaches from the sixteenth verse of the third chapter to the ninth verse of the fifth. Yet so, that from the beginning of the fourth chapter to the thirteenth verse of the same, he inserts the miseries that grow from such tyrannical administration, and the vices which break in upon the impunity of evil-doers, and neglect of the laws. Particularly, he gives us a lively description of emulation and covetousness: two of the foulest and most cruel pests of the commonwealth. In the fifth chapter also he inserts a discourse of that superstitious and vain worship of God, in which some, despising all other things, place their satisfaction: and most lamentably applaud those precepts in it. Which disputation contains in it some excellent precepts of true religion and piety; which the reader may find in the first eight verses of the fifth chapter.

After which follows the fourth opinion, of those who propound to themselves riches and wealth as their last end; which if they can attain, they doubt not they shall live very happily. Which extends itself from thence to the eleventh verse of the sixth chapter, where you have the general epilogue of the first part, concerning false felicity.

The other Part.

X. Then follows the second, and most elegant as well as useful part of the sermon. In which he teaches, that the felicity for which men take so much pains (every one going his own way to it), is not to be found anywhere but in a religious and serious fear of God: according to that of the psalmist, "Blessed are all they that fear the Lord; that walk in his ways;" and again, "Blessed is the man that feareth the Lord;" that delighteth greatly in his commandments." For other things, though they promise felicity, yet they cannot perform it; because they have such a mixture of vanity, trouble, and grief with them, as will not suffer them to be absolutely good; and because, if they were sincere, yet they being so uncertain, that they may be lost before we die, and at the best are terminated within the narrow bounds of this short life; they cannot give that satisfaction and quiet of mind which we desire. But the fear of God is such a good, that it both gives true content, satisfaction, and tranquillity of mind as long as we live; and when we die, fills us with a sure hope of a better life in which true and genuine felicity is accomplished.

For the sum of what can be said in this matter may be reduced to this argumentation:—

That which can make a man's mind quiet, still, and calm, both in life and death, that alone can make him happy:

Now this the fear of the Lord can do for him, and this alone; therefore this, and nothing else, will make him a happy man.

The proposition needs no proof: for then we feel ourselves happy, when our minds are so quiet and well pleased that they neither grieve, nor fear, nor solicitously desire, nor vainly hope for uncertain things; but rest satisfied in that excellent and most certain joy and hope which arise out of a pure conscience.

The assumption is proved from two effects of the fear of God, viz. wisdom and justice. The first of which teaches us what to follow, and what to fly: and furnishes us with such caution, that we be not imposed on in the choice of that which seems to be good for us. The other instructs us to do our whole duty towards God, towards our neighbour, and towards ourselves. In which two all religion and piety, together with satisfaction, tranquillity, and felicity, are contained.

And because effects are more known than their causes, and it would be uncertain what he meant by the fear of God, unless he explained it by those things wherein it consists, he begins his disputation on this subject with those effects, and employs himself wholly in showing what are the
offices of wisdom and justice; that he might inform us not only what is the chief good to which we ought to aspire, but by what ways and means we may come to it.

XI. Of wisdom and prudence, therefore, which are conversant in the choice of things, he treats in the first place, chapter the seventh: because no man can act either righteously, or valiantly, or temporarily, unless, by the benefit of prudence, he be before instructed what force they are unto our happiness. He explains therefore its various offices in such documents as these: that a good fame is to be desired above all things; that death ought to be the subject of our frequent meditations; that those things are to be avoided which incite to pleasure, and the contrary to be followed, which admonish us to be modest and sober; that severity and gravity are to be preferred before mirth; chastisements and corrections to willingly admitted; flattery and soothing people to be cashiered; not to be too much disturbed at calamities and reproaches; to take no bribes; to expect the issue and conclusion of things; to bridle anger, as an enemy to reason; to love the use of money, not money itself; and such like: unto which, last of all, he adjoins a brief commendation of wisdom; rejecting both the larger explanation of its effects, and its praises, to the end of the ninth chapter and beginning of the tenth.

Now this first part concerning wisdom, is handled in the first twelve verses of the seventh chapter.

XII. Then he enters upon the other, concerning justice; which he divides into that which respects God, and that which respects men. The former of which (comprehended under the names of religion, piety, and godliness), consists in this: that, in the first place, we conceive aright and judge well of God, and of his providence in the administration of human affairs; and then that we pay him that honour, worship, and service which are due unto his divine majesty.

This discourse, which he touches upon from the thirteenth to the sixteenth verse of the seventh chapter, he resumes again in the eighth chapter, and pursues it from the ninth verse of it, to the thirteenth verse of the ninth chapter.

As for that justice which respects others, it is manifold. For it is either towards men or towards women: which consists, in a manner, altogether in shunning both the extremes of it, and observing an insinuation, moderation or equity; and hath respect to their offences, either against ourselves or others: which we are partly to correct and partly to bear withal. Which is the sum of his discourse, from the sixteenth verse to the beginning of the eighth chapter.

Where interspersing a few things, after his manner, in the praise of wisdom, he begins another division of justice: concerning the duty of subjects to their princes, from the second verse to the eighth; and on the other side, the duty of princes towards their subjects: of both which it may be fit to give a larger account. For this tractate is truly royal, and worthy to be read perpetually in this most turbulent age, both by high and low: that from hence subjects may learn to perform obedience, and the greatest observance both in word and deed towards their princes; choosing rather to bear and suffer anything, than to attempt rebellion against them; and kings may also remember that they ought to govern their kingdoms according to the rules of law and equity, and not according to their own will and pleasure; God having committed unto them the sceptre of justice, clemency, and welfare of their subjects; not the sceptre of cruelty, tyranny, and destruction.

In which this wise king, observing both princes and people to be too negligent, and that hence ariseth a very great license in sinning, lest well-affected minds should be offended at this horrible corruption of manners, he digresses into a long, but very profitable and necessary disputation of God's providence, and the economy of justice. Which, though the wicked deny and deride, because they see not such manifest difference as one would expect made between the good and the bad, in the events that befal them both; yet he advises all that fear the divine majesty not to be dejected and disheartened at this, nor to search with too much curiosity into God's secrets; but steadfastly resolving that it shall not be well with the wicked, though all things flow at present according to their hearts' desire, and that whatsoever the godly may suffer now, they shall find at last that God is their friend; to look upon themselves therefore as happy men, both in the peace of their conscience in this world, and in a sure and certain hope of a better condition in the other. Upon which account he frequently incalculates this counsel, that they who are studious to fear God, and do well, being secure of God's administration and of the event of things, should enjoy the present good things which his divine bounty bestows upon them with cheerful minds, and with thanksgiving to him. This discourse (which it must be confessed is not altogether so methodical as some other) extends from the ninth verse of the eighth chapter to the thirteenth verse of the ninth.

And because he had shown that the event of things is not in our own counsel and in human wisdom, but in the hand of God, lest anybody should be so weak or perverse as thence to conclude that it is the same thing whether we act wisely or foolishly, he again makes a digression into the praises of wisdom, showing how much it excels folly, from the effects of both. It begins at the seventeenth verse, and reaches to the fourth of the tenth chapter. Where he returns to his discourses about the mutual offices of justice between one another, both of princes and subjects.

And then in the first six verses of the eleventh chapter, he exhorts most earnestly to liberality and almsgiving, which is no small part of righteousness; and with that he concludes the two effects of the fear of God, wisdom and justice.
XIII. The rest of the work is his peroration:
in which he fully opens his opinion concerning
the chief good; which he confirms to lie wholly
in a truly religious fear of God. Which there-
fore he seriously exHORTS every one to make his
study as earnestly as is possible; before dull and
inactive old age, and death itself (both which he
elegantly describes) come upon us, and, before
we think of it, oppress us.

This is the method of this most excellent ser-
mon, which I cannot but exhort all men to study
diligently, and with great intention of mind, both
for the author's sake, and for the matter of it.
Which he handles in such a manner as, first,
to draw us from the desire and love of earthly things,
and from the perverse use of them; and then to
lead us unto the true and lawful use of them,
without any offence to God, as well as without
hurt to ourselves. And he teaches us how we
may, without a preposterous solicitude and anxi-
ety about events, enjoy all things in the fear of
God with tranquility and satisfaction of mind at
present; and, at last, by the same fear of God
and observance of his commandments, arrive at
a never-dying felicity.

To conclude, he interperses through the
whole discourse abundance of common places,
both philosophical and theological; which are
so fitted to make us every way more learned,
more prudent, and more pious, that we shall
find great use of them in all the passages of
our lives.

XIV. Thus that learned Spaniard concludes
his preface; which I have contracted, that I
might set before the reader's eyes, in one short
view, both the design and the procedure of the
discourse. Of the former (the design) there is
no doubt: and the latter is very regular, as it
will farther appear in the explication I shall give
of it. Wherein I have not followed this author
throughout, in every part of this division of the
book; because, though for the most part I take
it to be accurate enough, yet I think in several
places I had reason to differ from him, and take
another way to make the connection more easy
and natural, and the sense thereby more clear
and evident.

I beseech God, that the pains I have taken
herein may not be in vain, but prove an effec-
tual means both to make the mind of Solomon
in this book better understood, and to turn all
our minds from these frivolous things, about
which they are now too much employed, unto
the solid and full good which here he recom-
ends to us. Who may be the better trusted in
what he saith, because he had tried what sat-
satisfaction could be found in all manner of enjoy-
ments here: and it could not be objected to him
that he disparaged the world, merely because he
could not get any share in it, or had not the
liberty which was necessary to enjoy it. For no
man ever had greater plenty, or gave a greater
loose to his desires; but after all the experiments
he could make, came to this resolution, which he
'd better have taken at first, that religion and

PREFACE TO

ECCLESIASTES.

virtue are the only things that can make a man
happy.

And, perhaps, as God suffered St. Thomas to
doubt of our Saviour's resurrection, for the greater
confirmation of our faith, by the satisfaction he at
last received; so he let this great man go astray,
that by his dear bought experience he might teach
us this wisdom, to keep the closer to God in faith-
ful obedience.

Which it will be a very great shame if we do
not learn, who live under the instruction of a
greater master than Solomon, the Son of God
himself; by whom we are taught these things in
a more effectual manner, not only by his doctrine,
but by his whole life and by his death: in which
he declared the greatest neglect and contempt of
this world; and that his mind was wholly set
upon the other.

And what a blessed sort of resurrection would
it be, if (as Erasmus somewhere admirably
speaks) we would all lay aside our dissensions,
strifes, and quarrels, and study the lessons our
Lord hath taught us. Whose business it was in
this world to form unto himself "a people that
should wholly depend on heaven, and, placing
no-confidence in any earthly support or comfort,
should be after another manner rich, after another
manner wise, after another manner noble, after
another manner potent, in one word, after another
manner happy: designing to attain felicity by the
contempt of those things which are vulgarly ad-
mir'd. A people that should be strangers to filthy
lusts, by studying in this flesh the life of an-
gels; that should have no need of divorce, by
being able to mend or to bear all manner of
evils; that should be wholly ignorant of oaths,
as those who neither distrust, nor will deceive
anybody; that make not the getting of money
their business, having laid up their treasures in
heaven; that should not be tickled with vain-
glory, because they refer all to the glory of
Christ alone; be void of ambition, as disposed,
the greater they are, to submit themselves so
much the more unto all men for Christ's sake;
that should be unacquainted with wrath, much
more with revenge, as studying to deserve well of
those who deserve ill of them; that should be so
innocent in their behaviour, as to force commenda-
tions even from heathens; that should be born
again to the purity and simplicity of infants;
that should live like the birds of the air, without
care and solicitude; among whom there should
be the greatest concord, nothing different from
that which is between the members of the same
body; in which mutual charity should make all
things common; that whether there were any
good thing it should help to supply him that
wanted, or any evil thing, it should either be
removed or mitigated by the good offices of
others; who should be so wise by the teaching
of the Holy Ghost, to live according to the exam-
ple of Christ, as to be 'the salt of the earth, the
light of the world, like a city on a hill,' conspi-
cuous to all the country round about; whose
abilities, whatsoever they are, should make them-
forward to help others; to whom this life should seem vile, death desirable, out of a longing for immortality; who should neither fear tyranny, nor death, nor the devil himself, relying upon the invincible power of Christ alone, who should act in all things so as to be ever prepared and ready for that last and most to be wished for day, when they shall take possession of true and eternal felicity."

CHAPTER I.

1 The words of the Preacher, the son of David, king of Jerusalem.
2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.
3 What profit hath a man of all his labour which he taketh under the sun?
4 One generation passeth away, and another generation cometh: but the earth abideth for ever.
5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

CHAP. I.

ARGUMENT.—In the first eleven verses he lays the foundation of his following discourses, and makes his way to the proof of what he intends (viz. that nothing here can make us so solidly happy), by showing how empty all things are, and how short a time a man hath to possess them; and that while it lasts he can only enjoy the same empty things over and over again, till he be cheated with them. And then (ver. 12) he enters into a particular consideration of the insufficiency of human wisdom and knowledge alone, to give us full satisfaction: though this be one of the very best things wherein men place their felicity. Which discourse continues to the end of the chapter.

Ver. 1.] These are the words of him, who thought the name of a preacher, or public instructor of God's people (to whom he calls aloud in this book, to mind what he hath concerning the supreme good of man), no less honourable than that of the son of king David: whom he succeeded in his throne; and reigned after him in the holy city Jerusalem. See Annot. [a].

Ver. 2.] That good of which you are all desirous, is not there to be found where you seek it; for all things here below are so frail, so subject to change, and to vanish, that I have not words to express how vain they are. This is the thing which the preacher first undertakes to prove, that they are more emptiness, more vain than vanity itself; so full of trouble and care, as well as extremely unstable, that to no purpose are all men's endeavours, who seek for satisfaction from them; especially if they place their highest good in them. See Annot. [b].

Ver. 3.] For proof of this, let every man survey himself; who consists of body and of mind. And let him ask his mind, what great matter there remains, after all its cares for the things of this life! what contentment he or any man else in all this world hath reaped by his toilsome labours, and anxious thoughts, wherein he hath racked himself both day and night? which have often ended in disappointment; and when he hath enjoyed his desires, this very thing hath spoiled his pleasures, that he could not long enjoy them. See Annot. [c].

Ver. 4.] For if they do not presently leave him, he in a short time must leave them; his body (the other part of him) being made out of the earth; and therefore, how firm and solid soever it now seems, must be crumbled into earth again. Which continues for ever to receive back those bodies which come out of it, for no generation can abide as the earth doth; but follows the foregoing, as the next that comes after shall follow it, unto the grave. See Annot. [c].

Ver. 5.] Out of which they cannot return and stand up in their former places, as the sun, that quickens all things, doth: which in a constant and regular course ariseth, and makes no more speed to go down, than it doth to appear the next morning, in the same glory again. No; man dies, and appears here no more; though if he should, it would be to die again. See Annot. [d].

Ver. 6.] Nor is the annual course of the sun less certain than its diurnal; but it comes back the next year at a fixed time to the very same point from whence it moved this. Nay, the winds, as fickle and inconstant as they are, whirling with a marvellous swiftness round the earth, return at last to the same quarter from whence they shifted (and some of them the very same months of the year) to fetch the same compass, and run the same round they did before.

Ver. 7.] The like circle there is in watery bodies; for the torrents and brooks, that the rain makes, run into the rivers, and so into the sea, which nevertheless doth not swell beyond its bounds, because it restores all back again to their former places, by the vapours which the sun exhales, or by the secret passages through the earth: whilst poor man alone (who is compounded of all these, of the earth, the air, the water, and such heat as the sun administers) passeth away and cometh to his place no more; but must be content to imitate these things, only in their restless agitations.

Ver. 8.] Which is another thing that increaseth his trouble; that in this short life, which he cannot live over again when it is done, he can neither be quiet, nor move with ease (as the things forenamed do), nor yet acquire satisfaction with his perpetual motion; but tries himself even in his pleasures; and finds all sort of business so laborious, that he himself is not able to tell how tedious it is; and after all is done, he is no better pleased than when he first began. For the eye (for instance) and the ear, which are the noblest and most capacious senses, having seen and heard all manner of things, are as desirous of some new enter-
shall be: and that which is done is that which shall be done: and there is no new thing under the sun.

10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

11 There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

12 ¶ The Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God
tainment, as if they had enjoyed none at all. See Annot. [c].

Ver. 9.] But, alas! the very same things (like the sun, the wind, and the rivers) come about again; and we are cloied with seeing and hearing what hath often presented itself unto us already; or, at least, hath been in times before us, and will be again in those that succeed us. There is nothing done now, but (the persons being changed) will be acted over again in future ages; to whom the sun can show nothing but what we have seen in these days, and others have seen in the foregoing. And therefore it is vain for any man to expect that satisfaction now or in future times, which none have found since the world began: men will always long these things present, as they have ever done; and long for those which are coming which will ever give them the same satiety. See Annot. [f].

Ver. 10.] Is any man able to contradict this, and point us to the thing which is altogether new, and hath never been seen, nor heard of before? It may appear, perhaps, so to him; but that is to be imputed merely to the shortness of human life: which makes us ignorant of what hath passed in former ages (save only in a few things transmitted down to us by observing men). For had we continued many generations, that which now seems new and unusual to us would have appeared familiar, and of great antiquity, as really it is.

Ver. 11.] They that went before us, indeed, might have registered such things: but as they observed little, so they have left the memory of less: nor will this age, or those that follow, be more careful; or if they should, posterity will be as negligent as former ages. For we come not at all times: for we differ nothing from our forefathers, nor will the ages to come excel this in which we live; but still the vanity of man, and of all his projects and contrivances, will continue till the world's end.

Ver. 12.] And let none imagine that I speak this only as a preacher, in a zealous passion, much less in a decrying a good; but remember that I have long sat upon a throne, ruling over God's own peculiar people, in that city which is the very school of wisdom; where I wanted nothing either for the body or the mind; and had both opportunity and ability to make trial of all things wherein men place their happiness, and therefore may be believed, when I declare nothing but from my own experience. See Annot. [z].

Ver. 13.] And being thus instructed with all the helps and assistances that the power of such a king could afford, I applied my mind, in the first place, and set my wits to work with all imaginable care and diligence, to search into the nature of all creatures here below; thinking I should be happy if I could find out the causes, beginnings, and progress of things; especially the counsels, contrivances, and endeavours of mankind, with the event of all their actions. But, alas! I soon found that this was a tedious business, in which, when I had travelled a great way, I met with small satisfaction: nay, found it to be the torture of the mind, unto which God hath concludes, in order to this, as a punishment for their vain curiosity, and gross negligence of heavenly wisdom. See Annot. [k].

Ver. 14.] And having now finished these studies, and taken a serious view of all that falls within the compass of human knowledge, I cannot say that they have given me any solid contentment: for we can know but little, and what we do know of natural things doth us small service: it puffeth us up, indeed, like wind, but gives no nourishment; it fills us with notions, but of little or no use; and therefore vexes us at last, and breaks our heart to consider that we have spent so much time, and so many thoughts, which have eaten up our spirits, to so little purpose. See Annot. [l].

Ver. 15.] For as there are inextricable difficulties in all sorts of knowledge, of which no man can give an account; so, with all our study, we cannot have skill enough either to prevent misfortunes, or to remove out of the way that which croseth our designs, much less to alter the nature of things (no, not so much as our own nature). Nor need we wonder, in government: the defects in which, and in all other things and conditions, we are so far from being able to supply, that we cannot number them; and yet the folly of mankind represents every thing to their desires, as if it were completely good, and wanted nothing to make one happy. See Annot. [k].

Ver. 16.] And though I chiefly set myself still persisted in my reach after knowledge, though I found it so painful, and so unsatisfactory: thinking within myself, that there was this good at least in it, that it had gotten me a very great name, and raised me so high in all men's opinion, that I was noted for the wisest person that had ever been in these parts of the world, there being no sort of knowledge wherewith my mind was not stored in abundance. See Annot. [f].

Ver. 17.] And, as the nature of all knowledge is to excite a thirst after more, this made me apply my mind more earnestly to comprehend, not only the greatest, but the meanest matter; to mark, for instance, the actions and occupations of madmen and fools, as well as the motions of wiser persons: but I perceived, that to be pleased merely with fame, was to live upon air; and it was an afflicting thought to observe how little the most of the world (though they thought themselves very wise) differed from lunatics and distressed folk. See Annot. [m].

Ver. 18.] So that though knowledge be the most excellent of all other earthly goods, being the orna-
and to know madness and folly: I perceived that this also is vexation of spirit.

ment of the mind, which is the best part of us, yet this also is insufficient for our happiness: because, after it hath cost a man infinite pains (and sometimes exhausted his spirits, and made him melancholy and morose, nay, thrown him into many diseases) to acquire that little wisdom he can attain; which raises also more doubts than it can resolve, and meets with troublesome oppositions from various opinions that clash against it; it cannot but fill him with indignation to find fally generally applauded more than his wisdom, and grieve his very soul to see that it is dangerous for a man to know more than his neighbours; and that he is so far from being able to remedy what is amiss, that he is hated if he endeavour it; and rewarded with reproaches for his care of the public good. See Amorit. [a].

ANNOTATIONS.

[a] Ver. 1.] The wisdom, virtue, and dignity of an author making his work more valuable and regarded; Solomon (or he who composed this book from what he heard him deliver, or found in his writings) begins with his quality; not merely as a king, and as the son of a great king, and of a great people, in a famous city; but, which was most considerable, as a public instuctor, having ability and authority to inform all men where they should and should not have gone, which was the more, as he was not uncertain, but could not meet withal. This he proclaims with a loud voice; desiring serious attention to such a weighty discourse, and that they would often recollect, as he had done (all which may be the import of the word coheleth; see preface, Numb. IV.), how trivial and trivial all those things are which most men pursue with the greatest earnestness.

[b] Ver. 2.] This is the subject of this book, to show how senseless it is to place our happiness in these frail and inconsistent things, that we enjoy upon this earth: which he not only pronounces, but proves to be mere emptiness. So vanity signifies; and what is consequent upon that, dissatisfaction, trouble, and affliction (see Ps. lxxviii. 32). And this, beyond what can be expressed; for our translators take it to be a word of the same import with tosh; which is used in the Hebrew language, when they would signify that of which they speak to be so trivial, that it is below less than nothing (Isa. XI. 17). And yet Solomon is not content with this single word, but doubles it, to denote the extreme dissatisfaction he found in all things, which made a show of offering him contentment; but performed nothing of that which they seemed to promise. So the word vanity is also used for that which is also false, lying, and deceitful, Ps. lxxxi. 9, and other places, where idola are called vanities.

[c] Ver. 3.] Here begins the proof of his assertion; by comparing first the mind of man, which runs from one thing to another without any end; but finds no satisfaction remaining from all its restless thoughts. And then the body of man (ver. 4), which, as proud and lofty as it now looks, must moulder into dust; and the poorest person, perhaps, shall tread upon its grave. For it cannot last but the earth from which it stands and for ever, are a mere theatre, whereon men enter and set their part, and then go off, and never appear again: and when they go (as some prettily, rather than solidly, gloss upon the words, "the earth abideth for ever") they can carry none of it along with them, but leave it all behind them, unto those that come after; who pass away also, leaving the earth where they found it. [d] Ver. 5.] The sun also, in a second course, observes its times of rising and setting; whereas man, when he goes down to the earth, cannot, like the sun, come up again. So the fifth verse seems to be most naturally connected with the foregoing; and, in like manner, the sixth and seventh verses are to be expounded. There are many interpreters, indeed, who look upon the words mentioned in these three verses only as emblems of the instability of all human affairs, and of the constant resolutions of the same miseries: which cannot be hindered by any human counsels, but will return after all the changes, whereby we think to mend ourselves. Upon which sense I have just touched in my paraphrase, but not followed it, because it doth not seem to me to be the scope of these verses; in which man is represented by four comparisons, with the earth, the sun, the wind, and the sea, to be more subject to vanity than other things.

[e] Ver. 8.] Which having thus illustrated, he proceeds here more particularly to consider what he has said in general words (ver. 2), of man's vain endeavours to satisfy his heart in worldly vanities; in which he is tired, but comes to no end of his desires. How should he? when his whole business here is only to enjoy the very same things over and over again: as all men have done before us, and shall do after us (ver. 9—11).

[f] Ver. 9.] We may fancy, indeed, that we have found something fruitful from this; that this course proceeds merely from our ignorance; as the lord Bacon excellently discourses in his first book of the Advancement of Learning, ch. 8.

"Learning and knowledge (saith he) take away vain and excessive admiration; which is the very root of all weak counsels. For we admire things, either because they are new, or because they are great. As for novelty, there is no man that considers things thoroughly, but hath this printed in his heart, "There is nothing new under the sun." Nor can any man much admire a puppet-play which doth but thrust his head behind the curtain, and soth the instruments and wires whereby they are moved. As for greatness, we may say an exactly similar thing, and the, in Asia, receiving letters of some small fights or skirmishes in Greece, at the taking some bridge or fort, was wont to tell his friends, that 'it seemed to him that they had sent him news of the battles of Homer's frogs and mice;' so, certainly, if a man consider the universe and the fabric of it, to him this globe of earth, with the men upon it, and their busy motions (excepting always the divineness of souls), will not seem much more considerable than a hillcock of ants, wherein some creep up and down with their corn, others with their eggs, others empty; all about a very little heap of dust." And as Melanthon well observes, the same desires, the same counsels, the same ends, the same causes, of war, and calamitous events, return again: according to Thucydides, "While human nature continues what it is, the like mischiefs will happen; sometimes less, sometimes more direfully.

[g] Ver. 12.] Thus having confirmed his main propositions, he has such general arguments as reach to all things in this world; he proceeds here to a more particular proof of it, from his own proper experience. And designing (before he declared his own opinion of the chief good, and by what means it may be attained) to confute the vain fancies of men about it,
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he reduces them, as I have shown in the preface, to
four heads. And observing that some place it in
knowledge, and curious inquiries into all manner of
things; others in pleasure, or in both these;
or others in honour and power; others in riches
and heaps of wealth: he begins with that which is the
most plausible. And demonstrates, from the thir-
teenth verse to the end of this chapter, how little sa-
tisfaction is to be found in the mere speculation of
things, though a man arrive at the highest degree of
human knowledge.

Ver. 13.] Melanthon restrains these two
verses to political wisdom, in the government of king-
doms, which gives men a double affliction: first, in
that the wisest men often err in their counsels; and,
secondly, that events sometimes do not answer to the
best counsels that men can follow. Examples of the
first are innumerable: sometimes they err through
ambition, as Pericles, after Alexander; sometimes
through a false opinion of right, as Brutus; some-
times through over-doing, busy-headedness, and in-
quietude of mind, as Pericles; sometimes through
anger, as Marius. And how many ways good coun-
sels have miscarried, it is too long here to remember:
because it is here farther observable, that sometimes
more doubtfulness and uncertainty of mind what
course to take; how different a temper and mind to
his than any other. Thus Pompey was first perplexed in
his counsels, before he saw the disastrous event of
his error. To conclude this; all government is full of
cares, perplexities, and impediments, that it made
Demosthenes say, if he were to begin the world again,
he would rather die than be promoted to it. And
[Eschylus, that not only gave more credit to the
future men of present evils, but foresee by the present
to the contrary, injustice, baseness, perfidiousness,
flattery, and such-like vices, possess the
world, and carry all before them! Or what man can,
without vexation, observe the preposterous judgment
of mankind, which magnifies those things that are not
only vain but hurtful and pernicious; and not only
testimony, but hate those things which are truly good
for them; nay, alone desirable! no man can either
be wise alone to himself, in such a multitude of fools
and madmen, without the greatest grief and indigna-
tion; nor can he accommodate himself, with an equal
mind, to the understanding of common people, when he
sees that which is better.

I shall conclude this chapter with the lord Bacon's
observation, concerning this anxiety of spirit which
arises out of knowledge, in the beginning of his book
of the Advancement of Learning:

"Solomon (saith he) doth not pass this censure abso-
lutely upon wisdom and knowledge, but only sets
forth the true bounds, wherein human knowledge is
to be circumscribed: which if we do not observe, it
CHAPTER II.

1 I said in mine heart. Go to now, I will prove thee with mirth, therefore enjoy pleasure:

and, behold, this also is vanity.

2 I said of laughter, It is mad: and of mirth, What doth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

4 I made me great works; I built me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all kind of fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got me servants and maidens, and had

CHAP. II.

ARGUMENT.—Having passed his censure upon the first way men take to find satisfaction (mentioned in the notes upon verse 12, of the first chapter), which without all contradiction is the chief, and the best of the four; he proceeds here to consider the second, which is the more common: most men immersing themselves in pleasure, as their highest good. Of which he was more capable to judge than any other man; because he denied himself no delights that he desired, and yet did not plunge himself wholly into them, but with a mixture of wisdom, as he tells us verse 4. We have perceived, that they who leave the pursuit of knowledge for the sake of bodily pleasures change for the worse: for, after he had tried all sorts of things that could give him any pleasure, he went back to wisdom and knowledge, as the better of the two (ver. 19), and yet, after he had considered that again the second time, he could not but confess, that there were such great imperfections in it; that it could not make a man happy, as he discourses in the following verses. Of which I shall give a more particular account in the annotations.

Ver. 1.] Being thus disappointed, therefore, in the expectations I had of happiness from much wisdom and knowledge, and beholding many men look jollily who had none at all, I resolved to leave off those troublesome cares and labours, and to follow my pleasures: saying to myself, Why dost thou vex and torment thy mind to no purpose? let alone these8578 crush’d studies which hasten old age, and indulge thyself in all these sweet delights which youth desires: try what satisfaction mirth and joy can give thee: and for that end take no thought for the future, but enjoy to the height the present goods of this life: which accordingly I did: but believe me, though this promised much at first, it performed little, but left me at the end of contentment than it found me. See Annot. [a].

Ver. 2.] For the noise, the tumult, the indecent motions, and scurrilous jestings, of men that let them

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servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them. I withheld not my heart from any joy; for my heart rejoiced in all my labour; and this was my portion of all my labour.

perfection or preservation of these places, I made with great charge, and no less art, either fountains, or cisterns, or pools of water; not only for delight, and for fish, but to serve instead of rain, to water the flowers and herbs, especially the young nurseries of trees, that they might not die with drought. See Annot. [6].

Ver. 7.] All which requiring the care of a great many persons, I purchased servants, both men and women, in great abundance; of whom I had a multitude of children born in my house, whom I employed in looking after my other possessions, which I had in herds and flocks of greater and lesser cattle; which would have been so numerous, that I killed every day for my family ten oxen crammed with the stalls, and twenty ewes out of the pastures, with a hundred sheep besides harts, and roebucks, and fallow-deer, and fatted fowl, to say nothing of other provisions. 1 Kings iv. 29, 30; and yet such was the plenty, my stock did not decrease, because a new brood grew up continually in such abundance as the like had never been seen in our country before my days. See Annot. [5].

Ver. 8.] By which, and divers other means (1 Kings iv. 21: X. 24—26, &c. 2 Chron. ix. 21), I had up vast treasures of silver, and gold, and jewels, and all that was choice and precious in other kingdoms; especially in those provinces which were subject unto me, which were great and many (1 Kings iv. 24); out of which, and at home, I availed together with the rarest songs and hymns, composed by the best masters in the world; and all sorts of instruments of music; than which nothing is more charming among the children of men, either to lay them asleep when they would go to rest, or to recreate their spirits when they are tired with business; to banish melancholy when they are oppressed with sorrow, and to augment their pleasure when they would be merry: being no less fit to wait upon feasts, than they that attend at the table. See Annot. [4].

Ver. 9.] Thus I was not only great in place, and power, and riches, but, by such means as these, added splendour also to my greatness, and made it more conspicuous and illustrious: and (which is still more glorious) I was not greater in any thing than in wisdom; which was not underrated by all these pleasures; but, when they were in danger to dethrone my reason, this settled it again in its former state and authority. See Annot. [1].

Ver. 10.] And, on the other side, my wisdom did not lay such restraints upon me, but that I took the liberty to please my eyes, and all my senses, with every thing that fell within the wide compass of their desires; it did not deny me any joy to which I had a mind; but taught me rather to reap this as the sweet fruit of all my labours: there being nothing (it showeth me) that came to my share of all that I had gotten with so much care and diligence, but only the free enjoyment of it; without which I had as good have been without it. See Annot. [6].

Ver. 11.] But then, after I had considered seriously how small a thing this pleasure was, how short, and how often interrupted, and how long I had laboured at it, and how still longer I had to labour at it all the time I had spent, and the pains I had taken, in contriving these magnificent buildings, gardens, paradises, and all the rest, it seemed to me as nothing; and I cannot but leave this observation behind me, that all this is empty and unsatisfying to the spirit of man; and there is also much vexation of spirit in it. See how often things go many times to our desires, how negligent they are who should look after such great works as mine were; but especially in this, that a man can reap so little benefit and so transient, from such vast and long labours (i. 3, 14). See Annot. [7].

Ver. 12.] Wherefore I began to reflect upon my former thoughts, and to turn them back again towards wisdom, as the only good of man (i. 13, 17), and especially that wisdom which moderates our pleasures, and keeps them from running into madness and folly (and who is there that can give a better account of this than I) who have had such advantages above any private man to know the history of former times, as well as of my own, that I am confident they who come after me for folly, the very evidence against them, as who should look after such great works as mine were; but especially in this, that a man can reap so little benefit and so transient, from such vast and long labours (i. 3, 14). See Annot. [7].

Ver. 13.] For I clearly discerned, that there is as wide a difference between wisdom and folly, as there is between the light of the sun, which beautifies the whole world, and shows all things distinctly to us, and the darkness of the night, which wraps up all in dismal confusion, and hides even our dangers from us.

Ver. 14.] Whence it is, that a wise man, having this light in his mind, looks before him, and rambles about him; which makes him cautious and well aware of dangers, into which a blundering fool, whose mind is blinded with the sottish love of pleasure, falls rashly and insconsiderably: and yet with all his circumspection (so imperfect are all things here, in which we place our happiness), the wisest man is not able to avoid a great many calamities, which are common to the whole race of mankind.

Ver. 15.] Which reflection made me sigh, and think with myself; If notwithstanding this excellence of wisdom, we so folly fall into the very same diseases, losses of children and friends, and innumerable casualties, happen unto me, even unto me who knows so much, that there do unto a fool; to what purpose have I taken all this pains, and studied so hard to be wiser than he! and upon this review of all that wisdom
can and cannot do for us, I concluded, again the second time, that there is a vanity also in this; which makes it impossible of giving us full satisfaction. See Anot. [a].

Ver. 17.] For as both wise and foolish are alike subject unto death, so, when they are dead, their names live not long after them, but they and all their famous achievements are forgotten; there being few of those things which are now done, that will be so much thought of in the next generation; much less in future ages, when the memory of them will be utterly lost, and cannot be recovered; and is not this a lamentable case, that a wise man hath no more privilege than a fool, either from death, or from its inseparable companion, oblivion? See Anot. [a].

Ver. 18.] And besides all this, there are other reasons which made me despise all those goodly structures which I had erected, and those beautiful works which I had contrived (ver. 4-6, &c.); because, as I cannot keep them long myself, so I must leave them to I know not whom, to a stranger, perhaps, who without any pains of his enjoys the fruit of all my labour.

Ver. 19.] Or, if my son succeed me in the possession of them, there is no man can assure me, whether he will wisely preserve and improve what I have gotten, or foolishly squander all away; in short, whether he will prove a worthy or an unworthy inheritor of my labours; and yet, such as he is, he must have an absolute power over all that I leave, to dispose of it as he pleases; and sottishly, perhaps, to waste in a little time, what I, with prudent care and diligence, have been heaping up all my life long. This is a great addition to human misery; and renders even the study of wisdom very vain, which cannot find a remedy for these evils.

Ver. 20.] Which are so great, that, instead of pursuing my designs for this world, I turned my thoughts quite contrary way; and like one perfectly tired, I concluded it best to leave off all farther cares about anything here; despairing to reap any satisfaction from all my labours; particularly, to attain any certainty what kind of man he will be who shall inherit them.

Ver. 21.] For what hath happened to others may to me; who have observed a man no way defective, either in wise contrivance, or prudent management, or upright dealing, but as eminent for honesty, as he was for diligence; whose estate fell to the share of an idle person, may, of an ignorant, silly, unjust, and ungratefulretch; who prodigiously consumed upon his lusts that which cost him no pains, not so much as a thought to acquire. This likewise, it cannot be denied, is not only a dissatisfaction, but a torment, nay, a great torment, to the mind of man.

Ver. 22.] Who may well say, To what purpose is all this toil of my body, and these solicitous thoughts and anguish of my mind? For all that a man can enjoy himself of the anxious labours wherein he spends his days, amounts to little or nothing; and what comfort hath he in thinking who shall enjoy the fruit of them hereafter?

Ver. 23.] And yet, such is our folly, there is no end of our cares; for we see many a man whose life is nothing but a mere drudgery, and sure to enjoy not so much as heath, but still engaged in one troublesome employment or other to get more; which he follows so eagerly, as if it were his business to disquise and vex himself, and make his life uneasy to him; being not content with his daily toils, unless he rock his mind also with cares in the night, which invites him to take some rest. This is so void of all reason, that nothing can be imagined more vain and foolish.

Ver. 24.] Nor can any man reap the benefit of his labours, but by studying first to free his mind from over-much care and anxious thoughts: and then (instead of heaping up perpetually for his heirs) by allowing him; for a moderate and decent use of all that he hath gotten by his honest labours; cheerfully communicating them with his friends and neighbours; and lastly (in order to these), by being truly and devoutly religious, acknowledging God to be the donor of all good things; from whose bountiful hand proceeds even this power, both to enjoy all a man hath with a quiet, peaceful, and well-pleased mind, in the midst of all troubles of this life; and, in conclusion, to leave all with the like mind unto those that shall come after him.

Ver. 25.] For the truth of which, you may rely upon my experience; who, when I could have hoarded to despair of all the labour which I took under the sun.

21. For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil.

22. For what man hath of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23. For all his days are sorrows, and his travel grief; yea, his heart taketh not rest in the night. This is also vanity.

24. ¶ There is nothing better for a man, than that he should eat and drink; and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.

25. For who can eat, or who else can have hereunto, more than I?
26 For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to 

up as much as any other man, cease rather freely to enjoy the fruit of his labours; and was as forward to spend, as ever I was to get: but must acknowledge this to be the singular grace of God to me, who preserved me from that great folly of neglecting myself, for the sake of I know not whom.

Ver. 36.] For this is a blessing which God reserves for him whom he loves; whose sincere piety he rewards with wisdom to judge when, and with knowledge to understand how, he should enjoy, and take the comfort of, all that he hath; especially with inward joy, satisfaction of heart, and tranquillity of mind, in this favour of God to him; whereby the troublesome affairs of this life are tempered and seasoned: but he delivers up him who regards not God, to those least felicitous, which are his insatiable desires, and anxious cares, with busy labours and incessant pains, to increase his estate without end, and to heap up vast treasures, which God disposes afterward to those who approve themselves to him, in a pious, just, and charitable life, with contented minds.

Now what a vanity and vexation is this also to a simple and rich man? Who can ever design them? Nay, it is a sad thought to a good man, that if his son be not virtuous, the estate he leaves is not likely to prosper with him. See Annot. [e].

ANNOTATIONS.

[a] Ver. 1.] Thus Themistocles, Lucullus, and others (as Melancthon observes), being weared in their attendance upon public affairs, by many unprofitable contentions, may, by the ingratitude of the people, delivered up themselves unto pleasures, as better than ill-bestowed pains.

[b] Ver. 2. Laughter.] The censure he passes upon this makes it necessary to explain it of such didoes and frantic mirth, as I have mentioned in the paraphrase.

c] Ver. 3. Give myself.] The word in the Hebrew (as the margin of our translation informs the reader) import something of extension: as in other places of scripture (Ps. xxvi. 10): because, when men indulge themselves very liberally in eating and drinking, in revels, in feasts, in the sea, and in the air, the skin of the whole body is distended.

Lay hold on.] The word signifies not simply to apprehend, but to keep under restraint what we have seized. As the Philistines are said to have taken David (had him in their power) in Gath; in the title of Ps. lxvi. Thus I have explained it here, as most agreeable to the sense of the place.

d] Ver. 4. Great works.] Include all that follow, to the end of ver. 8, consisting either in buildings, or in plantations, and water-works belonging to them; or in his household; or his stock upon his land; or his exchequer, and magazines; or in things that were for more state and magnificence, viz. royal furniture; or in great variety of vocal and instrumental music: to which some add a kind of seraglio of the most beautiful women that could be found: though for this last there is no ground to think it here mentioned; but what lies in two hard words, of which I shall give an account presently.

e] Ver. 5. Gardens.] The Hebrew word gennath, some will have to be proper places for flowers, herbs, salads, and all manner of fruit-trees; and paradiesin, which we translate "orchards," to be only woods, forests, or parks. Of which there is no certainty:

for this last word paradiesin is used but twice more in the holy scripture: and in the first of those places we translate it "forests" (Neh. ii. 8), and in the other (Cant. iv. 12), it signifies a place where pomegranates grew. And therefore it indifferently signifies either of those, I have expressed both in the paraphrase. And if we judge of such places by what the Greeks (from this word) call a parabola, they were so large as to comprehend not only all sorts of trees, both fruit-trees and others (such as cedars, cypress, &c.) but fountains and fish-ponds, and aviaries, and walks, for all kinds of beasts, wild and tame: in short, whatsoever could make a place pleasant, either by nature or art.

[f] Ver. 6. Pools.] The word bereaboth carrying in it the notion of blessing, some interpreters will have it to signify places filled and supplied by the great blessing of rain. But there is no reason for this limitation, it being as capable to signify any lake, or large hollowness in the ground, or upon it, for the reception of water, either from the clouds, or from springs, or from rivers; which are beneficial for many uses, as I have expressed it in the paraphrase.

g] Ver. 7.] Though the word baker properly belongs to oxen and cows; yet we well translate it, the "greater sort of castle," comprehending camels, asses, &c. In like manner, tzen is commonly used for sheep, but comprehends goats also; and therefore we well translate it, the "lesser sort of cattle." All which, both great and small, are comprehended under the general word mikneh, which we translate "possession."
entertainment of great persons; as I have expressed it in the paraphrase.

[2] Ver. 9. My wisdom remained.] For it was not the manner of great men, in ancient time, to pass their feasts only in eating and drinking, and, after the sottish custom now, to send the cups going round, when all was taken away; but to spend the time in pleasant, but learned discourses, or in telling stories, or propounding and resolving questions; which might whet the wit, and form men’s manners, or open the secrets of nature; and at the same time both refresh and instruct the mind. As we see at Samson’s marriage-feast he propounded a riddle to be unfolded, concerning the generation of bees, out of the carcass of a lion. In Plutarch’s Symposiumes, there are abundance of such merry and learned questions, and solved. And Athenaeus, in his Deipnosophists, hath excepted the flower of all irs, and authors, poets, philosophers, and historians. In Virgil also at the end of his first book of Aeneids, Jopas is introduced singing a philosophical song (at the feast which Dido made), concerning the motions of the moon and the sun, and in short of all that Atlas, that most famous astronomer, had taught. And in another place, Athenaeus himself relates the destruction of Troy.

[3] Ver. 10. My portion.] Though wisdom thus bridled his pleasures, yet it did not restrain him from such a free and plentiful enjoyment of them, that there was no sort which he did not taste as highly of as was possible, and that he might live happily with all. This he calls his portion, by a metaphor taken from inheritance; which being divided into parts, every one of the children had his part given him; or from lots, which as they were used among merchants, so sometimes in the dividing of inheritances; when the heirs could not agree among themselves about the equity in which they were set out for them.

[4] Ver. 11. I looked.] Having considered the value of this portion, he could not say it was much worth; but rather that there was very little in it: and therefore he prefers wisdom much before all this pleasure; and still far more before sottish and mad pleasure (ver. 12).

And yet, for all that, after he had taken the benefits of wisdom into a second consideration (ver. 13, 14), he could not but conclude again, that there is a vanity in that also. Which is threefold; as there are three ends for which men study wisdom. First, that they may provide for their safety and security; secondly, that they may commend their names to posterity; or, thirdly, that they may leave to their children what their singular prudence and great diligence have gathered together. But all these shows are vain designs.

CHAPTER III.

To every thing there is a season, and a time to every purpose under the heaven:

CHAP. III.

ARGUMENT.—Upon the mention of God’s overruling providences, in the latter end of the foregoing chapter, Solomon proceeds from thence to illustrate (in the first part of this chapter) both those things of which he had discourse before; viz. first, the imperfection of human wisdom; which is confined to a certain time or season, for all things that it would effect: which if we neglect, or let slip, all our contrivance signifies nothing. And, secondly, that the utmost perfection at which our wisdom can arrive in this world, consists in these things: first, in being contented in this order wherein God hath placed all things, and not disputing our selves about that which it is not in our power to remedy, or alter; or, at least, not for the present: secondly, in observing and taking the finest opportunity of doing every thing, as the most certain means to tranquillity: there being nothing that makes our minds more unquiet than striving against the stream (as we speak), and, when the wind
3 A time to kill, and a time to heal; a time to break down, and a time to build up;
4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;
5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;
6 A time to get, and a time to lose; a time to keep, and a time to cast away;

against us, labouring to bring about our ends, and to obtain our desires: and, thirdly, in taking the comfort of what we have at present; and making a seasonable and legitimate use of it: and, lastly, in bearing the vicissitudes, that we find in all human things with an equal mind; because they are necessary and insufferable.

These were the things he had suggested in the conclusion of the former chapter; and the beginning of this may have relation to every one of them. And since he had spoken before also (ver. 9, 10, of the same chapter) concerning the moderating of pleasures by wisdom, and of the study of wisdom by seasonable pleasures, I do not know but he may have respect unto that also; and therefore I have begun with it in the paraphrase.

Castalio goes still farther, and thinks the meaning of the first part of this chapter may be, that it is in vain to expect our happiness in this world, for this is no more the time and the place for it, than seed-time is the harvest. But we must stay till the next life for it; which is the proper time for complete happiness: here we must be content with a great many tears. Which is a pious meditation, but seems not to be the scope of Solomon; and therefore I have not touched upon it.

In short, he deems it injurious to himself upon the first two things, wherein men place their happiness; wisdom and pleasure: and comes not to the third till the middle of this chapter, where I shall observe it.

Ver. 1.] How vain an attempt it is to obtain the forenamed tranquillity by fixing our mind upon any one thing in this world; and how necessary it is to let the study of wisdom, for instance, and the enjoyment of pleasure, labour, and rest, take their turns, God himself hath shown us, by tying us to this order in the course of things: which, whether they be natural or depend upon our will, will have their certain appointed seasons and occasions; upon which all our designs, counsels, and endeavours have such a dependence, that if we will not observe them, we shall not only lose our labour, but miscarry vex and torment ourselves to no purpose. See Annot. [6].

Ver. 2.] As for natural things, we see in ourselves that there is a stated time for an infant's lying in the womb preparatory to him to be born; and the time afterward for its growth, and stay in the world; beyond which a man cannot go, but drops into his grave: and so it is not only with other living creatures as well as man, but with herbs, and roots, and plants, which we cannot set and sow at all times; but must take the proper season both for that and for gathering the crop when it is come to maturity, or else our labours are ill bestowed, and we find to our sorrow that we have laboured in vain.

Ver. 3.] And thus it is in the diseases of our body: there is a time when they are so infectious that they are incurable, or when it is so improper to administer physic that it doth no good, but certainly kills; when, if, in our great desire to save our lives, we employ effectual means to restore our health unto us; and so

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;
8 A time to love, and a time to hate; a time of war, and a time of peace.
9 What profit hath he that worketh in that wherein he laboureth?
10 I have seen the travail, which God hath given to the sons of men to be exercised in it.
11 He hath made every thing beautiful in his time: it is in other structures as well as our own bodies; there is a time when it is more proper to break down a building than it is to raise it; and when houses are built, there are seasons for repairs; and sometimes for pulling them down and erecting them anew, or else they will not stand. See Annot. [5].

Ver. 4.] Other alterations also there are in human life, which sometimes naturally move our tears; and at another time our laughter: nay, there are times not only for tears, but for the bitterest lamentations, which the funerals of our dearest relations, or the publick duties require; and again, there is a time (at a wedding suppose) which provides us so naturally, not only to be merry, but to leap and dance for joy; that it would be as absurd then to bewail ourselves, as it is to dance about the dead bodies of our friends.

Ver. 5.] And in the plantations which we make, there is a time when it is fit to pick up stones, and throw them out of our vineyards or fields of corn; and there is another time, when it will be as necessary to gather up the same stones again, to make a fence about those vineyards or fields, or to repair the highways; and as it is in these natural things, so it is in those that depend upon our own disposal: there are seasons proper for husband and wife to enjoy the fruits of their labours; and there are other times when they ought to refrain, and deny themselves even these otherwise innocent pleasures.

Ver. 6.] In like manner, in our traffic and commerce one with another, there is a time of gaining much; but there are other times, when a man must be content to lose by his commodities; sometimes also it is fit to lay up, and sometimes to get it; and at another time it will be as fit for him to spend or to give away to those that need it.

Ver. 7.] In direful disasters, also, as when God is blasphemed, it becomes us to rend our garments; but after a certain time, it will be as becoming to sew up the rent again; and as, on other occasions, the proper season is for joy, or for mourning, so in the like cases the time must be observed; so in great grief, it is to no purpose to administer comfort, till the passion be a little over; and then discourse will be as seasonable as silence was before (Job iii. 13: iv. 1, 2).

Ver. 8.] To conclude, love itself may turn into hatred; so that they who are now well-affected towards one another may be turned to enmity; and those in whose company we now delight, there may be reason hereafter to avoid: and the like turns there are in public, as well as in private affairs; there being just causes, sometimes for making war; and then, such a change in the state of things, that it is greater wisdom to conclude a peace.

Ver. 9.] And therefore, why do we fancy any thing to be settled, fixed, and constant here in this world; unless it be these opposite changes! Or, to what purpose is all our labour and travail for anything, out of the season proper for it! And what great matter is it that we then get; since we must expect another season, to part with it? See Annot. [c].

Ver. 10.] For that which I have observed from all this is, that God hath made it our business to mark
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time; also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. 13 I know that there is no good in them, but for a man to rejoice, and to do good in his life. 14 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. 15 I know that whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it; and God doeth it that men should fear before him. 16 That which hath been is now; and that which is to be hath already been: and God requireth that which is past. 16 ¶ And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. 17 I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work. 18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

the times and seasons that are fit for the doing of all things, which hath great trouble and anxiety in it: and there is a further trouble, that after we have done what we desired, we must submit to that time and season, which will undo all again. Ver. 11.] And though we are not wont to be satisfied with this vicissitude of things, yet God, no doubt, hath disposed them thus most wisely: and there is such a beautiful order appears in several contrarieties (as, for example, of heat and cold, of day and night), that we may well conclude there is so in all manner of events, though never so opposite; which God also hath given us wisdom to discern, in part; having endued man with the understanding of the present state of things, in the age wherein he lives: yet as that is imperfect (it being beyond our skill to know what our industry will succeed, and when a change will come), so he is not able to find out what respect the present changes have to the times that are gone before; and this to come hereafter: and so cannot give an exact account of the government of God, because he sees not the beginning, and the progress, and the conclusion of every thing that comes to pass. See Annot. [d].

Ver. 12.] Wherefore long consideration and experience assure me, that, leaving these fruitless inquires and vexatious curets about the future, the only happiness that is in our power, is to make the best we can of our present condition: rejoicing that things are so well with us, and being solicitous for nothing in the world but to obtain a good hope in God, by living piously and virtuously, and doing good to others with what we have; and this not remissly and by fits, but evenly and constantly, as long as we live. See Annot. [e].

Ver. 13.] And if a man have arrived at so much happiness, as not to deny himself the use of what he hath at present, out of a vain fear of wanting in time to come, but can so freely and cheerfully enjoy the fruit of his honest labours as to be well satisfied in the midst of all the inconveniences of this life, let him not ascribe it unto his own wisdom, but thankfully acknowledge the great goodness of God herein: for it is a singular gift of him, to be able, with a quiet and contented mind, to take the comfort of those blessings which God's bounty has bestowed on us (li. 92).

Ver. 14.] And, on the other side, it is not only very foolish and vain, but a great plague, to be discontented that things go otherwise than we desire; for certain it is, God hath settled them by such an eternal and immutable law, in that course and order before described (ver. 1. &c. in which nothing is superfluous, nothing wanting), that it is not in the power of men to make the least alteration one way or other: therefore we must alter ourselves, and not our circumstances, so that we cannot change the course of things; which God hath thus immovably fixed, not to make us mis-

Ver. 15.] This alone is sufficient to silence all our unprofitable, as well as unprofitful, complaints, about that which hath always been, and ever will be. For we, in this present age, are subject to no other laws than those by which God hath governed the world from the beginning; nor will the next produce any other method than that wherein he hath already proceeded: but, though that which succeeds thrusts out what went before, it brings the very same things about again, as constantly as spring and fall, summer and winter, return in their seasons.

Ver. 16.] But, beyond all this, it is lamentable to consider how that which God hath provided as a remedy for great many evils which we bring upon another in this world, is quite perverted, and turned to be itself the greatest evil of all other. The power and authority, I mean, which are committed unto men of great power, wisdom, and dignity; who lean so much to their own affections, that I myself have observed nothing but corruption in the highest, as well as the lowest courts of judicature: for, whether men's lives or their estates were concerned, such unjust sentences were pronounced (to the condemning the innocent, and acquitting the guilty, &c.), that I could not but conclude there is nothing more dangerous than for a man who hath not that fear of God before his eyes (which I now mentioned, ver. 14), to be advanced to any public trust, and be trusted with power. So vain are they that place their felicity in these. See Annot. [g].

Ver. 17.] For, so rooted is this impiety in the hearts of men, and such arts there are to defeat the best endeavours to redress it, I could bring my thoughts about this matter to no other issue but this (in which we must all be satisfied), that there is a supreme judge of all, who will in due time make that difference between men and things, which we cannot do now: absolving and rewarding the righteous, and condemning and punishing the wicked: for as there is a time, I observed before, for all other things, so there is for this; they that govern the world have their time, and shall judge between man and beast, and between man and man; and shall declare the secrets of the heart. See Annot. [h].

Ver. 18.] But in the mean time I could not but think the condition of mankind, especially of the poorer sort, though it should be truly deplorable; which made me feel a deep sigh, and wish to God that he would be pleased to lay these great men open and manifest to themselves, and make them sensible, that
19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity.

20 All go unto one place: all are of the dust, and all turn to dust again.

they have no reason to look down with so much contempt upon others; much less treat them like beasts destined to the slaughter: for, were they stripped of their outward power, they are so far from excelling other men, that in many regards they do not excel the very beasts. See Annot. [*]

Ver. 19.] For as the beasts are subject to many accidents which they think not of, so are all mankind, which can no more foresee several things that happen to them than the beasts themselves; or, if they herein differ from them, that they can better defend themselves from some things that befal them; yet there is one thing which makes them all equal, and that is death: for both men and beasts not only grow old, but die alike; and while they live, one sues in no other air than the other doth; which, when they can no longer breathe, a man remains as much an unprofitable lump, as a beast: and, therefore, herein can pretend to no pre-eminence above other inferior creatures; but they are both equally vain and perishing.

Ver. 20.] And being dead, their bodies are dissolved into the same principles, out of which they sprang; so that herein they are both alike again: for man, as proud as he is, derives his body from no other original than the dust; the very same dust of which the beasts are made; into which they, both men and beasts, must return again at the last.

Ver. 21.] As for the spirit, which makes all the difference between the beasts and us, that is invisible; and where shall we find a man, especially among those great persons (spoken of before), who seriously considers it! and believes that the souls of all mankind go to God that gave them (xii. 7), to be judged by him (ver. 17, of this chapter); whereas the souls of beasts perish with them? Nor herein did they differ not at all from all beasts, that having buried their minds in bratish pleasures, they have no more sense of a future life than they; but imagine that their souls die together with their bodies. So senselessly stupid are they that trample upon the rest of mankind, and yet have such ignoble thoughts of themselves, that they imagine their very souls are no longer lived than a beast. See Annot. [*]

Ver. 22.] And therefore, considering that our bodies have no privilege above the beasts, and that mankind are so liable to be abused by those who should protect them (ver. 16, 19, 30), I was confirmed in my former opinion (ii. 21), that it is best for a man herein also to imitate the beasts, by enjoying freely the good things God hath blessed him withal, and taking all the comfort he can find in them at present, without solicitous care about the future: for this is all he can be sure of; it being in no man's power to secure him, he shall enjoy that hereafter, which he makes no use of now; much less when he is dead, can he be brought back again to take any pleasure in the fruit of all his labours, or see what becomes of them.

ANNOTATIONS.
[a] Ver. 1. Sentence.] The Hebrew words zeman and gaweth signify either that point of time when things, being ripe, come forth of themselves, by the constitution of their several beings, as all natural things do: or that occasion which serves our voluntary actions, and is fit for effecting what we design. The Hebrews observe, that Solomon here reckons seven opposite seasons, of which he但是对于 a common demonstration by induction, of the truth of this general proposition in the first verse; which holds good even in virtue itself: which is not proper, but in its place. For fortune hath not always been successful (as the lord Herbert observes), nor temperance safe, nor justice opportune; the fury and insolence of the outrageous people natural, in the same insurrection, grown to that excess, that it has been greater wisdom to pass by awhile than to punish them. And it is very apparent also in our counsels, when they are conducted merely by human wisdom; which is not able, without a divine direction, to choose the most fortunate (as we call them) and happy seasons for undertakings.

[b] Ver. 3. Kill.] In the third place I have taken the liberty of following my own judgment in expounding the first part of it: which I have not referred to punishing and sparing offenders, as interpreters do; but to the condition of diseases that are in our bodies. For though the other be an excellent sense, yet this seems to be more agreeable to the wise man's meaning: because he is hitherto speaking of things natural; and the word kill is directed rather to that sense which I have given of killing, than the common one. The same may be said of the next part of the verse; there being a craziness in buildings, as well as in the body of a man: and some weather so improper to raise a fabric, that the parts will not hang together; but that which cements them is spent in pulling down a house, than in building it up.

As for the rest of the calendar or ephemeres (as the lord Bacon calls it), which the wise man hath made of the diversities of times and occasions for all actions, I need give no farther account of it here, than I have done in the paraphrase.

[c] Ver. 9. What profit.] Nor is it hard to expound the inference he makes in this verse, from the foregoing induction: which I have expressed as fully as I could in the paraphrase; and more largely in the argument of this chapter. Gregory Nazianzen thinks, he only intends to reflect upon the great inconstancy, as of all earthly things, so of human actions (sometimes, for instance, men are madly in love with a woman, and in time they as much hate her; now they are eager to get, and at another time they profusely spend; sometimes they kill, and sometimes they are killed; sometimes do nothing but talk, and at another time have not a word to say, &c.) and therefore all his labours are vain. But I have extended it farther with a reason to other things, which the forenamed induction suggests to us.

[d] Ver. 11. World in their heart.] There is greater difficulty in this verse, if we connect it with the rest of the discourse, as we ought to do. Which I have-
endeavoured to explain by taking the word *holass*.

"The world," for the present state of things, in this age wherein we live (which is the genuine sense of it), whereas God hath given us some understanding; but not so perfect as to be able to give an account of the reason and scope of every thing that we see happening about us. We are ignorant of what went before, and of what will follow after, when we had or shall have no being here.

It is commonly understood of the works of nature. And in this sense the lord Bacon (in the beginning of his book of the Advancement of Learning) hath admirably expounded it in this manner: "In these words: 'the work of God hath wrought, from the beginning to the end,'" (chap. 111. Vol.) Solomon declares not obscurely, that God hath framed the mind of man, as a mirror, or looking-glass, capable of the image of the whole world; and as desirous to receive it, as the eye is to entertain the light; and not only delighted in beholding the variety of things, and the vicissitude of times; but ambitious to find out and discover the immovable and settled laws and decrees of nature. And though he intimates, that this whole economy of nature (which he calls "the work that God hath wrought, from the beginning to the end") cannot be found out by man; it doth not derogate from the capacity of his mind, but is to be imputed to the impediments of learning; and 'The world,' or "world," understands the circular motion of things for the service of man. But I can find no such use of the word any where, else the sense would be elegant enough, which arises from thence; viz. that this revolution being remote from our knowledge, and a secret to us, who cannot tell what day or hour it will be, we ought not to transgress the laws about that; but make use of the present, and refer the rest to God.

Methenlon also hath an unusual interpretation; which is, that God made things so, that we should sweetly enjoy them (that he understands by *placing the world in man's heart*), but men make the use of them unpleasant, by their wandering desires, by their vain solicitude, by their difficulty; which make them long after new things, and meddle with that which is unnecessary. Like M. Antony, who, when he had gotten the most flourishing part of the empire, could not be content; but, out of an unquiet nature, desired the whole, and so lost all. This he makes the sense of the last verse, viz. that he then tran- lates: "man cannot find out the work of God, neither the beginning nor the end of it." Therefore, as I said just now, it is wisdom to satisfy ourselves with what we have; for the present only is that which is in our power.

[f] Ver. 12, 13.] And so it follows in these two verses: the sense of which Gregory Nazianzen (Orat. liii.) hath thus briefly expressed, "the greatest good of man I persuade myself to be *εἰκόνας καὶ εἰκόνας*, cheerfulness of mind, and beneficence, or doing good to others; and this short pleasure alone the divine indulgence bestows upon us, if righteousness conduct all our actions.

[f] Ver. 11, 15.] And with this we must rest contented, for with all our toilsome thoughts, we cannot alter the course of things: which God, he here shows, hath immutably set; on purpose that we should be sensible of a power above ourselves. Which it is our wisdom to stand in such awe of, as not to contend with it, but submit unto it; that so we may obtain all the favour from him, which in such a state of things, as his wisdom hath appointed, can be indulged to us. And here, I think, Methenlon hath very pertinently observed, that Solomon doth not merely recite the vain complaints and endeavours of mankind, after the manner of philosophers and poets; but lays down a rule of life, as the best remedy that can be found for our disease. Which is, not to trust to ourselves, nor to indulge our curiosity and appetites; but to be sensible of our own infirmities, to fear God, to obey his commands, to keep within the bounds of our vocations, and to beg and expect the help of God, and to acquiesce in his holy will and pleasure.

[g] Ver. 16.] Unto these things it is better for us to apply ourselves, than it is to endeavour to be great and mighty: which is another vain desire of man, fancying he can thereby keep off many evils; for few can be at the top of all; and so there must he still greater than we, by whom we may be oppressed: and our vexations will be so much the greater, when with all our power we cannot hinder it. As for those that are in the very highest places (if they have not that fear of God, before spoken of, verse 13), their power doth but betray them, to do the more mischief unto themselves and others; and thereby increase the misery of mankind. This seems to be the dependence between the foregoing verses and this. Whereas in the wise man passes to the consideration of the third thing (mentioned upon ch. i. 12), unto which some aspire, as the highest happiness; viz. *greatness, power, and honour.* Which if a man be bad, make him so much the worse himself, and the world by his means; and if he be good, will trouble him very much, to do the mischief which they meddle with, which he cannot remedy. For Solomon himself saw several gross impurities committed (as he tells us in this verse), even by them who were appointed to be the guardians of men's lives, liberties, and enjoyments; which he, as great a king as he was, wanted ability wholly to redress; but still they went on so confidently in the most horrid and abominable courses of perversion, that he was even forced by his own sufferings to be unwilling to leave them to be judged by the supreme judge of all, God almighty. And if it were so in the reign of a good and wise king, what could be hoped for in the reign of those who were impious and injudicious, as most of the kings of Israel and Judah were? for such pervert all things by their covetousness, ambition, or folly; so that their subjects can have no justice, nor enjoy any tranquillity. And besides, they permit (as he shows afterward, ch. v.), many corruptions to creep into the divine worship; and ridiculous rather than religious ceremonies to be introduced, &c.; whereupon follows a great decay of all moral virtue.

In short, it is a great part of the vanity and misery to which we are here subject; that, as Methenlon well notes, there are many things done unjustly, even under just governors; because they are not able to look unto all things themselves, but must manage them by other men: many of which are negligent, others wicked and swayed by depraved affections; and yet craved enough to cover their own guilt. Here is the only comfort, that God notwithstanding preserveth government, and political order; and in his time will judge even kings and judges of the earth.

[h] Ver. 17.] The last words of this verse may, in my judgment, be thus illustrated, and translated out of the Hebrew: "There is a time for (judging) every purpose, and every work there;" viz. in those corrupt courts of judgment: every thing that hath been transacted in the judicatories he had been speaking of.

[i] Ver. 18.] These words, which follow the former, are variously interpreted; but they have a conspicuous sense, if they be taken in the ephoric way of the foregoing (as in reason they ought to be), without fancying, as some have done, that they are spoken in the person of an ephoric. And so I have considered them; as intended to take down the vain opinion those great men have of themselves (which makes them tyrannize over their inferiors), by representing to

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CHAPTER III.
CHAPTER IV.

1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

CHAP. IV.

ARGUMENT.—Having considered the power which many times falls into the hands of unjust and cruel men, he now represents the miserable estate of those that are subject to them: as a farther argument of the vanity and vexation unto which mankind are liable in this troublesome world. And having noted some of the principal mischiefs of this sort (of which I shall give a distinct account in the paraphrase and annotations upon it), he concludes the chapter with some animadversions upon the condition of the greatest, nay, and the best, of princes: who are not so happy as the world is apt to think them.

Ver. 1.] But I have not yet done with the consideration of the miseries which mankind suffer by the abuse of that power which is necessarily placed in the hands of some persons for the good of others (lil. 16). For, reflecting again upon it, I observed the innumerable ways that were practised in this world for the undoing of others; both by violence and actions, and by fraud and calamities (as well as by unjust decrees), whereby so many were crushed, that nothing was to be seen or heard but the tears and cries, the sighs and groans, of such as lay in a deplorable condition, and could find no relief; no, not so much as one to comfort them: for such was the greatness of their oppressors, who had gotten all power into their hands; that as they could not defend themselves against them, so nobody else durst express their compassion towards them, much less plead for them; for fear of being served in the same kind themselves.

See Annot. [a].

Ver. 2.] Which made me think it was better to be among the dead, who have made a happy escape from all these calamities, than to remain still alive; either to suffer under this tyranny, or to live in perpetual fear of it; or to behold such great grief of heart (but without power to help them) which many miserable wretches endure.

Ver. 3.] Or rather (for why should I compare the living with those, who, though they now lie at rest in their graves, have been heretofore very sorely afflicted?) much more desirable than either of these, is it not to have come into the world at all; and so to

3 Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 But go on to consider all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

5 The fool foldeth his hands together, and eateth his own flesh.

have but no sense of the miseries which the dead have formerly felt, and the living undergo.

Ver. 4.] For besides what they suffer from mighty oppressors, they give one another a great deal of trouble; pride, ambition, emulation, envy, and hatred, reigning so uncontrollably every where among all orders and ranks, all trades and professions, that when a man hath taken a great deal of honest pains, in some useful work, and brought it to perfection, instead of gaining credit by it, and being honoured for it, his neighbours look awry upon him: nay, he is maligned, disparaged, and traduced by those who either cannot or will not imitate (but only carp at) his ingenious labours. So vain it is to exeal others in art or industry; which procure a man ill will, when he looks for thanks and commendations; and such an affliction it is to a man's spirit, to labour hard for an ungrateful world; who are tormented by that which should please them; and cannot see any worth in another, but they are vexed within themselves. See Annot. [b].

Ver. 5.] But see now (as a further instance of the vanity of mankind) what use some make of this; who are so absurdly foolish, as to be utterly discouraged, and to sit down in perfect idleness; because there are such oppressions, on one hand, from those above them (ver. 1), and such emulations, on the other hand, from those that are equal with them, and under them (ver. 4). Yea wise resolution this! to do nothing, because others do ill; not to satisfy one's self, because others will be displeased: not to satisfy, did I say! nay, he is hunger-bitten, and eaten up with cares how to live; he hath not a rag to his back to cover his nakedness; having reduced himself and family, by his laziness, to extreme penury. See Annot. [c].

Ver. 6.] And though he want not excuses for his folly, yet they are as idle as his slotto: for he senselessly applies that common saying to his purpose, "One handful with ease is better than two without it." Which is very true, if rightly understood; and may serve to reprove both him and those from whom he learns this folly; for as idleness and carelessness always go together (and therefore he in vain expects to have so much as one handful without labour), so is a moderate estate gotten honestly, with moderate diligence, and enjoyed handsomely, with perfect contentment, better than the greatest treasures gotten by oppression.
CHAPTER IV.

6 Better is an handful with quietness, than both the hands full with travail and vexation of spirit.
7 ¶ Then I returned, and I saw vanity under the sun.
8 There is one alone, and there is not a second; yes, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, 'What shall I do for my soul to live now?'
9 ¶ Two are better than one; because they have a good reward for their labour.
10 For if they fall, the one will lift up his fellow: but wo to him that is alone when he falleth: for he hath not another to help him up.
11 Again, if two tie together, then they have heat: but how can one be warm alone?
12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.
13 ¶ Better is a poor and a wise child than an old and foolish king, who will no more be admonished.
14 For out of prison he cometh to reign; whereas also he that is born in his kingdom cometh poor.
15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.
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16 There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

Ver. 16.] Nor is this a thing that will have an end, but a humour so rooted in all mankind; that as, in all preceding time (before this king and son were born), they have been weary of that which they have long enjoyed; so this young prince, who is now followed with such applause, must not think that it will last always that they have so little delight in him as the present generation doth in his father; and, when he grows old, court his son, after the same fashion, as they now do him, being young. From all which it appears, that happiness is not to be found in honour and dignity; no, not in the very highest pitch of it, which is the kingly power; for he envied; and that which he calls, for a lie to express by two words, care and trouble, vexation and grief, to be in the Hebrew that signifies, when it is taken in an ill sense, all those vicious affections, which are the causes or the effects, of envious emulation, at the good qualities or prosperity of another person. Which St. James calls παράδος επάρδος, "better zeal or envying," (1) or, in St. Paul's phrase, it is worth to express by two words, παράδος and επάρδος, strife (or making hate) and envying; Rom. xiii. 13, "strife and envying," i. e. contentious or factions emulation; Phil. i. 15, envy and strife, i. e. invidious contention.

[6] Ver. 5. Foldeth his hands.] Here he passes to those evils which I called internal; which come not from others, but from ourselves. For some (seeing gers, troubles, and vexations cares, which very much disturb and perplex their spirits. See Annot. [1].

[7] Ver. 9, &c. Upon the occasion of the foregoing observation, ver. 8 (the better to represent the folly of that selfish humour he there describes), he sets forth the benefit of society, which Greg. Thaugartus here calls Koranica Domus, "living in fellowship and communion together." This he shows is profitable; first to procure us greater happiness, which is the subject of this ninth verse; secondly, to preserve us in the enjoyment of that happiness when we have attained it: as he shows by these three instances. First, it is the beauteous husband's, secondly to strengthen them against them. (ver. 11; thirdly, to repel them when they actually assault us, (ver. 12). Where is a proverbial saying of a triple cord or thread; like to which there are many in other authors; but I forbear to fill this paper with them, and leave those also who have a mind to allegorical applications of these three things, to seek for them in other books. For my business is only to give a brief account of the literal sense, which is this, in short: that a company will afford us his help and assistance many ways; and, if there were no other benefit to be reaped from him, this would be an exceeding great comfort; to have one in our adversity, into whose bosom we may cast out our sorrows, which will be the lighter if we see there is any body that sympathizes with us in our calamities.

[g] Ver. 13, 14.] And thus, having represented the miserable effects of power abused to oppression, which bereaves men of the sweetest comforts of life, making them avoid society, he returns to consider the wretched estate of such oppressors, though never so mighty. Both from their own folly, ver. 12, 14, (where that expression is very remarkable, he is made or becomes poor in his kingdom, as Dr. Hammond well expounds it upon Matt. i. 10) and from the fickleness and inconstancy of the people's affections; which create a great many troubles even

render a reason, as Bishop Sanderson speaks) he utters sentences (but it is "like a parable in the mouth of a fool," a speech full of reason in itself, but wit- lessly applied) and says, that "better is a handful with quietness," &c. Wherein he makes a show of being the most contented soul that lives: but is far from it; desiring not content as much as the most toiling and moiling wretch in the world, if he might but have it, and never sweat for it. Thus some understand this sixth verse: which others take to be Solomon's advice to the envious spoken of before, or to the covetous spoken of afterward, that they would be contented with their con- tentations; and, seeing the value of things as it is, and would have it, and never sweat for it. Thus this is a great estate brings along with it in abundance. Unto all which I have had respect in the paraphrase upon this verse.

One, not a second! Is properly a man without an heir, or a successor; as ver. 15.
CHAPTER V.

I KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give rest, Solomon shows all those who would attain true tranquility of mind, what they must do, and what they must avoid in the worship of God.

And about the middle of the chapter, as I shall observe in the annotations, proceeds to consider the last of those four things wherein men place their happiness.

Ver. 1.] And now, lest any man add to the afflic-

and torment of his spirit, even by that which is the only cure for it, let every one, who would be a true worshipper of God, abstain from the exercises of the happiness we seek, take care to avoid that negligence which is observable in many people; and to approach with all reverence, both of body and soul, into his blessed presence; but do not think to please him with mere postures of devotion; no, nor with sacrifice and incense without the obligation of an obedient heart. Both these are displeasing to God, and are vain exercises, in which the men who would do him honor, and seek the things that are best, might be of a better mind, and of a better temper, but were not content to do so.

CHAPTER V.

ARGUMENT.—Under an ill government in the state, religion itself is commonly corrupted in the church. And therefore having set forth the miseries people endure under the oppressions of an abused power, and the extremes of folly into which it drives them; he begins this chapter with a correction of those errors that are in religion. Which is the only remedy, indeed, the only comfort we have against all the troubles to which we are subject in this world. Those who are possessed of the true understanding of God, and of his will, and acquaintance in his pleasure; than with all the sacrifices and offerings in the world, which the wicked may bring him as well as the good.

To prevent therefore this new folly into which men are apt to run, when they intend to cure all the
2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth, therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool’s voice is known by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools: pay that which thou hast vowed.

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin: neither say thou before the angel that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

9 ¶ Moreover the profit of the earth is for all: the king himself is served by the field.
CHAPTER V.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

11 When goods increase, they are increased that eat them: and what good is there to the owners thereof, save the beholding of them with their eyes?

12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and

And yet, such is the vanity of mankind, that, disregarding these riches, which lie not very deep in the earth, all their business is, with incessant pains and danger to dig into its bowels for gold and silver: which tempt them also to oppress and squeeze the poor, to perpetrate judgment, and do all manner of evil, to extort their money from them. See Annot. [k].

Ver. 10.] And what can it do for him that sets his heart upon it, but only to increase his desires, that they can never be satisfied! For though necessary things have certain bounds set them by nature, beyond which we do not desire them; yet money, and riches, and all unnecessary things, are unlimited; and, therefore, excite an endless appetite after them; which very appetite also deprives him, who indulges it, of the fruit of all his abundance; for imagining he parts with so much of his happiness, as he doth of his money, he hath it not to make such provision for his pleasure; nor scarce for his necessity. This is another strange folly, or rather madness, which infests mankind; and miserably torments them. See Annot. [l].

Ver. 11.] But let us suppose that he mesth his riches; yet it is but a small portion of them that he can enjoy; and as his estate increases, the greater family and retinue (if he will live like himself) he must maintain; who have a larger share than himself in the daily provision that is made by his expenses. And as for the rest, that is not expended (which he calls peculiarly his), he hath no other benefit from it, but only that it feeds and entertains his eyes: from which he sees thus much: that he is richer than he was before him; if he keep a good house willingly, that he see and be continually supported by his hospitality; but this very thing, if he be covetous, is his torment, that he beholds so many mouths, which eat at his cost and charges. See Annot. [k].

Ver. 12.] And as he that tills his ground, or serves him in any other labour, hath commonly a better appetite, and stronger digestion, and therefore more health, than himself; so he sleeps soundly, and is recruited with new vigour against the morning, whether his supper be small or large; when his rich master, if he eat sparingly, hath his head so full of cares and fear, or if he cram himself, hath it so filled with unquiet vapours, that he cannot sleep a wink; or tosses up and down so restlessly, that he is not at all refreshed by it, but, by his cudgels, prepares matter for many diseases. See Annot. [l].

Ver. 13.] And, besides all this, there is another thing which is very calamitous, and may rather be called a grievous plague than a mere affliction: that these things have certain bounds set them by nature, and preserved with a great deal of care, from thence expecting their felicity, prove, in the issue, their utter undoing: for I myself have seen some of these mischievous men murdered by their servants, or by thieves, many by their own children, that they might be masters of these riches; which bring them also, perhaps, at the last into the same or the like destruction. See Annot. [n].

Ver. 14.] Or, if this happen not, these riches perish (to their no small grief and trouble) by fire; or shipwreck; or bad bargains; or ill debtors; or those very crafty practices whereby he seeks to increase his estate; or by some other misfortune or misadventure; so that the sea, whom he thought to have left possessed of abundance of wealth, hath nothing at all to support a wretched life. See Annot. [n].

Ver. 15.] These things, indeed, do not always happen, but this which follows doth: that, though he die possessed of all that he hath gotten, yet he cannot carry one farthing away with him; but in this, he and the poorest wretch are both alike, that, as he came naked into this world, so he must be stripped again when he goes out of it; and, though his labour hath been great, and his estate no less, yet it is not in his power to take along with him so much as a winding-sheet; but what others please to bestow upon him.

Ver. 16.] This is another grievous affliction, and sore torment, to mankind, especially to the wealthy, that the things, on which they have set their hearts, cannot accompany them into the other world; for as the richest man that ever was brought nothing hither, so he can carry nothing thither; but must leave all that he hath behind him: and then, what is left behind, is but the shape of his goods, and doth differ from a mere beggar? But in this only, that he hath taken a world of pains to no purpose; for that which gives no satisfaction, and which he can hold no more than he can the wind.

Ver. 17.] And as at death he can find no comfort in all his wealth, so he took as little, perhaps, in his life; but dwelt obscurely, and, denying himself even what he had, led such a sad, melancholy, and sordid life, that his meat, and his drink, and the very light itself gave him no pleasure: for such a man never thinks himself happy, but when some hope of gain shines upon him; and therefore at other times, he pine, and grieve, and fret, and vexes himself, at every thing that makes an expense, or crosses his covetous desires and designs; insomuch that the sickness of the soul appears in his pale and careful looks, and in his lean and meagre body; which consumes and wastes, even by the sorrow and sadness, the vexation and displeasure of his mind. See Annot. [o].

Ver. 18.] Behold, therefore, the truth of that observation, which I have made more than once (ii. 21; iii. 12, 13, 22), and now repeat again; that it is best for a man, and most becoming, freely to use and
to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. 10 Every man also to whom God hath given riches and wealth, and hath given him power to enjoy the riches he hath gotten by his honest labours; both for the constant supply of all the necessities of nature, and for moderate delight and pleasure, for the entertainment of his friends, and the relief of his poor neighbours; and this not for a fit, but all the time that God is pleased to continue him in this world: for this is all that falls to his share; or that can truly be called his part, in the good things of this life; and the only way to prolong his days, and enlarge his portion in them. See Anot. [p.]

Ver. 19. And whosoever he be, whom God hath blessed, not only with plenty and abundance of worldly goods, but also with such a noble and generous mind, that he is not their slave, but truly master of them; being able to enjoy them innocently, and to take his full share in them, and that with cheerfulness and not with greediness to others; let him be very thankful to almighty God for so great a happiness: and acknowledge it to be a singular gift of his bounty, wherewith he rewards his honest labours.

Ver. 20. For he that is thus highly favoured of God, will not think life tedious or irksome; but (forgetting all) his past toils, and taking no care for the future), spend his life most pleasantly; because God hath given him his very heart's desire, and he hath attained the scope of all his labours: in that inward tranquillity of mind, or rather joy and gladness of heart, wherewith God hath compensated all his pains, and testified his extraordinary kindness to him. ANNOTATIONS.

[4] Ver. 1. To prevent or cure that folly mentioned in the argument of the chapter, he advises three things about the worship of God. The first of them is in this verse; to look to the disposition of their mind, when they go to God's house. And this pious disposition of mind consists also in three things: first, in the house of God he is worshipped: secondly, in a reverent behaviour there; suitable to the great thoughts we have of God, and to the humble sense we have of our own meanness: expressed by keeping or observing the feet: i. e. taking care to put off their shoes, or sandals, as the manner was in those countries; and to go barefoot into the sanctuary, which was the normal manner of doing, uncovering the head in our churches, &c. as Mr. Mede well discourses in more places than one (book ii. p. 441, 516), and then lastly, in readiness of the will to obey all the divine precepts as the best of sacrifices. For this is the sacrifice of wise and good men; and all other sacrifices without this are but the sacrifices of fools and the people of God are able, many times, to furnish the altar with more burnt-offerings than the best of men. But they are such fools as not to consider, that this very thing increases their guilt: that they imagine God will be pleased with the sacrifice of beasts, without the sacrifice of themselves; in entire obedience to his will. So our translation seems to understand the last clause of this verse: which may be thus also translated, "For they make no conscience to do evil." It is no part of their religion to abstain from wickedness: but fancying by their sacrifices they shall atone for that, they do not fear to commit it. To this purpose Malancthon expounds it more plainly than any that I have read.

[5] Ver. 6. Here he gives the second advice: which is about prayer, and about vows to God, or (as eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

20 For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

St. Jerome seems to take it, and to which Melancthon wholly confutes it) about the doctrines we deliver concerning God; which should be very well considered, before we affirm any thing of them. The first two are most proper to the place, especially the latter of them: both which I have comprehended in the paraphrase of this verse.

[c] Ver. 3. The reason for the foregoing precept (of not using many words), taken from the consideration of God's greatness and our meanness (ver. 2), together with the enforcement of it in this verse, is thus explained by St. Jerome: He requires us, that, whether we speak or think of God, we should not venture beyond our ability; but remember our imbecility; and that, as far as the heaven is distant from the earth, so much do our thoughts fall short of the excellence of his will. Therefore it is that the more we ought to be very moderate: for as a man that is full of thoughts commonly dreams of those things whereof his head is full, so he that attempts to discourse much of the divinity falls into folly. Or rather thus: Our words ought therefore to be few, because even those things which we think we know, we see through a glass, and in our own sense we do but dimly comprehend; that, which we fancy we comprehend. So that when we have said a great deal (and to the purpose, as it seems to us), the conclusion of our disputation is folly.

And so much, we may be certain, he suggests unto us, that in a multitude of words spoken unto God (for 1. 30. he mentions it), there are fewer of them as idle as men's thoughts are in a dream. For the third verse sounds thus in the Hebrew: "For a dream proceeds from (or by) a multitude of toilsome business; and the voice of a fool from (or by) the multitude of words." That is, if a man have a multitude of cares in his mind all the day, they will produce a voice; and in our own sense we shall do but dream dreams, if that proposition which we translate from, be translated with; in this manner: "As dreams come with a multitude of business (i. e. bring before the mind, in a confused manner, what we have been doing or thinking of all day), so a fool's voice comes with a multitude of words," i. e. he utters a great deal of incoherent, confused stuff, &c. thus. The voice of a fool comes in a multitude of words. And then the sense will run thus: As a multitude of business tires a man, and makes him but dream at last about it (and therefore he had better leave off, before he be unfit to attend it), so when a man enlarges himself too far in his prayers or discourses of God, he doth but babble in the conclusion, and therefore had better be shorter.

[6] Ver. 4. And now follows the third advice, about the performing of vows that have been made. Which is double; first, not to delay the performance, nor put it off from time to time (which is the subject of this verse, lest we be tempted, at last, not to perform our vows at all); which is the second thing of which he speaks in the next words, ver. 5, 6,
where he cautious against excesses, which men are
apt to make for not being as good as their intentions.
Greg. They sall it be made good: it is only the
beginning of a good thing, and wants its finishing;
which, if it have not, it becomes ugly and odious.
For God loves not (that is, hates) to be so dealt
withal, as if he did either not understand, or not
mind, what we say to him; or would put up that
affright which the poorest man cannot bear.
With less upon himself as not only abused, but
despised, when men give him fair words, which
either have no meaning, or deceive him when he de-
pends upon them. This Solomon represents in
the fifth verse as far worse than promising nothing at all;
in which men may be unkind, but in this they are
unjust.
[y.
[6] Ver. 6.] And he presseth it farther in this verse
where by malach, "angel," there are those who un-
derstand that particular angel, which is supposed by
some (but cannot be certainly proved) to attend upon
every particular person; others understand the priest,
who is God's minister: but I have followed Mr. Mede
(book ii. p. 358), who takes angel here collectively,
for many angels, but not for three, but result.
Verse, Gen. iii. 2, 7, which attended upon the divine
majesty in his house, where the vow he is here speak-
ing of was made (ver. 1). Which angelical minister
in God's house was represented to the Jews, by
filling all the curtains of the tabernacle with the pic-
tures of cherubims (Exod. xxvi. 36, 37), and by
carving the image of the cherub which stood be-
tween the curtains (1 Kings xvi), and by the ark of the
testimony being overspread with two mighty cheru-
bimns (having their wings lifted up, and their faces
looking down towards it, and towards the mercy-
seat), called the "cherubims of glory," i.e. of the
divine presence (Heb. ix. 5). And to all to signify,
that it was a day of awe and reverence, that the blessed
angels, out of duty, give their attendance; and
therefore the LXX. I observe, in this place, instead of "before the angel" have κορυφωσων του θεου, "before the face or presence of God!" whose
ministers the angels were, and before whom the vows
men engaged themselves in being made; they were without
excuses, or of their delays, to make them good.
As for the vulgar translation of those words [it is an
error] which is this, "there is no providence;" I
have taken no notice of it, because it doth not seem to
be the genuine meaning; for why should a man make
any vows, who believes no providence over him?
Unless we will say, that he might alter his opinion afterward; and so we may put both senses
together thus: I was in an error: there was no
providence; and therefore I need not trouble my-
self about my vows.
[7] Ver. 7.] In these words he concludes his dis-
course about religion, with a repetition (as some take it) of the third verse, a little varied and enlarged.
Which may be thus paraphrased, according to our translation: "To sum up all that concerns this mat-
ter, since in a multitude of words, as dreams, there
must needs be much vanity; therefore have a greater
reverence of God than to speak any thing rashly, or
to make larger promises to him than thou art truly
wise to make, both vanity and words are multiplied;
therefore fear God. Which may have this meaning: they
do but merely dream of God, and are not awakened
to a lively sense of him, who make either those vain
excesses, or those idle promises: of which that thou
mayest not be guilty, possess thy soul with an awful
dread of his majesty. This is exactly agreeable to
the Hebrew, if we take vanity to relate unto the
excesses of that verse or error before mentioned, and
words and promises: and by "multitude of dreams,"
understand a great many conceotions concerning God;
more like dreams, than waking thoughts of him.
Interpreters explain the words many other ways,
whom the learned reader may consult: I have fol-
lowed my own conjectures; and shall also propose
another translation of the words, which seems to me
very natural and easy; which is this: "When, in
abundance, dreams, and vanities, and words, are
multiplied, then fear thou God." That is, have
a great care of thyself, and let the dread of God over-
awe thee, lest thou offend, when thy head is hot and
full of dreams and vain imaginations, which dispose thee
to speak rashly of God.
[8] Ver. 8.] As the foregoing verse concluded his
discourse about religion, so this concludes the third
general head, whereby he demonstrates the vanity of
all things, begun iii. 16. Which he here admonishes
us, should not too much disturb, much less quite
astonish us: because God will set all right in his
due time. So he began it.
And here it is the only question, who is meant by
the high: whether God or his viceroy, the king here
on earth. I have expounded it of the latter; because
otherwise the same thing must be said over again immediately, which is not unusual,
indeed, in scripture; but where there is no necessity
of it, and where the words will better bear another
meaning, I have so expounded it. And the last
word of the verse will no way be so plain, as by
referring it both to the high person mentioned before,
and to all his inferior potenates and judges, whom
he observes from on high; that is, from his throne,
or from his seat of judgment. Where he ought to
call them to an account, and examine what they do
and what are made by them; if he do not both, he
and they are observed by the supreme Judge of all,
and shall be accountable to him, whether they will
or not.
[9] Ver. 9.] And now he seems in this next verse
to make a transition to the fourth general head (men-
tioned in the beginning), concerning the vanity of
those things, which are not in the least useful in getting
and keeping up a great deal of money.
It is an obscure verse, both in its connexion and
in some of its phrases; and therefore is diversely ex-
pounded by interpreters. To help out the connexion,
I have made bold to prefix a little, and also to add
such a conclusion, in my paraphrase upon it, as I
took to be most agreeable to scripture (whose just
what went before. I have expressed also both senses of the last clause, which we render, "the king
is served by the field;' but may more literally be trans-
lated, "the king is a servant (or is addicted) to the
field." For anciently the greatest persons did not
think it below them to follow husbandry (whose just
raises Cicero hath given in his Offices, but espe-
cially in his book De Senectute), as we are taught
by the examples of Hiero, Philoneter, Atalus, Archi-
ECCLESIASTES.

laus, Cyrus the younger, in profane story; and by the example of king Uzziah in scripture (2 Chron. xxii. 10). Which did not at all abate their courage, or dull their wit; but only made the one more patient of toil and labour, and the other more solid and more serious. Whence it is that we find the greatest captains among the Romans, such as Camillus, Regulus, Fabius, Cato, Cincinnatus, were fetched from the plough: as Gideon among the Israelites was from the threshing-floor; and Elisha called to the high office of a prophet, as he was driving one of the twelve ploughs his father had going in the field.

And therefore Maldonate's translation of these words is not to be despised; who (and he alone, as I can find) thinks they are capable of being rendered thus: "By following husbandry diligently, a man may grow so rich as to become a king." Melanchton alone translates the whole verse thus: "The king in the earth is above all for the tillage of the field." What is Solomon, saith he, distinguisheth a king from a tyrant. A tyrant depopulates his country, and lays all waste; a good king cherises his people, especially honest husbandmen and farmers; and loves to see them thrive, together with all good arts. The Vulgar Latin, I suppose, aimed at something of this, though it be taken otherwise by those that follow it. Thus the tyrant makes a little passage in a Persian writer, quoted by Mr. Pocock (in his notes upon Abulfarajji, p. 202, 203), "That in this country they kept a solemn feast every year; wherein the king descended from his throne, laid aside his royal apparel, threw away the veil from his face, and conversed with most ordinary people, even with the lowest sort of peasants, with whom he ate, saying, 'I am one of you; or can the world subsist without tillage, which is performed by your pains;' and that tillage subsists, it is owing to the king: so that neither of us being able to subsist without the other, we are, as it were, individual brethren."

There are those that comprehend pasturage, as well as tillage, under these words; because the ancient patriarchs were shepherds. But there is no need of this; and husbandry or gardening was far more ancient: even as old as Adam; and after the flood we find Noah thus employed; as Isaac also was in succeeding times. [7] Ver. 10.] The latter end of this verse runs thus in the Hebrew: "Whoos lovey (viz. silver) reaps no fruit of his abundance?" i. e. doth not enjoy it, as St. Jerome expounds it, which is very often the miserable condition of worldly-minded men.

[k] Ver. 11.] The latter end of this verse, also, is capable of contrary senses; which I have expressed in the paraphrase, but shall not give an account of it here, because I see these annotations already grow too large. For which cause I will not note particularly every thing that is observable in the following verses; but only touch upon some of them, under this observation, that he seems to demonstrate the vanity of that sort of happiness which men place in riches, from ten considerations. The first two are contained in the tenth verse, that the desires of such men are insatiable: and the more insatiable they are, the less they enjoy of what they have.

The third and fourth in the eleventh verse; that if they will enjoy it, the more they have, the more others must also have of it, and the pleasure of it is then more small; hence, the more they partake, the more many people eat and drink at their cost. [7] The fifth—verse 12—that their servants commonly sleep more sweetly than they. For so hafed (which we translate "labouring men") signifies "one that serves;" that undertakes work for another; or any way ministers unto him. [m] The sixth, that their riches expose them to the danger even of their life; by poison, or by open violence, verse 13. Where the first words rai chala "sore evil," import such an evil as makes one sick, when he be by that means especially what he fears it. For the Hebrew word chalah always carries in it the notion of sickness and weakness, and that sometimes accompanied with pain and torment (as in the case of Hezekiah, Isa. xxxviii. 1), and proceeding from a deadly wound; as in the case of Ahab (1 Kings xxii. 1). It may therefore be translated here a tormenting or a killing thing. For an evil that disables a man, and makes him so feeble and languishing, that he is unfit for any thing. For the LXX. frequently render the noun that comes from hence ἀφοσία: see verse 17 of this chapter.

[n] And, seventhly, though they escape these dangers, there are many other ways whereby their riches may be lost, was set up to be included in that phrase (ver. 14) injan na, "an evil business, or matter," which may signify, as well the way of their perishing, as that they perish with the great grief and affliction of him that loseth them. Whether that way be by their very merchandise in the way of their trade: or by their own frauds and subtleties in merchandise, which they overreach themselves; or, lastly, by other accidents, as we call them, such as fire, storms, &c.

And then follows the eighth, that he leaves his son a beggar; which is no small trouble to them both, he having bred his son in expectation of an estate, which never comes to him; or if it do, neither father nor son can enjoy it more than the tenth verse. [14.] Which is the ninth thing: if their riches do not leave them, they must leave their riches (ver 16). [o] And whilst they live (which is the last, ver. 17), they spend their time, perhaps, either in filthy lusts (as Gregory Thaumaturgus understands these words, "cathet in darkness") with vile harlots; or in wretched niggardlie, and such scald penuriousness, that the miseries of it possesseth himself; taking no joy, no comfort, in any thing that he possessed. So darkness signifies, being opposed to light in scripture, which denotes joy and gladness: and thus the LXX. here explain it by adding a word, "in darkness and in mourning." It may refer also to his dismal habit of (to which I have had before mention made in the paraphrase) the place, where he hopes nobody can find him; or in a room, whose windows are shut up and barred for fear of thieves.

The last clause of this verse runs thus. word for word, in the Hebrew; "Sorrow is multiplied (or there is much sorrow), and sickness, and wrath," the force of which I hope I have expressed in the paraphrase. The phrase shall only note, that the first word "sorrow" (as was observed ch. i.) includes in it indignation, together with heaviness; and the next word "sickness" includes in it pain and anguish, as was observed before; and the last word (ketseph) "wrath," denotes the highest commotion of that sort. For being applied to the sea, it signifies such a boiling rage as makes it foam. There is another word, indeed, which we render "hot displeasure:" but this is joined with it (Ps. xxxix. 1), as equivalent to it, or the effect of it.

[p] From all which he concludes this chapter, as he had done his discourse upon the foregoing subjects, with this consideration (which Mr. Bp. with his intercalations), that the greatest blessing a man can enjoy in this life, is to have a heart to use what God hath given him, for his own honest pleasure; with due acknowledgments to God, and charity to others, verse 19—20, where (ver. 19), there are two words to ex-
CHAPTER VI.

press abundance of worldly good, as I have paraphrased them. The last of them, οἰκεῖον, is larger than the former, comprehending all manner of goods (cattle and all) which a man gathers together. For it seems, by a transposition of letters, to be derived from κανάς, to collect or gather (ch. 8); from which comes the Latin word census; the revenues which a man is esteemed to have, and accordingly is rated and pays subsidies.

CHAPTER VI.

1 There is an evil which I have seen under the sun, and it is common among men:
2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.
3 If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he.
4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

CHAP. VI.

Argument.—The first ten verses, at least, of this chapter, are a continuation of the same argument he handled in the latter part of the foregoing: and therefore ought to be connected with it. For they set forth the vanity of riches in the possession of a covetous wretch: who only increases the number of unhappy men in this world: being never the better for anything that he enjoys, as he shows in the conclusion of the chapter.

Ver. 1.] But, alas! this divine benefit, though above all others, is coveted by very few: for I have observed this most wretched, miserable humour reigning among mankind; which, though it be the greatest mischief, is grown so common, that it hath overspread the whole world. See Annot. [c].

Ver. 2.] When a man is blessed by God, with such abundance of money, and goods, and height of honour, that he need not, unless he will, want any thing which his largest desires can wish, should administer to his pleasure; yet so great is his ingratitude to God, and his uncharitableness to men, that for these and other sins, God denies him the power to enjoy these gifts of his bounty, to which he is a slave, rather than their master: for he possesses them, as if they were not his own, but kept by him for somebody else; and those not his children, nor his kindred, but a mere stranger, perhaps: who (either in his lifetime, or after he is dead) devours all that he hath saved. What can be more senseless than this? nay, what sorer plague can infect mankind? See Annot. [b].

Ver. 3.] Unless it be this, that one of this sort of men, being blessed also with abundance of children, and with an exceeding long life; yet thereby is made only so much the more, and so much the longer, miserable: being so solicitous for posterity, that he hath no heart to take the comfort of any thing he possesses at present: no, nor so much as to take order for his decent funeral when he is dead; but he goes out of the world without any notice that he hath lived in it. Of such a one I pronounce, that an abortive, which came into the world before its time, is not so despicable as he. See Annot. [e].

Ver. 4.] For though in this they are both alike,

5 Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other.

6 ¶ Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

7 All the labour of man is for his mouth, and yet the appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 ¶ Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit.

10 That which hath been is named already, that they come into the world to no purpose; and go out of it so obscurely, that nobody minds their departure; and leave no memory behind them that they have been in it. See Annot. [d].

Ver. 5.] Yet in this they differ, that an abortive, having never seen the light of the sun, much less been acquainted with anything in this world, had no desire to enjoy that of which it was perfectly ignorant, and was as utterly insensible of grief and pain, as it was of joy and pleasure: whereas this man's insatiable desires, carrying him after every thing he sees, torment his soul with anxious thoughts, care, and labour; which not only make him pine away with grief for what he cannot get, but deprive him of the comfort of what he hath. And how much better is it never to live at all than to live only to disquiet a man's self with restless solicititude of mind, and toil some painful body, for that which he can neither keep, nor part withal, with any contentment?

Ver. 6.] Men are so fond of life, indeed, that because the one lives long, and the other not at all, they imagine the former to be incomparably more happy: but let us suppose this covetous wretch to live more than as long again as the oldest man that ever was, what is he the better for it, when his greedy desires, not suffering him to enjoy his goods, multiply his miseries equally to his years? Which will expire also at last, and then, what are his riches able to do for him? can they privilege him from going down into the grave, and rotting there like the abortive? See Annot. by [a].

Ver. 7.] And while he lives, to what purpose is his restless labour? Seeing if he desire only what is necessary, it is easily provided; and, having food and raiment, a man may be contented: and if he extend his desires farther, they are infinite; and therefore can never meet with any satisfaction.

Ver. 8.] For let a man be otherwise never so wise as well as rich, yet if he bridle not his desires, he is little better than a fool: and he that is poor, but hath so much understanding as to know how to behave himself among men suitably to his condition, and to be contented therewith, is incomparably the wiser and the happier man. See Annot. [f].

Ver. 9.] It being much better to enjoy what a man hath at present than to live upon the hopes of that
12 For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

"sore evil" (v. 13, 16) is here called cholri ra, an "evil disease," and sickness of grievous torment. Which is only an inversion of the words, the same sense being still preserved.

[5] Ver. 3. Days of his years. &c.] He seems to represent in this verse a higher degree of that evil disease, by the example of one who hath not only great store of goods, but lands and honour, but also abundance of children; and such firm health, that he lives to a great age. Which is expressed by two phrases, which we translate thus, "lived many years, so that the days of his years be many!" but to avoid tautology the latter clause should be thus translated, "and the days of his years be abundantly sufficient," so much, that he cannot reasonably expect or desire more. For this rah signifies in many places where we translate it enough; Gen. xxiv. 55, "straw and provender enough!" Gen. xxxiii. 11, "I have enough, my brother." And yet this man, thus abundantly provided for a long happiness, doth no good, either to others or to himself, with what he possesseth: but grudgeth even the expenses of a funeral, after he can no longer enjoy anything wherein he delighteth. His reason indeed, is "he have no burial." Which are generally understood, I confess, of lying neglected, without any interment: which the Hebrews (every one knows) looked upon as a great judgment (see Jer. xxii. 19): and so Anton. Carraus glosses upon these words, Why the just judgment of God, such wretches who would not feed the poor while they lived, become the food of dogs, or crows, when they are dead.

[6] Ver. 4. He cometh in. Is born. With vanity. Or in vain, to no purpose. Which some refer to the covetous wretch, others to the abortive before named: but I have referred to both. For this makes the clearest sense; if in the next verse (ver. 5) we suppose that he compares these two together, nd prefers the latter before the former; as he plainly doth in the conclusion of it.

[7] Ver. 5. Sees no good.] To see, is to enjoy, as the phrase is used in many places: particularly Lev. xx. 27; John xviii. 21. And the sense of this verse is, That the life of a covetous man is so far from making him happier than he who never lives at all, that if he should live as long again as Methuselah, he would only be so much the more wretchedly miserable. For when he hath tired himself with labour, he hath not taken one step towards satisfaction: which he might have had with less pains, if he had taken the right course to it (ver. 7).

[8] Ver. 7. Whence.] There is so great a difficulty in this verse, that I did not know how to connect it with the foregoing, but by taking the latter part of the sentence as if Solomon had said, "What comparison is there between him (viz. the man before named) and the poor that knows how to walk before the living?" i.e. the poor man who hath so much care to know how to live, as is naturally to be preferred before him, whose wisdom still leaves him such a fool, that it doth not restrain his superfluous appetites. And this suits well with the next words (ver. 9), where the "sight of the eyes," being opposed to the "wandering of the desire," it is reasonable to take it for the fixedness of a man's mind, to rest satisfied: what is before that, is in things present.

Or the words may admit of this construction (which.

and it is known that it is man: neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increase vanity, what is man the better?

which his ravenous desires continually pursueth; which sure is a very foolish thing, and another great part of the miseries of human life: that men are still craving more, when they know not how to use what they have already; and, neglecting what they possess, wish for that which, perhaps, they cannot get: or, if they do, can give them no more satisfaction than what they possess. See Annot. [6]

Ver. 10.] And what a man have already arrived at great renown (as well as riches), still it is notorious that he is but a man, made out of the dust: and therefore weak, and frail, and subject to many disastrous events: which it is not possible for him, by his most anxious cares, to prevent, or, by his power and wealth, to throw off when he pleases. See Annot. [5]

Ver. 11.] And since there are so many things, and of great consideration, that add to the natural uncertainty which attends all worldly enjoyments, what can a man promise himself from all his cares! and how frivolous are his hopes! and how senseless are they when they will not suffer him to enjoy anything for fear of diminishing that heap, which they would fain increase! See Annot. [5]

Ver. 12.] For (beside all that hath been said) there is this great mischief still will remain: that if he should attain his hopes, he cannot tell whether it would not have been better for him to have been dimensioned also; for by the example of one that hath skill enough to know, whether that eminent station (for instance) to which he aspiris will prove so good for him as the private condition wherein he is? And the same doubt may he made of all other things which he desires in this short life; which passes away insensibly, but very swiftly, and ends in the like uncertainty, what shall become of a man's family and possessions, which he leaves behind him when he departs out of this world? See Annot. [7]

ANOTATIONS.

[a] Ver. 1. Common.] Covetous wretches, it seems, were no rare creatures in those days, but the nation of the Jews abounded with them; being of the same humour they are now, scraping up riches by right or wrong, which they scarce ever enjoy. But I have expressed also the other sense of the word rabbah, which signifies great (Gen. vi. 5) as well as many or frequent.

[b] Ver. 2. Riches, &c.] He describes in this verse the ridiculousness, as well as the misery, of this practice of greediness; for by the example of one that hath nothing, and yet wants all that he hath; being like one that stands up to the chin in water, but fears to take a sip to quench his thirst. For to those two words, riches and wealth (mentioned in the nineteenth verse of the foregoing chapter), he here adds a third, to express the greatest plenty, viz. glory; which is much more comprehensive than the other; including in it all those goodly things which may do a man credit, and raise him to a splendid condition in this world. For so Laban's sons called the ample possessions which Jacob had got in their father's service, "all this glory" (Gen. xxxi. 1) as substance, as some render it; which makes him (as we now speak) a substantial man, or a man of such immense substance that hath weight in it, and makes a man to be valued.

Evil disease.] That which was called ra'ah cholah, a
CHAPTER VII.

is come into my mind since I wrote the paraphrase),
"What excellence is there in the wise man (that is, in the opinion of the wretch before mentioned there is none) more than in a fool, especially if he be poor," 
&c. That is, to all other miseries of the rich charul, that is commonly added, that they are very ignorant of what is most truly valuable: having no eseme of the wisest man in the world, no more than of a fool. Nay, they prefer a rich fool before a poor wise man; who knows how to carry himself so decently, that he is not afraid to appear before any man living. This is a great sottishness (ver. 9), and breeds no less sorrow; to be led by blind appetites, and not by reason and judgment. For so the words of the ninth verse may be interpreted: "Better it is to understand aright, than to follow after one's desires!"

[g] Ver. 10.] That which hath been. The sense of I have given of the beginning of this verse (taking the first word for an interrogation, and name for renown, as is common in scripture) seems to me to be the most simple, and most agreeable to the whole discourse. And it is that which Melanchthon hath expressed in these words, "Although a man grow famous, yet it is known that he is but a man; and he cannot contend with that which is stronger than himself." That is, he cannot govern events. But I shall mention two other interpretations, which some give of it. One is this: "As he was made at first in the name was given to him, i.e., the name of Adam, signifying that he was taken out of the earth, and therefore mortal. The other is this: "He that hath been, his name is called already;" that is, his memory is abolished together with himself. This is Maldonate's sense; but it is not agreeable to the Hebrew phrase, "his name is called;" for that in the scripture signifies rather the contrary, viz. fame, and honourable mention, as I have expressed it word for word out of the Hebrew, in the paraphrase. The common interpretation may be found in all commentators, which is this; that "God hath appointed what every man shall be; whether rich or poor, &c. and therefore it is in vain for them to contrive as they do, to be either than what they are." For it is to endeavour to alter that which is immutably settled by the Almighty.

CHAPTER VII.

1 A good name is better than precious ointment; and the day of death than the day of one's birth.

Ver. 1.] But though there be such uncertainty in all other things, yet a good name, which a man gets by a virtuous life, is lasting and durable: and as the latter consequences seldom gives a greater pleasure to the mind for the present, than the most fragrant ointment can do to the senses of voluptuous men, so the fame of it will remain after he is dead; and he will still live in a good report, when all those sensual joys expire, like the vapour of the ointment, which is soon dispersed and lost after it is poured out: and therefore, if we would be happy, we ought to order our life, in such a manner, that death, which fools and wicked men fear, may be welcome to us; and only let us out of the troubles into which we are brought at our birth. See Annot. [a].

Ver. 2.] And, that it may befriend us, it is our wisdom to think often of it: and consequently, choose rather to converse with things that will make us serious, than with those which will make us merry: to go, for instance, into the company of those who are mourning for the dead, rather than of those who are feasting for joy that a child is born into the world: for in the midst of these pleasures we are apt to be dissolved and forget ourselves; but that sad spectacle inclines us naturally to be considerate, and disposes our mind to humility, modesty, gentleness, sobriety, and charity; when, in one we see the fate
sadness of the countenance the heart is made bet-
ter.
4 The heart of the wise is in the house of
mourning; but the heart of fools is in the house of
mirth.
5 It is better to hear the reproof of the wise,
than for a man to hear the song of fools.
6 For as the crackling of thorns under a pot,
so is the laughter of the fool: this also is vanity.
7 ¶ Surely oppression maketh a wise man mad;
and a gift destroyeth the heart.
8 Better is the end of a thing than the begin-

of all: and we follow him to his grave, who a little
while ago, perhaps, was as vigorous and strong as
ourselves. See Annot. [b].
Ver. 3.] Sadness, therefore, and sorrow, are much
more profitable for us than mirth and jollity (as we
see in those severe and stern rebukes, which make
men sorrowful for their faults), because that grief
which makes a man look sadly, whether it be for
his own sins, or other men’s calamities, is apt to do his
soul good; by giving him a right understanding of
God, and of himself, and of all things else. See An-
not. [e].
Ver. 4.] Whence it is, that wise men affect to think
of such things, when they do not see them, as show
them how vain all our enjoyments are: but fools seek
all occasion to put by such thoughts, and to divert
themselves with merriment and pleasure. See Annot.
[a].
Ver. 5.] And he that would be in the number of
those wise men, must look upon this as one of the
first steps towards it, to lend an obedient ear unto the
reproofs of him who is truly wise and virtuous: which,
though never so sharp and rough, are to be infinitely
preferred before the smooth praises and commendations
of a great many fools. Nay, ought to sound more
gratefully in our ears, than the most delicious music,
songs, and jests, of all the merry companions in the
world. See Annot. [c].
Ver. 6.] These jolly fellows, indeed, make a great
noise and show: as if they were the only men that
enjoy this world: but, alas! their mirth and joy are
but for a spurt, and then end in heaviness: like the
crackling of thorns, which sometimes blaze under a
pot, but they gave a mighty heat; but leave the
water in it as cold as they found it.
All their jollity, therefore, is vanity. See Annot.
[f].
Ver. 7.] And there is the greater need to be well
instructed, and therefore to hearken to the wise (ver.
5), because there are other things, besides vain plea-
sures and diversions, to disturb and unsettle our minds,
if we be not well fortified against them. For the
better any man is, the more he is in danger to suffer
from slanderers, revilers, and all sorts of injurious
persons: whose violence sometimes is so great, that
unless a man be provided with more than human
wisdom (and it be deeply rooted in his heart), it
will not only miserably disquiet, but even distract
him. Nor is this his only danger; but that power
and authority which raises him above the former,
may expose him to another; unless he be armed with
great integrity: for his mind may be corrupted by
gifts and presents to do injustice unto others, which
he hates should be done to himself. See Annot. [g].
Ver. 5.] And he will be the less able to resist
them both, who is so wise as to look, not merely to
the beginning of them, but attend to their conclusion:
for that which seems grievous at the first appearance,
in the issue proves very advantageous: and, on the
contrary, that which promises fair at first hath a
deadly farewell with it; and therefore it is much
better to endure patiently, and humbly wait to see
the issue, than to be provoked by pride and disdain
hastily to precipitate events; for he that seems to
wait and attend upon the leisure progression of things,
commonly undoeth himself and his affairs, by his fierce
and violent attempts presently to compass his desires.
See Annot. [a].
Ver. 9.] It is another point therefore of that wis-
dom, which must make us happy, to repress the
movements of anger that we feel in ourselves, and not
suffer them, without great deliberation, to have any
effect: for anger is an exceedingly perilous vice,
and is, indeed, the property of fools; who, out of
weakness of mind, and shortness of thoughts, are
familiarly transported with it upon the slightest
causes; and not easily appeased again, as wise men
are when they chance to be incensed.
Ver. 10.] It is wisdom also to correct in ourselves
that complaining humour which is apt to be ever
finding fault with the present times, and complaining
of the foregoing ages as far better and happier than
the present. For perhaps it is not true: and thus much
is certain, that he is foolishly inconsiderate, who ima-
ginates, that then there was no evil, and that now there
is no good; or if it be true, that there was more good
in those times, let us not murmur and repine, asking
why we are cast into a troublesome age, full of op-
pression, suppose, and violence, and wrong (ver. 7),
but rather submit to the providence of God; con-
ceiving, that there is no age so bad as to hinder us
(which is the principal point of wisdom) from being
good: and therefore let us do our duty; believing
God hath such reason for suffering the times to be as
they are, that we have no reason to quarrel at them;
or to call in question his wisdom, goodness, or justice.
See Annot. [f].
Ver. 11.] Yet do not think that wisdom or virtue
consists in despising riches; but only in using them
well when we have them, and in being contented
without them; for as we cannot be happy by riches
alone, without wisdom, so we cannot be completely
happy with wisdom alone, without riches: for he hath
a vast advantage to do good every way who is rich
as well as wise; it giving him an authority even to
speak more freely than other men; and making what
he speaks to be more regarded: but of the two, wis-
dom and virtue must always be preferred; which can
do greater things, and bestow nobler benefits upon
mankind, than treasures alone can do. See Annot.
[g].
Ver. 12.] For as wisdom, for instance, contrives
many ways whereby a man may innocently defend
himself from danger; so can money oftentimes purchase
his protection and safety: but herein is the pre-em-
ience of wisdom, that when neither of them can shelter
a man, nor stave off the calamity that invades
13 Consider the work of God: for who can make that straight, which he hath made crooked? 14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him. 15 All things have I seen in the days of my vanity: there is a just man, and there is a wicked man; and both are from the hand of the Highest. 16 Be not righteous over much; neither make thyself too wise: why shouldst thou destroy thyself? 17 Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time?

him, it marvellously supports, revives, and comforts the souls of those who are owners of it, under all the evils which it could not help them by honest means to avoid. See Annot. [9].

Ver. 13.] And in order to it, the highest piece of wisdom is, to live in a serious sense of the sovereign power of God: and to consider, that as he hath settled all things in heaven and earth, in an unchangeable course, so nothing comes to pass without his providence: with which it is vain to struggle, when he is pleased either to crown us in any of our private designs; or to send any public calamity, which, by our art and power, we can neither avoid nor remedy. See Annot. [n].

Ver. 14.] No, we ought rather to accommodate ourselves to the present state of things; and when we are found to err, to entreat God's blessings cheerfully, with thankful and charitable hearts; but so soberly also, as not forgetting that affliction may come: and when it doth, let us take it patiently, considering, among other things, that there may be a change to a better condition again: for as both the one and the other come from God, so he hath ordered they should have their turns in such due season, and balanced one with the other with such exactness, that the meanest man hath no reason to complain of him; nor the greatest to fancy himself more than a man; who cannot invent any means to dispose things otherwise, much less better, than God hath done. See Annot. [m].

Ver. 15.] Know what may be objected to this, having, all my life long, made observations upon all manner of things, in this troublesome world, and it seems very hard that a just man's integrity should not be able to preserve him; but he is therefore, perhaps, destroyed, because he is better than others; when a wicked man escapes, nay, is concomted and encouraged, or suffered to prolong his days in (and perhaps by) his wickedness. See Annot. [g].

Ver. 16.] But besides other things which may be replied to this (as that good men are sometimes removed from, and wicked reserved unto, future evils), it must be noted also, that some pious men are more strict and rigid than they need, and not so prudent as they ought to be; but unnecessarily expose themselves to danger. And therefore, it is good advice, in order to a safe and quiet passage through this life, to be temperate in thy zeal, and not to overdo; either by extending thy own duty beyond the divine commandment, or by correcting the inverte errors of others, and opposing the vulgar opinions too severely or unseasonably: whereby they are only exasperated and enraged, but not at all amended: for why should a man bring a mischiefe upon himself, without any benefit unto others? See Annot. [n].

Ver. 17.] And, on the other side, let not impuity tempt any man to presume to grow enormously wicked, and foolish, as to embrace and follow the lowest opinions: for this may awakened the public justice against him, even for the common safety; or the divine vengeance, may, his own excessive wickedness may cut him off, before he come to the natural term of his life. See Annot. [o].

Ver. 15.] And this pious prudence, which proceeds from the fear of God, will be a stronger guard and security to him who is enwed with it, both against all inward fears and all outward dangers, than a multitude of valiant commanders, and all their troops are, to defend a city, when it is besieged by its enemies. See Annot. [p].

Ver. 20.] Though this must always be understood, when we thus discourse, that no man is either so perfectly wise, or completely virtuous, as never to mistake and commit a fault; but sometimes the best of us may slip into a sin, notwithstanding all our caution and care; and thereby fall into danger. See Annot. [q].

Ver. 21.] The consideration of which frailty of mankind is useful many ways; not only to abate our severity in censuring or chastising public offenders, but to teach us gentleness towards those who do us private injuries; and therefore not to regard (for instance) every word that is spoken against us, but rather to dissemble our knowledge of it; first, because otherwise we shall have no quiet; for, perhaps, we may chance to overhear our own domestics speaking slightly of us; which we may easily pass by and overlook, but cannot take notice of without great disturbance. See Annot. [r].

Ver. 22.] And secondly, because, if thou examinest thy own life, thou wilt find this fault is so incident to human nature, that thou thyself perhaps hast been guilty of it many a time; and done as much by others that are thy betters as thy servant doth by thee.

Ver. 23.] For my part, I cannot exempt myself from the guilt of great errors; for though I have not only studied to be wise and virtuous, but made a trial of the excellence of all these rules which I have now delivered; and resolved also that I would strictly observe them; and never, in the least, swerve from
24 That which is far off, and exceeding deep, who can find it out?
25 I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:
26 And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: whose pleaseth God shall escape them; yet, alas! I fell far short of these holy purposes. See Annot. [x].

Ver. 24.] That which I have done already, in time past, is far from the wisdom whereby I intended to have acted; and who can tell, when he once sinks below himself; how much deeper and deeper he shall be plunged in sin, till he cannot find his way out again!

Ver. 25.] Notwithstanding which I did not cease my endeavours, but diligently looked every where, and viewed every corner, even of my heart; making the most exquisite search after the surest means to attain that wisdom and virtue which I desired and laboured for.

Ver. 26.] All things; and to be settled, upon strong grounds, in my holy resolutions: for which end, I likewise endeavoured to understand what is the very height of folly and wickedness; even that wickedness which besots a man's mind, nay, turns his brain; and not only infatuates him, but makes him act as if he were distracted.

Ver. 26.] And I found, at last, that nothing so destroys a man's understanding, nothing leads him into so many dangerous errors, and makes him quite forget himself, as that filthy lust which carries him to a harlot; who brings him into so many grievous mischiefs, that he had better die than be acquainted with her: for she is made up of wicked arts and wily devices, and doth nothing but contrive how to ensnare and entangle him that approaches her; whom she holds so fast by her charms that he remains her prisoner for ever, without a wonderful grace to deliver him; which he hath little reason to expect, when he considers, that it is commonly some other great offences against God that betray him into these snares; from which he can be approved himself sincerely unto God, finds so much favour with him, as to be preserved. See Annot. [?].

Ver. 27.] Behold then the result of my most serious thoughts, which I publicly proclaim to all, and would have it diligently observed; that having distinctly considered all things, one by one, I find nothing so dangerous, and therefore nothing so much to be avoided by him, that would be steadfastly wise and good, (ver. 23), as the conversation of woman; especially those that are of a lowd inclination.

Ver. 28.] And where to meet with any of them, with whom it is safe to have society, I am still to seek, though very desirous to find: for though here and there I have found a truly honest man, among those multitudes that attend upon me in my court, yet I cannot say that among all my acquaintance of the other sex (and I have a great many), I Kings xi. I have met with so much as one, that is what a woman should be: modest, plain-hearted, humble, sincerely virtuous, without guile, hypocrisy, and dissimulation. See Annot. [?]

Ver. 29.] Only observe this, that I do not herein accuse (far be it from me) the Creator of the world; for I am assured of nothing more than this, that as God made all other things very good in their several kinds, so he made both men and women in perfect integrity; with a clear understanding to judge aright, and with an honest will, inclined to do accordingly; prescribing from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith the preacher, counting one by one, to find out the account:
28 Which yet my soul secketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

them also no other rule of life, but such as was just and good; but they, affecting to be greater than God intended, and to have more liberty than he allowed, raised scruples and doubts, questions and disputes, about their duty; inverting many ways to shift it off; and so deprived themselves, by following their own vain fancies, and false reasonings, rather than his blessed will. See Annot. [x].

ANNOTATIONS.

[a] Among all the maxims of true wisdom and piety, which are to be learnt for the settlement of our mind in peace and tranquillity, notwithstanding the vanity that is in all things, Solomon recommends to us in the first place, the care of that man foolishly lose by minding nothing but keeping up wealth, or pleasing themselves in a voluptuous life, &c. &c. to acquire a good name. Which nothing but a virtuous use of all things can bestow upon us: and when we have it will give us a singular delight at present, and embalm our memory when we are laid in our graves.

Which good name (as Melancthon observes) consists in two things: in the approbation of our own consciences, judging right, and in the approbation of other men who also rightly judge. Both which are required by God; that we should do right things, and that others should approve of what is rightly done. Unto which they are bound, for two reasons; that the difference of virtue and vice may be the more conspicuous, and that others may be taught by examples. He requires, therefore, that infamous persons be cast out of society, and that they be honoured whose manners are without infamy. Now, since such an approbation is a divine ordinance, it is manifest we may desire this glory; and, by the same reason, that we must avoid all scandal, and take care that we may be commended.

Which Solomon here compares to a precious ointment, because nothing was more grateful and refreshing in those eastern countries; and therefore used not only in feasts, but at other times, when they were weary or languishing; for comforting the brain, creating the spirits, cheering the countenance, supplying the joints; and for other services tending to health, as well as pleasure. Which made ointments to be held in the greatest price and estimation, and to be mentioned among the treasures of kings (2 Kings xx. 13; 1sa. xxxix. 5). Suitable to this is that the word stands for a bath of warm water does not so refresh the tired bones as glory.” And this of Thucydides, that “honour is the nourishment and food of an old man,” who lives upon the reputation he hath gotten by worthy deeds, which will make death not unwelcome to him. So the latter part of this verse must be understood, with reference to a well-spent life; for otherwise it would be only a discontented saying, like that of the heathen, “the best thing is not to be born, the next best to die presently.” Unto which doctrine (as Melancthon well speaks) the church is a stranger.

I cannot well pass over this verse without observing what all interpreters note: an elegant paramomastia
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as they call it), that is, a near affinity both in the letters and in the sound, of these two Hebrew words, schein, name, and schemen, oil or ointment; as there is afterward (ver. 5, 6), between three other words, shir, a song, sirum, thorns, and sir, a pot. Which being stand also in several other parts of the Bible, it shows that such allusions are not unceasingly, nor ought to be censured as fictitious; if they be sparingly used, and wisely, graciously, and decently scattered in a discourse; not insomuchly, upon every occasion, obtruded.

2. Now the wise man, knowing that nothing stirs as up more powerfully to a religious life, than the frequent remembrance of our mortality (which, alas! we are not willing to think of), he next advises him that would be happy, to embrace all occasions that may put him in mind of it. "The meditation of death" being as was anciently said, "the very abridgment of all philosophy." All the precepts of wisdom they thought were comprised in this; and therefore no wonder Solomon not only begins with it, but presses it so largely as he doth in the following verses; to the end, that we may make our life not only a meditation, but an exercise, of death; which in the Christian language is called mortification. In short, the thought of death will, without any other teacher, force us to be a prayer, and thus we use all those virtues, which will procure us a good name; some of which I have touched in the paraphrase. And the more healthful we are, the more we have need to charge ourselves with the thoughts of it, because that is apt to make us forget it. So I have taken chci not merely for living; but lively, vigorous, lusty, and flowing, as we translate it truly: Psalm xxxviii. 19.

3. In the explication of this verse, I have touched upon another sense of the first word of it: which signifies not only sorrow, but anger or indignation also; by which some explain this verse. And understand thereby, either the anger of God afflicting men for sin, or the angry reproaches that are given sinners: which are better for them than prosperity, or to applaud and humour them in their folly. But this is mentioned ver. 5, and therefore I take it not to be intended here.

The truth of the latter part of this verse is admirably expressed by St. John, 2 Cor. vii. 11. As for the phrase, I shall only note, that an ill look is an exact translation into our language of the Hebrew phrase, which is here translated sadness of the countenance. Now a man may look ill not only by sickness, but by reason of any other thing that afflicts him (as we find in the case of Nehemiah, ii. 2), some of which I have expressed in the paraphrase.

4. The thoughts, affections, and delight.

5. Rebuke. The word includes roughness and severity in it; and is opposed to the smooth flatteries of those that seduce to sin. So I have understood song (not excluding the common sense of the word, which I have also expressed): for as the first part of wisdom is for a man to be able to give good advice to himself and others; and the next part of it, to take such advice when it is given; so it belongs to the first part, to see a man's own faults, and prove himself for them; and to the second, to receive such reproof willingly from others, and to abhor to be flattered and soothed, as if he had no faults at all.

6. This comparison between flattery and flattery, Coranus thinks is continued also in this verse, upon which he paraphrases in this manner: "As thorns put under a pot, and kindle, make such a crackling, as if they would set the whole house on

Vol. III.—19 fire, and by their noise raise an expectation of the greatest flame; but presently end in smoke and vapours: so senseless flatterers make a great buzzing in men's ears, and blow up their minds, extolling them to heaven with their praises; but in truth make them not one whit the better." Sc. But I do not see how the word laughter can be well applied to this; and therefore I have omitted it, and only thought fit here to mention it.

7. The connection of this verse with the preceding is a little obscure; unless we translate it, as Maldonate doth (following Monster), A wise man despises calumny, and a mind that can be corrupted with gifts: which is an excellent admonition, and well suited to Solomon's purpose. But no interpreters besides them take the word jeholot in the signification of despising (except Forsterus, who takes it for making one despised, translating it thus, "calumnies make even a wise man inglorious"), but rather in the sense of giving disturbance, or "making mad," as we translate it. Though a great many by oschek (which raiseth the disturbance in a wise man) understand that sort of oppression which comes from calumny. Particularly Melanchthon herein follows the Vulgar; showing what a most pestilent mischief this is: in all conquerors; whereby he shows how men may acquire a good habit of mind, able to hold out against oppression on the one hand, and bribery on the other; which none can do, who is not very virtuous.

And in this exposition I have taken wise as St. Jerome doth: not for one that is perfect, but for a proficient: who hath not yet settled wise principles in his mind.

It is possible, also, that Solomon may have respect to the oppressions which men generally endure in a state ill governed; which raises a just indignation, and holy warmth of zeal, in the best of men; but if care be not taken to repress the violence of that perturbation which this is apt to give us, it may turn into fury, and make us behave ourselves towards our superiors as men out of their wits.

8. I have connected this verse with the foregoing; though it may be taken alone by itself. And the word debras, signifying either speech or thing, some (following the Vulgar) interpret this of the care that ought to be taken in the epistle, or close of an oration (as St. Jerome speaks), rather than the beginning or preface to it; that, as we are wont to say, we may come off well, and leave a sting in the minds of those that hear it. But this is so wide from the wise man's purpose, that I do not think fit to set down an excellent discourse of the Lord Bacon's upon this sense of the words (lib. viii. De Augm. Seient. parah, 10).

And if we expound it of things, it is but a dilute sense to say, that a thing perfected is better than a thing begun. Others, therefore, take it to be the same with that, Fins coronat opus; which is true, but doth not complete the sense; unless we understand it in this manner; that the conclusion of all things is to
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be expected before we judge of them. For whilst they are growing and coming on, they appear with a quite different face from what they have when they are in the first beginning; and shall be more.

In the latter part of the verse, "patient in spirit" is properly one that is long before he grows angry, or falls into any passion; who is opposed to "proud in spirit," because it is high-mindedness (as the word signifies) which makes men's passions rise and swell hastily. It makes them think by the former part, and be expended in this manner: "A patient man, and slow to anger, despatches business better than a proud, huffing, and blustering spirit; whose passion so disorders his mind, and indisposes it for the management of affairs, that he seldom brings them to a good issue."

Or thus: "A proud man is a hontefou, who begins to-day: but the patient in spirit is the man that must end it (if ever it be well ended), and that is much the better work, and the greater honour to him who is employed in it and effects it."

Or, which is still clearer, we ought to attend to the end of a thing with patience; because it cannot be known, what it will prove, nor whether it tends in the beginning to the成就 of the ends. And for the same reason, the patient in spirit, if we would expect the issue of every thing. Thus Coranuses paraphrases upon the words most excellently; but a little too long: "It is no small part of wisdom to judge of things, and of business proposed to us, slowly and maturely, &c. for we see frequently that inconsiderate men, finding a thing very agreeable to them in the beginning, and not thinking how profitable and pleasant the issue may prove, immediately despond; and out of an impatience, shall I say, or rashness of mind, desist from the most excellent enterprises; and many times take themselves to worse. From which rashness and inconstancy he will be very far removed, who, endowed with divine wisdom, waits for the desired and happy conclusion of his affairs. And unto this nothing contributes more, than a slow, constant, and patient mind, that can endure labour and pains: which steadfastly and quietly considering how fruitful the end may be which it affects, will not suffer himself, by any difficulty, trouble, or weariness, which he meets withal in the beginning, to be drawn from his purpose. For if any man be a hontefou, or an arrogant humour, think it is baseness, and unbecoming a gallant man, to attend upon the slow and leisure progresses of things, and to expect their events."

Thus he: which sense, I have not neglected in my paraphrase: but comprised it among the rest; and it is thus, in part, expressed more briefly by a wise and good man in that age: when he told his friend (who was undone because he would not mind it), that he was like an unskilful player at tennis, ever running after the ball: whereas an expert player will stand still to observe and discern where the ball will alight, or where it will rebound; and there with cunning will let it fall on his racket, or on his hand."

[1] Ver. 9, 10.] These two verses depend on the foregoing, showing that anger is inconsistent with wisdom; and so are murmuring and repining at the hardships we meet withal in evil times. And therefore, as the same Coranuses well glosses, "let us not throw the causes of our anger upon the times;" but blame ourselves, who at all times, if we want "meekness of wisdom," shall grow angry upon the most frivolous occasions; and not only let loose the reins of our anger, but of all other vices.

But I think this advice (ver. 10) is not merely to be restrained to this, but extended unto all sorts of discontent, which are apt to make us complain of our present condition; and so to admire what is past, as if the present were not so good as those past; and not to compare the present with good, but with what was good but what was good lived before us; and we nothing but what was nought in these days. Whereas they complained just as we do now; and that of Thucydides was true, as it ever will be, ἀνά τον παρόν ἀπείρον, "the present is always burdensome." Because, as Menenethus observes, we have a feeling sense of present incommodities; but as the happiness of long enjoyed, but not of our own, which may be as good. This we are sure of, that all times have their troubles: and it is the part of a wise and good man to bear them, and not to increase them by a foolish cure. According to that saying, μη τον παρόν ἀπείρον, "let not one evil be remedied by another." And that of Pythagoras, ἐνίκη, not only to report; and so we praise those ancient times, but do not like our own, which may be as good. This.

The longer in these observations, because they are things of mighty moment, but most of the rest I shall contract as much as is possible.

[2] Ver. 11.] Most take this verse as denoting their happiness; as little as it is worth; and as well as wisdom; which commonly is despised without wealth. But the words may bear another construction (which I have not neglected, because it agrees well with what follows), that "wisdom is equal to an inheritance; nay, much to be preferred before it." For they may be thus translated, "Both wisdom and an inheritance are profitable for men in this world; but especially wisdom. Or, as Maldonate renders the last clause, et residuum est videtur solenn. "there is a remainder to those that see the sun." That is, when all things in this world fail us, the fruits of wisdom only remain with us.

[3] Ver. 12.] This is further explained in this verse where it will be needless to do more than barely observe, that the word we render defence is shadow in the Hebrew; which in their language signifies protection and comfort: Gen. xix. 8. For this cause they came under the shadow of my roof: i.e. that they might be secure from violence. Num. xiv. 9. "Their shadow (i.e. protection) is departed from them."

[4] Ver. 13, 14.] Here follows an admirable advice to comply with our present condition, and suit our mind unto it; because we cannot bring things to the bent of our own mind, and therefore had better study to conform our mind to our condition, whatsoever it be; whether prosperity or adversity. Into which
the divine wisdom hath divided our life, and so proportioned them one to the other, that none can justly find fault with his divine disposal; nor, all things considered, tell how to mend them, or order them better.

So I have understood the last clause of ver. 11 in which is the only difficulty: "and find nothing after him." Which words (after him) some refer unto God, and make the sense to be, that after him (or beside him) a man shall find nothing certain: and therefore it is best to depend upon him alone. Which I have not taken notice of in the paraphrase, and therefore mention here. Others refer after him, unto man: and that two ways (which it may be fit just to set down). So we translate it thus: "For this end, that man may find out none of those things which shall befall him hereafter:" and so, being perfectly ignorant of what is to come, neither presume in prosperity, nor despair in adversity. Others thus (which is Maldonat's gloss): "That a man losing in time of adversity what he had gotten in prosperity, might not be able to do the things of this world." Melancthon alone interprets find nothing, in this sense, that he might not betake himself unto unwallowed courses: but in prosperity keep himself within the bounds of his vocation, and not be carried beyond it by vain curiosity; and in adversity expect the help of God, in the use of such remedies as he hath ordained.

[a] Ver. 15.] This verse may either be joined with the precedent, or with the following: I have connected it with both in my paraphrase upon it, and ver. 16, where I have attended to the scope of the wise man in this chapter: and accordingly interpreted that and the seventeenth verse; which will admit of several other explications. They are highly expounded of public justice; which ought to be neither too rigid, nor too remiss and negligent. Insomuch that Melancthon's words are, non dubium est; there is no doubt he speaks of political justice, which governs the things of this life, and consists in a mean, between cruelty and negligence. Too much severity becomes cruelty; as it will not be to much advantage with men in wickedness; as it was in the days of Arcadian. A good governor, like Augustus, takes a middle course; and doth not seek that middle with too much subtlety: but rather, as in God, lets mercy prevail over judgment. The like admittance, saith he, is subjunctive in wisdom: for, as too much severity becomes cruelty, so too much wisdom becomes sullenity, and is, subtlety, becomes availing sophistry and cheating. And thus he interprets ver. 17, that a magistrate should not tolerate enormous vices.

Dr. Hammond alone, as far as I have read, makes the sixteenth verse, "Be not righteous over much," &c. to be the objection of a worldling, who takes that for an excess of duty, which brings any damage or worldly destruction upon him. Which is answered, saith he, in ver. 17, "Be not wicked over much," &c. that is, the fears, and from thence the prudential (but oftentimes very impious) practices of the worlindom, are the more probable path, to the most lasting ruins. (Vide Ans. to Cowdrey, chap. 1. sect. 2.)

But this is not coherent, in my opinion, with the rest of the chapter; and therefore I have followed rather the opinion of Gregory Nazianzen; who interprets it of heat and zeal, more than needs, without reason and discretion: which, as it makes all the sense of the world, so produces a great many other evils. And the same passion, saith he, is both about righteousness and about wisdom: ἐφαρμόζεται καθεξής τῆς ἔργου. (Vide Orat. xxvi. p. 416.)

I shall omit other interpretations (which are collected by Del Rio, and more copiously by Hackspan, lib. ii. Miscell. cap. 1), and mention only that of Gravinius: which is the more fit of all, and the interpretation of justice and wisdom. Which interpretation is in part followed by the lord Bacon (lib. viii. De Augment. Scient. cap. 3, parab. 31), whose discourse upon the words I shall not send the reader to seek, but set it down entire; because it is very useful: "There are times (saith Tacitus), wherein great virtues are exposed to certain ruin. And this fate befalls men eminent for courage or justice; sometimes suddenly, sometimes foreseen afar off. But if prudence he also added to their other accomplishments; that is, if they be wary and watchful over their own safety; then they gain thus much, that their sudden destruction proceeds from counsels altogether hidden and obscure; by which both envy may be avoided, and their ruin fall upon them unpaved. As for that nimiurn (overmuch) which is set down in the parable (since they are not the words of some Periander, but of Solomon, who now and then notes the evils in men's lives, but never commends them), it is to be understood by the term itself (in which there is no nimiurn), but of a vain and invidious affection and ostentation thereof.

"A point, something resembling this, the same Tacitus intimates in a passage touching Lepidus; setting it down as a miracle, that he had never been the author of any servile sentence, and yet remained safe in several grand times. This thought (such he often comes into my mind, whether these things be governed by fate, or whether it lies also in our power to steer an even course, free both from danger and from indignity, between deformed flattery and abrupt and sudden contumely."

[6] Ver. 17.] There are these who, by at tiraza, understand not be not too wicked but, be not too busy; make not too great a stir and bustle about the things of this world (especially in dangerous times); do not destroy thyself by too much toil and labour: or by too much stirring, when it is better to be quiet and sit still. Of which I have taken no notice in the paraphrase, and therefore mention it here. For though the word be not used commonly in this sense, yet it is its original signification. And the advice of the son of Sirach is something to this purpose. Eccles. vii. 6. 7.

[p] The foregoing advice he looks upon as so useful, that he presses it farther here (ver. 18), and promises more security from such a religious prudence, as teaches us moderation, and yet keeps as strict to our duty, than from the greatest armies that men can raise for their defence (ver. 19).

For (as Melancthon observes) Alex. Pheraxus was slain by his wife and his brethren: though he lay in a high tower, well garrisoned, to which none could ascend but by ladders. And the father of Alexander was slain in the midst of a public pomp, his princes and his guards looking on; as Julius Cesar also was in the sewer of the Venetians.

Ten mighty men] Every one knows, is, in scripture-phrase, as much as many mighty men. And so Bocchiatus interprets that difficult place, Numb. xi. 31, where speaking of the vast quantity of quails that came into the camp. Moses saith, he that gathered least gathered ten omers; that is, saith the forenamed writer, many heaps: for so he thinks omer should be there translated, as is in some other places (lib. i. De Sacris Animal. cap. 15, p. 166, par. ii.).

[q] Ver 36.] Here he seems to limit what he had
said before, with this exception; that no man can be always so wise and cautious, as never to offend. Which Melancthon truly calls politics sententious: and refers them to no element in the nature of Josiah, who was a very good prince, but perished by engaging rashly in an unnecessary war. And therefore the character of a governor, as well as of a man, must be fetched from the constant strain and bent of his actions, and not from particular facts. For he is a good governor that always intends to do right, though he sometimes commits a fault. And David was esteemed Josiah, and he is an ill governor, who hath no such design, but quite contrary; though sometimes he do well, as Cambyses. The difference therefore must be from their perpetual will and inclination.

There are those who connect this verse with the next, rather than the foregoing: but I have referred it both, and not unif/it; I think; as may be seen in the paraphrase upon ver. 21.

[2] Ver. 21.] Which the Lord Bacon (lib. viii. cap. 2, parab. 4), refers principally to vain curiosity; and thus discourses upon it:—'It is a matter almost beyond belief, what disturbance is created by unprofitable curiosity, about those things that concern our principal interest; that is, when we make a too scrupulous research for the discovery of every secret, that is closed and found out, do but cause disquiet of mind; and nothing conduces to the advancing of our designs. For, first, there follows execution and disquiet of mind; human affairs being so full of treachery and ingratitude, that if there could be procured a magical glass, in which we might behold the hatreds, and whatsoever malpractices we were involved in, as if it were against us, it would be better for us if such a glass were withal thrown away and broken in pieces. For things of this nature are like the murmurs of the leaves of trees, which in a short time vanish. Secondly, this curiosity loads the mind too much with suspicions, and ungrounded jealousies: which is the most capital enemy to counsels, and renders them constant and involved. Thirdly, the same curiosity doth sometimes fix those evils which otherwise of themselves would pass by us and fly away. For it is a dangerous thing to irritate the consciences of men; who, if they think themselves to be undiscovered, are easily changed for the better: but, if they perceive they are suspected, and do not like to be suspected, they will drive out one mischief by another. And therefore, I was a great deal of curiosity in the saying of the highest wisdom in Pompey the Great, that he instantly burnt all Sertorius's papers, unperused by himself, or suffered to be seen by others.'

Some take this verse to speak of those, who willingly lend their ears to informers and detractors; who will bring them what is said abroad, whether true or false. And therefore, saith Solomon, since there is no man but who offends sometimes, not thou thyself excepted, do not hearken unto those who reckon up other men's faults; lest thou hear thy own, from those that are of thy family. Thus Maldonate.

[3] Ver. 22.] Here he seems to resume his discourse, in the beginning of the book, concerning the shortness of human understanding and the difficulty of finding the truth and the reason of things. But no account can be given, why he thus starts from his subject, on a sudden, without any coherence. And therefore I have endeavoured to give another account of this and the following verse; which I have so interpreted, that they may be linked to the foregoing. I cannot say that herein I have followed any such as my own judgment: which led me to think this to be a continued discourse. But they that dislike my connexion, must rest satisfied (as far as I can see) with that of Corrannus (which hath more colour for it than any other), who takes this verse to be a preface to what the wise man had to add concerning the subtle arts of women to draw men in, if they be not exceeding cautious. Their wits being so versatile, their cunning so sly, and their allurements so many, that he who would be good, to be very cautious how he enters into familiarity with that sex, who have brought sore calamities upon the greatest men; such as Samson, David, and Paris, and many other besides Solomon himself. The next verse I have made to relate to that.

The two words we translate 'snares' and 'nets,' (which Melancthon calls 'hazards' and 'hearts,' e. h. inventions, devices, &c.), both signify nets. Only the former signifies the nets of hunters: the latter, the nets, or drags, rather, of fishermen (Ezek. xxv. 5), as the LXX. distinguish them. The former, indeed, is applied also to fishers, in this book (ix. 11), and therefore the truer difference perhaps is, that the former signifies 'hazards, devices, &c.,' which are not to be broken, and as cannot be broken, will certainly destroy; as the root from whence ekerem comes denotes. Both these words are in the plural number, to denote the vast multitudes that they catch, and the innumerable ways they have to entangle them, and hold them fast.

[4] Ver. 23.] Gregory Thaumaturges interprets this verse as signifying the manner of those women, that first show the manner: 'I have found a chaste man, but never a chaste woman;' and, indeed, of that he is speaking, which makes this sense not unreasonable: though I have not so restrained it, nor do I think this is to be looked upon as the true character of women in general, in all ages and countries, but of such only as Solomon was acquainted withal; and of those in that and the neighboring countries, especially of women there excelling in beauty, which commonly betrayed them to their ruin, and to the ruin of others; without an extraordinary grace to preserve them.

[5] Ver. 24.] In the beginning of this verse (Melancthon thinks) Solomon speaks not of the first creation of man, but of the rule of man's house under the good providence of God, after he had said, 'God instituted a good order how men should behave themselves in all things; but they contrary how to go beyond their bounds.' As David, for instance, had many wives of great beauty; but he would not be content without another man's. Anthony had a great power, but he would be a monarch: which is the fault of many other great men, e. g. her invariable, negligent, &c.

This I have not altogether neglected; and also taken notice of De Dieu's interpretation of the last words of the verse, 'Men sought out the thoughts of the great or mighty;' taking robustia for magnificis: that is, not contented with his own condition, he affected to be like the angels, nay, like God. Maimondies refers it to the evils and miseries man draws upon himself here in this world; understanding by cheesboneth inventions (inventions) man's foolish reasonings, whereby he precipitates himself into all the evils he endures. 'For he thinks he wants this and that, while he doth not: and he thinks this and the other way making him miserable which he has no need of.' But we have already said in the third doth (i. 9), 'This hath been by means of your ownselfes;' and as the wise man elsewhere (Prov. xix. 3), 'The foolishness of man perverteth his way; and his heart fretteth against the Lord!' (More Nevoclin, par. iii. cap. 12).

The common editions of the LXX. may be cor-
CHAPTER VIII.

1 Who is as the wise man? and who knoweth the interpretation of a thing? a man’s wisdom maketh his face to shine, and the boldness of his face shall be changed.

2 I counsel thee to keep the king’s commandment, and that in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king is, there is power:

and that not merely for fear of his displeasure, and the penalty of the law, if it be broken or neglected, but out of respect to God, whose minister he is, and with whom his subjects (as to the sincerity of their hearts, when they swore true faith and allegiance to him. See Anot. [b].

Ver. 3.] Let not thy passion transport thee to show the least disrespect to him, much less to refuse his commands unmannishly, or to do any thing that may throw thee out of his favour; but if thou hast offended him, let thy next care be not to persist obstinately in the error, but to humble thyself and beg his pardon: not imagining thou canst flee so fast from his anger that it shall not reach thee; for his power is so large that it will, one time or other, lay hold on thee and punish thee. See Anot. [c].

Ver. 4.] For the king’s commands are backed with power; so that if he gives sentence against thee, his officers are ready to do execution immediately; never examining whether it be right or wrong, but holding themselves obliged to do as he bids them. And indeed, who may question him, or call him to an account, that hath no superior? Or who can control him that hath the power of the kingdom in his hands? See Anot. [d].

Ver. 5.] Therefore, not only for conscience’ sake, but for thy own safety and security, yield obedience to the king’s commandment; for so thou shalt avoid the trouble both of thy mind and of thy body; and if thou pretendest to wisdom, shew it, not in opposing him and contending with him, but in a prudent declining what thou canst not honestly do; and in observing and taking the fittest season, and in the most inoffensive and winning manner, to insinuate good advice, when the king comitts an error. See Anot. [e].

Ver. 6.] For want of which sort of prudence men suffer very much: because there is a certain season for, and a certain manner of doing every thing; which if it be not understood (and it requires no small pains to be able to discern it), or not embraced, it is not only impossible to be done, but many and great inconveniences ensue upon that oversight, or neglect. See Anot. [f].

Ver. 7.] For no man can be sure that the like opportunity will return again: future things being so much in the dark, that neither his present nor any one else can inform him what shall be hereafter; or when that will come, which in the course of things may probably be expected. See Anot. [g].

Ver. 8.] But let no prince, though never so great
spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow: because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked: again, there be wicked men, to whom it happeneth according to the work of the righteous. I said, that this also is vanity.

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a presumption hereupon to abuse his power to tyranny, because he hath no superior to control him: but remember, when I am amended; First, that though he command over men's bodies, yet he hath no dominion over their minds and spirits; nor can he hinder them from thinking what they please, no more than he can the wind from blowing where it listeth: and next that he cannot command them long; for death will come, and irresistibly seize on him, as well as on the meanest man: he cannot rule the chances of war, nor promise himself certain victory in the day of battle: or, if he have had a great while good success, yet neither his policy, nor his power, shall be able always to defend him from the vengeance that will be taken, of the injustice, cruelty, and iniquity, which he exercises in his government.

Ver. 9.] There is no reason, therefore, to be so much as ambitious of great power; for in the view I have taken of all manner of things in this world, which I have weighed also, and considered daily, I have observed that sometimes unlimited power breaks itself in pieces, and the dominion to which a man is promised ends in his own ruin, as well as theirs whom he pillages and tyrannically governs. See Annot. [f].

Ver. 10.] And, among other things, I also observed such wicked men carried to their graves, who had been honoured as gods while they lived, because they were God's ministers, and sat in the judgment-seat, in that very place where he himself is present; but were no sooner gone, but they were forgotten, in that very city where they had enjoyed such high authority: so vain is the pomp wherein great men live, and wherein they are buried; which vanishes together with them, and, if they were not good in their place, is no more remembered. See Annot. [g].

Ver. 11.] But these observations move not vain men, who look no farther than their present prosperity. For though God had pronounced a dreadful doom against all wicked men, and especially those that abuse their power unto tyranny over others; yet, because execution is not presently done upon them, but they live in all earthly splendour, both they and others also, by their example, grow more subduedly powerfully to their wickedness, and think of some thing but doing mischief, by rapine, and all manner of iniquity in the world. See Annot. [f].

Ver. 12.] Not considering or believing this, which I am assured, as an undoubted truth, that though such a powerful sinner commit innumerable spots upon his poor subjects, and no harm befall him a long time, yet, as God will make those good men an answer to the wicked men, so the wicked men choose rather to suffer than to sin; and, notwithstanding all their oppressions, maintain their integrity, and continue in awful obedience unto him, and unto his governor: See Annot. [m].

Ver. 13.] So he will take a time to punish that impious tyrant, because he despises God and his providence, and fears not this divine vengeance: nor are we without examples of such men, who have hastened their own ruin; and, by their violence, shortened their reign; and vanished away suddenly, like a shadow.

Ver. 14.] Such examples, indeed, do not deter them from wickedness, because they see instances on the other side (which is an afflicted consideration), that virtuous men sometimes fall into such miseries, as the wicked rather deserve to suffer: and, on the contrary, those impious men enjoy all the prosperity which, one would think, belongs only to the righteous: this, I have acknowledged already, is the lamentable condition of things, and a great part of the trouble of this world: to which I have given the best satisfaction I could, iii. 17, v. 8. See Annot. [a].

Ver. 15.] And must again commend that advice wherewith I conclude one of these discourses (iii. 22) that this ought neither to discourage a man in virtuous proceedings, nor make him careful and solicitous about events; but only move him, in the fear of God (of which I just now spake, ver. 11) to be merry whilst he may: for there is nothing better than soberly and freely to enjoy the present good things, which the bounty of God bestows upon us; with thankfulness to him, and charity to others: for when a man has plenty of goods and labours, and has at his estate this is all that he can call his; God having only sent him what he hath for his present use, while he tarryeth here in this life; and then he must resign it unto others, and give an account how he hath used it unto him. See Annot. [o].

Ver. 16.] In this therefore rest satisfied, and do not trouble thyself with curious inquiries, why things are administered with such inequality, as is before mentioned: for I have travelled, as much as any body, in that disposition, and, with great application of mind, have made a most diligent search into the causes and reasons of the whole management of affairs here in this world (my mind being one of those that are as eager and greedy of knowledge, as others
man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it: yea, farther; though

are of riches; for which they toil all day, and take little rest in the night). See Annot. [o].

Ver. 17.] But this was all the satisfaction at which I could arrive, that the providence of God, without all doubt, governs every thing in this world; but why he suffers the wicked to prosper, and the virtuous to be oppressed by them: why he doth sometimes speedily cut off a wicked tyrant, and sometimes defer the execution so long, that he lives to do a world of mischief, and yet goes, perhaps, to his grave in peace (ver. 10); it is impossible to give a full account: for there is little or nothing that any man can know of the secrets of his counsels, or indeed of any other of his works; which are inscrutable by us, though a man take never so much pains to find them out: nay, though the wisest man in the world make it his constant business, he will be still forced to confess his ignorance; and the height of his knowledge will be to know, that God’s ways are past finding out.

ANNOTATIONS.

[a] Ver. 1.] To the advice he had given in the foregoing chapter, he now adds some new ones: the first of which is this: that the wisdom which will make us happy in this world must not make us morose and supercilious, severe and rigorous; but kindly, friendly, generous and mild, and under all cases, as much as we know, the more humble we ought to be: and by the very cheerfulness and pleasantness of our countenance invite others to us; and not by our frowning forbid them, or make them afraid to approach us.

This I take to be the meaning of the first verse: in my paraphrase upon which I have had respect to several acceptations of the several words, which it will be too long here to give an account of. They that will consult interpreters will find how they vary: and therefore I shall only mention the exposition of Melanchton upon the latter part of the verse (which is not commonly known), which, following the LXX, he thus translates: "Wisdom is the light of true happiness; but a pertinacious (or impertinient, obstinate) person is worthy of hatred." Which he explains in this manner, That wisdom which can judge aright, when severity is profitable, or when lenity will do best; when it is fit to make war, when to be quiet; brings a man great gladness; but a pertinacious person, who is stiff and obstinate in his opinion, and will not hearken to those that give him good counsel, but follows the motions of his own anger, and obeys his passions, destroys himself and others. As the pertinacious humour, for instance, of Pericles and Demosthenes was most pernicious unto all Greece.

[b] Ver. 2.] This pertinacious humour shows itself of times in opposing the sovereign authority: whereby men create to themselves and others great trouble in this world. And therefore Solomon advises men, in the next place (desiring them not to dislike the counsel, because the king gives it), to live in dutiful subjection to their prince; as a singular means of leading a happy life. For it is hard to say, whether the prudence and justice of a sovereign, in ruling well, or the humble and peaceable spirit of the people in complying with the established orders, contribute most to the public welfare. Certain it is, that it is much safer and easier (as well as more honest) to submit and be quiet, than to contend, and unsettle the persons of kings; though princes do at govern as they ought.

Mclachlan makes this verse to contain two precepts (as the LXX. also seem to do), in this manner: "Observe the commandment of the king; and the word of the oath of God." A sentence, saith he, exceeding worthy of consideration and remembrance: in which he commands us to observe the command of the king; but with this restriction, that we observe the law of God, and do nothing contrary unto that. For he calls the law the oath of God; because God made the sanction of it, in promises and threatenings with an oath. But this interpretation wholly neglects one word in the Hebrew, viz. al: and it draws both dibrath and shebhnath elohim, from their ordinary and usual sense, to a meaning that is forced and strained. For which reason another exposition is not natural: which makes this indeed one precept, but instead of taking the latter part of it for an obligation to observe it, turns it into a restriction of it; in this manner: "Keep the king’s commandment, but according to the oath of God," that is, as far as religion and the faith we owe to the great Lord of all will suffer.

This is true, but not the true sense of the Hebrew word for oath; which some would have relate to the covenant made with God in circumcision; which is still farther off from the business than the notion which Melanchton had of it. Our translation is the plainest and most literal: Be obedient to the king, and that in regard to his harmless commands, to which God is a witness, and a severe revenger of the breach of it. From which a moderate interpreter doth not much vary: whose words it will not be unprofitable to set down in this place, which ran thus in English: "Regard the king’s mouth, i.e. do whatsoever comes out of his mouth; whatsoever he commandeth and appointeth, out of that authority which he hath by divine ordinance: and chiefly the intention of the oath of God (so he translates the latter part of the verse), that is, the oath whereby every one citeth God as his witness and judge, that with a good conscience he will obey the king; because God hath so commanded." Thus Jech. Coxe. Which oath is either taken by all the very ancient Jews in the Oath-taking of a project carrying with it (as the late primates of Armagh speaks), by implication, a silent oath of fidelity and due obedience; or express, in the direct form of an oath, which princes have, for their better security, been wont to exact of their subjects. This is an ancient form, still remaining in Vegetius, of the oath wherein the soldiery bound themselves to the Christian emperors: "By God, and by Christ, and by the Holy Ghost, and by the majesty of the emperor, which, next after God, was to be loved and honoured," lib. ii. cap. 5, where he adds this remarkable reason for it; because to him, when he hath received the name of Augustus, faithful devotion is to be performed, and as a vigilant service paid, as unto a present and corporeal God. The violation of which oath, though made to a heathen prince, how heinously God takes, even as a despising of an oath, made to himself, and a breach of his own covenant, those terrible threats do sufficiently demonstrate (Ezech. xvii. 12—14, 46.), which are denounced against Zedekiah, who rebelled against the king of Babylon, "who had made him swear by God" (2 Chron. xxxvi. 13). Some of the phraseis were the first that we read of who would not take this oath of allegiance: but (as Josephus tells us, lib. xvii. Antiq. cap. 3), boasting themselves to be the most exact observers of the law of God, and therefore the most in this favour (while they were full of inward pride, arrogance and
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frand), dared openly to oppose kings, and presumed by their motions to raise war against them, and annoy them: refusing, saith he, to take the oath, when all the Jews had sworn to be faithful to Cæsar. Of this sect, he adds, there were above six thousand: who were all driven out of their country by this refusal, and making what they did against his authority to be no rebellion; that it heightened it very much, and was in itself a piece of rebellion: they having a natural allegiance unto him, by being born his subjects.

There are some who, from the beginning of this verse, and this book not to be Solomon's; because he saith of himself, “I observe the mouth (i.e. com-
mandment of the king.” So they translate the first words: which the LXX. translate as we do: and so do the Chaldees, the Syriac, and Arabic interpreters. For though the Hebrew word he do eego. I: it signifies nothing to this purpose: because he doth not say, I observe, but simply I: do thou observe. To be being a distinct note;* I, and what follows: show-
ing that it is a short form of speech, to be supplied by some such word as this, I say, or I command, or counsel; or rather charge thee. And the reason, perhaps, why the principal verb was omitted, might be (as the learned prince of Ireland, Usher, con-
jectures) because no word could be found sign-
ifying we enough to express the deepness of the charge.

Some may think that I have dilated too much upon this verse: but they may be pleased to consider how useful, if not necessary, it is at this time, when men begin again to plead the lawfulness of resistance. Which is so plainly condemned in this place, that the most honest and true of the old cause were extremely puzzled to make it agree with their principles in the late times of rebellion. There is one who (in his book called Nature’s Dowry, ch. 21) calls in the assistance of a great many Hebrew doctors to help him to another translation of the words; and yet, after all, is forced to acknowledge that our English is right enough: and as to admit it, with this proviso, that the king manage well the affairs of the commonwealth. As much as to say, do what they would have him.

[c] Ver. 3. The first word in this verse is capable of several senses, which I have endeavoured to express in the paraphrase. For it originally signifies such a passion and perturbation (particularly that of excessive terror), as makes a man precipitate in his motions: tumors, which are sometimes by εὐπτρήσας, and sometimes by τροχαιος, in the LXX. and the meaning of the wise man is, that, in persuasion of the foregoing counsel (ver. 2), we must take care, if we desire to live happily, to suppress our passions, and not to show the least discontent with the govern-
ment: especially, not hastily and rashly to fling ourselves (as we speak) in a flame, out of the king’s presence, on any occasion: much less receive his commands with impatience; or, which is worst of all, incur his just displeasure by sullen disobedience.

For though we may think to escape the effects of it, we shall find ourselves deceived: princes having long armes, as the phrase is) to reach those that offend them; though they fire never so far from them. This is the sense of verse 3.

[d] Ver. 4. And it is further enlarged in this verse: where Symmachus translates the first words thus: δια των λόγων βασιλείως έπισκόπων είναι, “for the command of the king is authoritative;” carries such authority with it, that it will be executed. For the word skilion, (from whence learned men have not unfily derived the titles of sultan and selden) denotes such a power as of emperors, and cannot be resisted: like that of death (ver. 5), to which all must submit.

And so it follows, in the end of this verse, “Who may say unto him, What doest thou?” i.e. first, Who hath any authority to call him to an account? as much as say, No monarch, but God alone. accord-
ing to that of an eminent rabbi (quoted by the forenamed prince in the entrance of his book about Obedience, “No creature may judge the king, but the holy and blessed God alone.” To allow the people (either collective or representative) to have power to do it, is to make them accusers, judges, and executors of the commands and laws of their sovereign. Nor, secondly, can any man safely attempt it; but he shall meet with punish-
ment either here or hereafter. Which is no new doc-
trine, but the same with that of St. Paul (as Luther here honestly notes), “they that resist shall receive to themselves damnation:” which none shall be able to avoid. Therefore it is safe simply to obey magistrates. Which he repeats again upon verse 7.

“A man cannot do better than simply to obey.” So preachers, saith he, should exhort the tumultuous and sedition. For judgment, vengeance, or punish-
ment, is ordained and decreed by God, to all the disobedient, which none shall escape. And thus much the author of Nature’s Dowry is forced to acknowledge from the evident light he has in this place: “that the scope of the words is, that, as we tender our own safety, we ought not to withstand the magistrate in his edicts, which are consonant to the word of God.” “And it is wisdom,” saith he (out of Elisha Gallico, a Hebrew interpreter), “in a private man, when the magistrate enjoins what is repugnant to God, to be silent, and submit out of his dominions, rather than contest with him.” Which some conceive to be imported by the word τηλειος (go out, or go away), in the foregoing verse.

[e] Ver. 5. From whence he again concludes it is the most prudent course, as well as most honest, to comply with those that have authority over us, in a dutiful obedience, or humble submission. So I have expounded the word commandment, for the com-
mands and laws of the king before mentioned. Which, if we do not oppose, it is the way to preserve us from knowing sorrow, as we speak, very agreeably to the Hebrew phrase in this place: if by evil thing we understand the evil of punishment, rather than of sin. Many indeed, by commandments, understand the pre-
cepts of God; which if we keep, we shall not fall into any evil practices; particularly not into rebel-
lion. Which is a good sense, and the reader may follow which he pleases: for the latter part of the verse will agree with either. Wherein he suggests that the wisest thing we can do, when princes require any thing grievous unto us, is, not to rebel, but to watch the fittest opportunities to petition for redress; and that after a manner as may not give offence; so I have expounded time and judgment, in this and in the next verse.

[f] Ver. 6. For the truth is, a great part of the happiness of our life depends upon our discretion in observing and choosing the fittest opportunity for every thing, and the right manner of doing it. Es-
pecially when we have to do with kings, and great persons: concerning whom the wise man may still be thought to speak; both in this and the following verse.

[g] Ver. 7. If the Hebrew reading would bear it, the Vulgar translation (which the Syriac follows) of this verse, hath given an excellent reason, why a man is at such a loss to discern what is fit for him to do upon all occasions (especially how to direct his be-
haviour toward kings), “Because he knows little of
what is past: and less, or rather nothing, of what is future." For prudence consists in the remembrance of things past, consideration of things present, and foresight of things likely to come hereafter.

Luther refers it wholly to the miserable condition of a rebel, in this manner: "He may then hope for mighty matters by his disobedience, but is lamentably deceived. For, of the very impunity which he promised himself, he cannot be secure; but in an hour when he thinks not of it, judgment overtakes him, and he perishes in his disobedience. In short, the wicked contends present obduracy, and mind not future; God, as he sees quite otherwise; and, remembering what mischiefs attend upon the rebellious, is studious therefore to be obedient."

[6] Ver. 10.] This verse I have taken wholly to belong to wicked rulers: because all the ancient translations do so, as well as our English. Though most of the modern interpreters will have the first part of the verse to refer unto wicked governors, and the latter part unto good: whose memory is abolished, when the other (so bad is mankind) are extolled and honoured: for which I see no reason, but look upon it as contrary to the design of the wise man, in this place, and therefore I have rejected it.

The place of the holy.] May be expounded divers ways; but it seems to me most natural to take it for a paraphrase of the place of judgment (mentioned 11. 16), in which the judges sustained themselves, who was a king; and so, as a king, and the painter of that place, to the place of judgment, and judged in the midst of them (Ps. Lxxxi. 1). Whence the judgment-seat was called the "place of the holy," i. e. of God, the Holy One of Israel: whom the Jews now constantly call by the name of the holy, that most blessed One. St. Jerome understands it of the temple (but then it must be translated, not the "place of judgment," but the "holy place," which is not agreeable to the Hebrew), and expounds the words thus, "The wicked buried, who were esteemed saints in the earth; and while they were thought worthy princes in the church, and in the temple of God." I have sometimes thought that the words might, according to this sense of the holy place, be thus word for word rendered out of the Hebrew (if the grammarians will permit holy here not to be a substantive), "I saw the wicked buried and they (that is, such as attend their funeral) came, and even out of the holy place followed," that is, the very priests waited on the hearse to do them the greater honour. Or thus, "The funereal pomp reached from the holy place to the place of burial."

[7] Ver. 11.] From hence he takes occasion to show what is the very root of men's malicious and incurable wickedness. And the first thing to which he ascribes it, is their thriving a long time in evil courses, which makes them hope their prosperity will continue to the end of their days. And if they can but live splendidly, they care not what becomes of them when they die. Now though there be a pith-gam, a decree, a definitive sentence (as the word signifies), passed against them; yet nothing being done upon it, so soon as we expect, it both hardens the heart of those sinners, and mightily discourages better men; who hereupon grow angry, or flag in their duty: and it is the very root of the pride of Luther's rendering, that this state of the prince is supposed to be safe from the touch of death, and from the hand of God.

[8] Ver. 12, 13.] Yet this is not to be understood, he here shows, without exception; but sometimes the divine justice proceeds to quick execution. Which is a thing noted by the heathens themselves, that God cuts tyrants short; and suffers them not to ra-
CHAPTER IX

1 For all this I considered in my heart, even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them.

2 All things come alike to all: there is one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that feareth, as he that feareth an oath.

3 This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

CHAP. IX.

ARGUMENT.—This chapter begins where the foregoing ends; the wise man proceeding still to justify what he had observed, about the most puzzling question in the world: Why the good and bad fare all alike, without any constant visible distinction? His resolution, caution, remedies, about this matter, appear so plainly in the paraphrase and annotations which I shall annex to it, that I will give no large account here of this chapter; but only note that the sum of it is this: that the confusion of things here below should not move us to discontent, much less incline us to irreligion; but rather dispose us with thankfulness and sobriety, to enjoy freely that portion of good things, while we have them, which God hath given us. Neither slack our diligence, nor trust to it alone: but depending on God’s word, we may cleave to the true; and by variety of observing confusion, governs all events: disappointing many times the most likely and applauded means: and again, succeeding the most unlikely and contemptible. Which should move us to commend ourselves and concerns unto God: and then, above all things, to value and study true wisdom and prudence in the multitude of all things: as far exceeding more power, of which we are foolishly ambitious.

Ver. 1.] This is no rash assertion, for I, Solomon, affirm again (viii. 16). I have deeply considered all that belongs to this matter with earnest desire and endeavour to give a clearer account and resolution of it, than this, which is all I can say: that able to give a reason, why virtuous men suffer very much, when the wicked are at the same time escape. Which I take to be the meaning of the last two verses; which I have referred to our ignorance of this particular matter; as St. Jerome also doth, whose words are these: "He that seeks the causes and reasons of things, why this or that is done, and why the world is governed by various events; why one man is blind and lame, and another is born with eyes and sound; one is poor, and another is rich: this man is noble, that inglorious: he gets nothing by his inquiry but only this; to be tormented in his own questions, and to have his disputations instead of a rack, and yet not find what he sought." That which he observes, in the Hebrew which we translate "because though" is found only in this place: but from Josh. i. 7 (where it is found in composition), the doctors conclude it signifies, for that, or because of; and so the meaning here is, that a man shall not be able by all the labour and pains he can take, not though he be a wise man that is thus laborious, to discover the reasons of things, and give an account of the difference which he observes in the divine dispensations.

though good and prudent men are under the care of God (which must satisfy them in all events), by whose special providence, both they and their undertakings and affairs are approved, directed, governed, and defended; yet (such a secret there is in this) they prove sometimes so unsuccessful, that no man can know by any thing that befalls him, or others, how God stands affected towards them: but will conclude very falsely, if he judge that God loves him who hath all that his heart desires; or that he hates him who is sorely afflicted. See Annot. [2].

Ver. 2.] For there is no certain and constant distinction made between one man and another, in the distribution of things in this world; but they all fare alike, especially in public calamities: a righteous man, for instance, perishes in a battle as well as the wicked; he that keeps himself pure and undefiled dies in a pestilence, as well as the filthy and uncleane: he that lieth in the midst of sin, is as well as he that dreads the holy name of God, and dares not rashly, much less falsely, take it into his mouth. See Annot. [2].

Ver. 3.] This (it must be acknowledged) is one of the most grievous things in this lower world, that all things being thus blended together without any distinction, some draw from thence this heuld and wild conclusion, that there is no difference between virtue and wickedness: and therefore take the greatest licence to do evil confidently and boldly all their life long: pursuing their own lusts and passions so fur-
CHAPTER IX.

4 ¶ For to him that is joined to all the living there is hope; for a living dog is better than a dead lion.

5 For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou lovest

all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

10 Whatever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill: but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the

the greatest God hath provided for mankind in this troublesome life; and therefore both seek for such a one as thou canst love; and, when thou hast her, delight thyself in her company, with such unalterable kindness, as may help to sweeten the afflictions to which we are subject in this world: for thou canst reap no other fruit of all thy toil in this life, but to take an innocent pleasure, with tranquillity of mind, respected to the things of this world, which the presence of God bestows upon wise. See Annot. [f].

Ver. 10.] In which, that thou mayest take the sincerest pleasure, let it not make thee slothful, much less dissolute; but dispose thee rather to be vigorously industrious, in doing all the good that is in thy power: for which end, lay hold on every occasion that presents itself, and improve it with the utmost diligence; because now is the time of action, both in the employments of the body and of the mind; now is the season of studying either arts or sciences, or wisdom and virtue; for which thou wilt have no opportunities in the place whither thou art going in the other world: which is designed for rest from our present labours, and for the reward of them. See Annot. [g].

Ver. 11.] But do not presume to attempt anything by thy own industry, though never so great, for good success in thy undertakings, nor fancy that nothing shall interrupt thy pleasures, but look up into God, and leave all to his providence: for (to return to what I said about events, ver. 1,) I have observed that they do not depend upon our will and pleasure, but upon his; we being apt to think, that he who, for instance, can

run swiftly, will certainly carry away the prize; and that he who hath the greatest forces will win the victory in a battle; when it falls out quite otherwise, that both of them lose the day: and more than that, the wise and the learned in their profession cannot sometimes get their head, but men of greatest reach are poor, and ingenious artists not at all regarded, or acknowledged, according to their deserts; for there are certain seasons wherein, by various accidents which unexpectedly start up, all men's nimbleness, strength, valour, wit, cunning, and dexterity, prove ineffectual. See Annot. [h].

Ver. 12.] For no man can foresee many evils that befall him, no, not the time of his death, which surprises him unawares, when he thinks no more of it; then the silly fish or birds do of the net or the snare, wherein they are caught to their destruction: nay, as they are entangled, when they swim or fly securely in hope to catch their prey; so do men perish by those counsels and actions, from whence they expected the greatest advantages: and are undone by some sudden and unavoidable mischief that seizes them, when they
thought themselves at the top of their hopes. See Annot. [1].

Ver. 16.] But though events be not in our power, being overruled by a higher providence, we ought not therefore to imagine there is no use of prudent counsel and foresight; for that sort of wisdom, which we call political, how mean soever it may seem in some men’s eyes, is with me of greater price than wealth and riches. And this single observation shows that I have reason for it: See Annot. [2].

Ver. 17.] The city of China is a great circuit, ill fortified, and manned by a very small garrison; against which a mighty king, with numerous forces, made his approaches: and, having intrenched his army, and drawn a strong line about it, and raised his batteries, doubted not to take it speedily, or to have it surrendered into his hands.

Ver. 18.] When, by a strange providence of God, there unexpectedly appeared a wise man, but he so poor that nobody minded him, who saved the city from this imminent danger; and that not by money, for he had none; nor by arms, for the besiegers were far superior in strength; but merely by his wise counsels, contrivances, stratagems, and conduct, wherein he was assisted by weakness: for, say yet, O fool ingratitude! his citizens, who ought to have regarded his fame, and preserved it to all posterity, soon forgot their deliverer; and, because he was poor, regarded him after this memorable service he had done them, no more than they had done before. See Annot. [f].

Ver. 19.] Which notwithstanding ought not to discourage worthy men from serving their country; for wisdom and counsel, from such examples as this, will be preferred by all judicious and virtuous persons, as well as by me, before mere power and strength: because ungodly forces destroy themselves, when a little force, under skilful conduct, achieveth the greatest ends; and therefore it ought to be highly valued in a Christian soldier, to be forward in his multiplicity of means (as if wisdom borrowed all its credit from him that possesseth it) despite the counsel of a poor man, and oftentimes suffer this punishment of their folly and ingratitude, that, shutting their ears to his wholesome advice, they fall into many and great calamities. See Annot. [m].

Ver. 20.] An intolerable fault this. For the modest speeches of the meanest wise men delivered gently, and without noise, are far more worthy to be heard; and, if they meet with a patient ear, and a serene mind, free from the tumult of pride and passion, will be more regarded, and prove more effectual, than the most clamorous and imperious language of a powerful fool: as appears by what the poor man propounded for the saving of the city, which was overruled more in their distress, than the furious outcries of the greatest commander, swaggering among his troops of ignorant soldiers. See Annot. [n].

Ver. 21.] I cannot therefore but again commend counsel and wise conduct, and prefer it before the greatest force, and all manner of warlike preparation; for it sometimes saves whole armies, and cities, from destruction which have been utterly ruined by
falls the house, must necessarily befal all the inhabi-
tants who cannot be, when the common air
wherein they all breathe is infected; nor have a good
crop, when there wants rain to make the earth fruit-
ful. "Only herein (saith he to the pagans) we are
not comparis es at equales vobis, ‘alike and undistin-
guished from you: that we do not grieve as you do,
in these common calamities; we are not so impatient;
nor make such outcries and complaints: but a coura-
geous and religious patience quiete our mind, and
makes us thankful to God. Viget apud nos spei
rubor, &c. “the strength of faith is vigorous among
us; and the firmness of hope;” and a mind crect
in the midst of the ruins of a decaying world; together
with an immovable virtue; a constantly joyful
patience; and a soul always secure of her God.
So that she may say with the prophet (Isab. iii. 17, 18).
"Although the fig-tree should not blossom, neither
should fruit be in the vine, &c. yet will I
rejoice in the Lord, I will joy in the God of my
salvation." The difference of the several expres-
sions used here in this verse, for good men and bad,
I have explained, as well as I could in the para-
phrase. And that they would see examples of the
same event to every one of the opposite persons, may
look into the Hebrew commentators, or into Mercer,
and there find them.

[c] Ver. 3.] In this and the following verses, he should
show how the Hebrews make of the former observa-
tion; and their folly therein. For, imagining God
loves all men alike, because they find the same
things happen to them all, they run into such an
excess of wickedness with such a frantic liberty, as
brings them speedily to their graves: whereby they
lose what they would have kept, and what they
desire. And he will shew them how often the inter-
preters verse 4, in which there is exceeding great
difficulty; both because of the various readings of one
word, which we translate joined to; and the uncerta-
yness whether Solomon here delivers his own
opinion, or the opinion of the epicures; whom some
think he here introduces, and making a speech
which reaches to verse 11 which in the sense of
Greg, Thaumaturgus among the Greeks; of
several Latin writers, who herein follow some of the
Hebrews: whose wise men say (as we read in
Maimonides’s More Nevechim, par. ii. cap. 29) "that
some sought to smother the book of Ecclesiastes,
because its words savour of heresy," From which
impressions he will hide our fathers, and make them
think such words as they thought looked that way, to be
the sayings of carnal men. But there is no need to have
recourse to this way of exposition (as St. Jerome
acknowledges) which I have not followed, because
there seems to me to be an easy and plain sense of
the words, in coherence with the foregoing. And in
expressing of that sense, I have neglected neither
the writing, nor the reading, as the Hebrews speak;
but taken notice of the sense of the word we trans-
late joined to, as it is in the text, and as it is in the
margin of the Hebrew Bibles. There are many
other ways of explaining it, and the whole verse;
but I shall not trouble the reader with any of them,
save only with Melanthon’s (which I do not find
taken notice of by any of the latter Interpreters), who
translates these words thus: "What therefore is to be
chosen? in one that is alive there is hope; and a
living dog," &c. In answer, saith he, to those who,
being disturbed at the confusion of things, asked,
"Is it then better to live, when we meet with,
nothing but reproaches?" Solomon replies, "By all means
follow your calling, and commend events to God."
"There is hope while a man lives, that he may come
to something; and, although thou canst not be a lion,
yet be content to be a mesier creature, though it be
but a little dog. Thou art not able to be such a
captain as Scipio; yet thou mayest be like to Fabius.
Why do we seek for lions, such heroical captains
and governors as Gideon, Samson, and David? Let us
use such as we have, who, though they be not like
those lions, yet may be like small dogs. And let
them do something in the place of God, that they may be vessels of mercy. In which con-
sideration (saith he) Solomon stays long; saying, in
the following verses, that the dead are gone from the
government of this world; and therefore we must
use those that are present. follow our calling, rest in
God by faith and a good conscience, whatsoever the
events be." As for those that think wise men
would here contradict himself in what he said, iv. 2, 3,
unless we take these words for the opinion of
other men, they may be easily answered; that both
are true in different respects. There he speaks with
respect to the troubles of life; and here with respect
to the advantages et it: to several of which is, hope
of bettering our condition, which it is never so mis-
erable. Which may be extended to the minds, as well
as our outward concerns: there is hope men may live
to see their follies, correct their mistakes, amend their
lives, and recover the favour of God; which is irre-
coverably lost when they are gone from hence. In
short, he seems to say the same, as the Aesop of
Pandora’s box: in which hope alone remained, after every thing else that was good
was flown away. And there are the like sayings in
Theocritus and Euripides: which may be found in
Brassus’s Adages, chil. ii. cent. iv. sabg. 12.

[d] There is little difficulty in the following verses;
where there are several passages which
not representing the sense of those who believe nothing after this life: but hath
respect only to the state of men here in this world,
as he saith expressly in the conclusion of verse 6.
And in the seventh verse plainly supposes the man
to whom he directs his discourse to be religiously
affected, and to govern himself in his pleasures with
a regard to God, and the assurance that he will pass
upon his actions in another place: and thereupon
advises him to a cheerful use of all manner of good
things in this life.

[e] For I take white garments not to denote
a magnificent and splendid way of living; but only
a neat, clean, and pure state of life, (being opposite to the habits of
mourners, which were sad and sordid), in which
there can be no danger, if it do not hinder serious
business; but rather be a refreshment after it, and
a preparation to renew it, as it follows, verse 10. The
Essenes, as Josephus tells (lib. ii. cap. 7, 12), were
in white, though they would not use any ointments,
which seemed to him too voluptuous. The pleasure,
indeed, of them was great (as I shall show upon
Cant. i. 2), and was by many abused, and made too
expensive and costly: but not therefore to be restrained altogether by sober people: who forbare them in times of
mourning (2 Sam. xiv. 2) and fasting (Matt. vi.
17), but used them in feasts and in times of joy,
(1 Pet. xlv. 7: xcvii. 10: Luke vii. 37, &c.)

[f] Ver. 9.] Here is a new proof, that this is not
the speech of voluptuaries; for they love not to
be confined to a wife: as Solomon here advises this
happy man to be: making her his partner in all the
joys and comforts he hath; as she will with his grief
the House of God, and the life of life, or life in
the plural number, is well translated by us “live joy-
fully” (or very joyfully), for chajim includes in it ali
the conveniences and pleasures of life (Ps. xxxiv.
13), and to see is to enjoy, as was noted before.
ECCLESIASTES.

[3] Ver. 10.] Here Gregory Thaumaturgus imagines the speech of the profane, atheistical crew, concludes, and glosses in this manner upon it: Torra πάντα ἡμών ἡγάδε. κ.κ. "Thus vain men talk, but I say unto you," &c. (as it follows in the rest of the chapter). Which is not at all agreeable, in my opinion, to the words of this verse; whereas there is a very serious advice to be diligent in all that we have to do in this world: which is not the way of sensual men, who love not to think of work, contrivance (or thought) knowledge, and wisdom. The difference between which words, I have expressed in the paraphrase; and shall only add, that they seem to comprehend our whole business here in this world. For action is employed in some work or other; to which we must be continually attentive and devising of an end; and for that end learn sciences, but especially study wisdom (unto which sciences are an entrance), that we may both accomplish what we design, and know how to use the fruit of our labour.

[6] Ver. 11.] But after all that we can do, he advises to a faithful dependence upon God and his good providence. Every man observes upon his own fortune or providence. By which advice he reproves that old saying, “Faber quisque fortuna sua;” “Every man makes his own fortune;” Which (as the lord Bacon speaks in a discourse touching helps to the intellectual powers) we ought to look upon as an insolent and unlucky saying: except it be uttered as a hortative or spur to courage, and especially be employed to excite us to watchfulness, in laying hold of all opportunities, and neglecting no occasions, of doing ourselves good. “For otherwise, if it be believed as it sounds, and a man enters into a high imagination that he can compass and fathom all accidents, and ascribes all successes to his own drift and reach, and the contrary to his errors and slips, it is a profane speech: and it is commonly seen that they who are oppressed with want, are not so prosperous, as of him that, without slacking his industry, attributed much to felicity and providence above him.”

Yet this is not the same doctrine with that neither which saith, Vitum fortunae regit, non sapientia: “Fortune, not wisdom, governs the life of a man.” For, as Milton observes, upon the title of this book, there is much difference between philosophical and ecclesiastical sayings. The church, in such sayings as this, confirms providence, admonishes us to have God in our thoughts; whether events be answerable to our desires or not. But profane writers, in such sayings as that now mentioned, leave out divine intervention, and make no notice of it; but only of a blind power, which troubles all things that are wisely designed. It is no imperient inference which Corr anus makes from these words, that all the things which the swift, the valiant, and the rest of the persons here mentioned seek, being their end, of which they frequently speak, and of which they are conscious, the providence of man consists not either in fame, or victory, or eating and drinking, or riches or the favour of others: but in contentment with such things as we have, and God shall think good for us, in his wise providence.

[f] Ver. 15.] Which hath given us many examples of men, who, incited by false persuasions and foolish hopes, dreamt of good events; when, in the midst of their course, they were oppressed with great calamities. Thus Melancthon glosses upon these words in ver. 13, and instances in Marius, Pompeins, and Julius Caesar. Which he explains more largely in his review of the first chapter of this book, a little before he died. "Where he observes how Cato and Marius were disappointed when they hoped for victory in a good cause: and Brutus and Cassius, when they hoped by the treacherous slaughter of Caesar, to have restored the form of the old republic; and Antony, when he thought by opposing Augustus to make himself monarch of the world. All which verifies the old saying (which he remembers in his notes upon the Proverbs), Мακαριστό μάκαρις μονος, ει'tουσαν. "Vain men are abused by their own desires, which lead them to make false accounts, and fill them with vain expectations." And it teaches us the truth of those divine sayings, "The way of man is not in himself. Except the Lord build the house, they labour in vain that build it," &c. Examples of which we have in Saul, who hoped to have left the kingdom to his posterity: and in David himself, who thought they not having Absalom for his successor. But Solomon here teaches us to consider how infinitely the wise providence of God excels our greatest wit and cunning, and can more easily overreach all our counsels, and overturn all our well-laid designs, than we can outwit the silly birds and fishes."
away care for the future. For, as Phaedrus saith in Terence, "It is better my benefits should be lost, than I should be lost together with them." And not to be moved from our duty by the world's ingratitude, is an advice he often repeats, very profitable in this chapter: that we may be like our heavenly Father, who "doth good to the evil and to the unthankful."

[tr. Ver. 16.] The beginning of this verse may be illustrated out of Dion Panuus (Omitt. it. De Regn. ii., who observes, that Agamenon wished rather for ten such grave counsellors as Nestor, than so many valiant youths as Ajax and Achilles, εις Σατέρων αποστάνεις τίς Τήνως. Where he shews also how great the power of oratory is to subdue men's minds.

[tr. Ver. 17.] Yet it must be added, that the best and safest counsellors cannot be so much as heard or regarded, though never so wise, till people's straits have made them humble, sad, and serious; as Aben Ezra expounds this seventeenth verse: "The words of the wise are despised by the people, when they are in prosperity; but when they are in distress (almost famished by such a siege as is before mentioned), and silenced by fear and grief, then they listen greedily and diligently." Which Melancthon expresses better: "The words of the wise are heard by the silent" i.e. by such as do not rage with any desire; but seek the truth, and what is wholesome for them. This, and another obvious sense of the words, I have expressed in the paraphrase; but have taken little notice of this, which seems not so near the meaning, that it is better to hear from wise men, who persuade to peace, than to tumultuous spirits, who incite silly people unto war. "He that rules among fools," is a Hebraism for a great fool: or we may understand it of one whose authority sways much among fools, or of a foolish commander. And St. Jerome expounds it of a bantering orator or preacher. "Whatsoever a declarer (saith he) then saeth in the church, by the incitement and elegance of words exciting applauses, moving laughter, or stirring up the people to affections of joy: that it is a sign of folly both in him that speaks, and in them that hear him: for the words of the wise are heard in quiet and moderate silence," &c.

[tr. Ver. 18.] All authors furnish us with abundance of examples of the truth of the last clause of the last verse: but I shall only briefly mention a little of Melancthon's gloss upon the place. There are vessels of wrath, and vessels of mercy: the vessels of wrath are unhappy men, who bring destruction upon themselves and others, though sometimes they be great and wise persons: according to that of Solomon, "Commonwealths are overturned by great and excellent wits." Such were Ahaz, Zedekiah, Catiline, Antony, and others. And in the church, Saint Andrew, Arius, Manicheus, and many other pernicious doctors. Of all which Solomon says, "One sinner destroys much good." Πολλής πονηρίας τοιν εν ένι οἰκίας ἀνάλογα. The vessels of mercy are such men, whose course is salutary to themselves and others: such a poor man in the city was Jeremias; by whose counsels, if they had been followed, Jerusalem might have been saved from destruction. Let us therefore pray to God, with continual prayers, that we may be vessels of mercy; and that he would preserve us from being the pests and furies (ἀδιστορεόντα) of mankind: driving a violent course to our own and others' ruin.

CHAPTER X.

1 Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

2 A wise man's heart is at his right hand; but a fool's heart at his left.

CHAPTER XII.

1 Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

3 Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacificeth great offences.

composition, which the apothecary hath made with excellent art; so that it turns the perfume into a stink: in like manner doth a small error, or miscarriage, blemish him, who was highly valued for his discretion and virtue: and the least sordid action destroys his reputation, who was honoured for his noble way of living. See Anot. [c].

Ver. 2.] It is hard indeed to be thus circumspect; but herein a truly wise man's worth is discovered, that his judgment never fails him in the greatest difficulties: wherein he not only resolves aright, and takes things by the right handle, but is ready also in the execution of what he designs, and manages his affairs with exactness, and with dexterity; whereas a fool both mistakes in his aim, and fumbles also in the easiest business, which he handles so awkwardly and untowardly, that it commonly miscarries. See Anot. [b].

Ver. 3.] And though he would dissemble his folly, and endeavour to seem wise, he is so far from his aim, that in every thing he doth, whether great or small, he openly betrays his want of judgment: ay, by his very gait and behaviour, as well as by his words and actions, he tells every body (as plainly as if he said it in so many words) that he is a fool: which appears in nothing more than in his holding all for fools in comparison with himself. See Anot. [c].
5 There is an evil which I have seen under the sun, as an error which proceedeth from the ruler:
6 Folly is set in great dignity, and the rich sit in low place.
7 I have seen servants upon horses, and princes walking as servants upon the earth.
8 He that diggeth a pit shall fall into it; and whose breaketh an hedge, a serpent shall bite him.
9 Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endanger'd thereby.
10 If the iron be blunt, and he do not whet the edge, then must he put to more strength; but wisdom is profitable to direct.

Ver. 4.] But a man's wisdom hath seldom a greater trial than when his prince is angry with him, and perhaps treats him harshly; which incenses a fool, and makes him leave the court, if not grow factious and rebellious: but it is better and safer advice to keep the station wherein thou art, and to do thy duty faithfully, with a patient, but yet pensive spirit: for nothing so appeases a prince's offended mind, as to give way to his fury by mild and gentle words, and by modest, humble, and submissive behaviour; whereby a man also prevents a world of sins, into which he throws himself, if he yield unto disloyal thoughts. See Annot. [6].

Ver. 5.] And there are worse evils than this, that a wise and good man must patiently bear withal; particularly that great error which princes, it must be acknowledged, either through ignorance, imprudence, surprise, easiness, and being imposed upon by other men's false representations, subtleties, or illusions, are too frequently guilty of: whereby they deride many mischiefs upon all their people: for which they must answer, as if they were committed by themselves. See Annot. [6].

Ver. 6.] In advancing, I mean (which I have too often observed), the most witless, careless men, and of base condition; or suffering such who are noted for nothing but their folly, and their vices, to enter into the most eminent dignities and offices; and in the mean time depressing noble persons, or making no account of them, though endowed no less with all excellent qualities, than with riches and honour. See Annot. [7].

Ver. 7.] By the like senseless folly, I have observed more slaves, that they do not the least office in a private family (being fitter to be kept under by every body, than to be intrusted with the smallest power), appear in the greatest state, by reason of their high preferment; and men of great families, or of singular worth and merit, altogether slighted: nay, forced to wait upon them, as if they had been their lackeys. See Annot. [8].

Ver. 8.] Which foul indignities, notwithstanding, a wise and virtuous person should choose rather to wink at, and patiently endure, than think of moving any public disturbance; for such counsels are extremely hazardous, and commonly end in the ruin of those that give them: according to that known proverb among us, which admonish us how dangerous it is to pursue our own desires and passions violently (especially against kings and princes), whereby men in heat, forgetting their own contrivances, have run themselves into that very ruin, as hunters do into the pit, which they prepared for others: and that other common saying, which warns us not to overthrow the well-settled laws and customs of church or state: for that is like the breaking down a hedge: wherein as a serpent many time lurks, which gives him that attempts it a deadly bite; so they frequently draw upon themselves their own destruction, who pull down the ancient government. See Annot. [9].

Ver. 9.] We abound with proverbs to this purpose: which teach us that the giving public disturbance, or invading the rights of others (especially of kings) and endeavouring to change the form of government, is like removing the boundaries of lands, which raises great troubles; or like the taking much pains to pull down a building without judgment, some of the stones of which fall upon him that needles with it, and crush him in pieces. Such is his folly, also, that he fancies he can mend every thing that is amiss, and form and square the people exactly according to his rule: which proves just like an unskilful workman's cutting a knotty piece of wood; who only makes clefts and chips (as the other doth fractions and roots), and, in the issue, gives a grievous gash to himself. See Annot. [7].

Ver. 10.] This is sufficient to show, how unprofitable all our endeavours are without true judgment. For as a rusty tool, though managed by the strongest man, is so far from effecting his desires, that it only tires his arm, unless he file and whet it to recover its edge: so is the ignorant and careless man, who, though using the best parts than advantages him that hath it, unless it be guided and directed by wisdom and prudence; which can do far more, than violence and force, to correct the errors of kings, and mend the faults of their government. See Annot. [8].

Ver. 11.] But of all other men he is the most dangerous, who spits his venom secretly against his governours: slandering and traducung all their actions in his private discourses, and thereby engraving people's minds against them; and giving them a more grievous wound than if they were stabbed with a weapon: for that may be prevented, or healed afterward: but this, like the biting of the most deadly serpent, is not only burying its tooth to all external poison, both inevitably and incurably. See Annot. [7].

Ver. 12.] See here again the wide difference between a wise man and a fool. The former of which, by his virtuous discourse, wins every one's (especially his prince's) favour; and doth good to those with whom he converses; but the other, by his ill tongue, not only burieth his neighbour, but plumes himself into endless troubles; out of which he cannot deliver himself, nor can any body him. See Annot. [9].

Ver. 13.] And the more he talks, in the greater danger he is: for, though he begins only with senseless and impertinent stuff, he heats himself before he hath done into a rage: and then towards either his discourses is unto others, or how mischievous unto himself.
and through idleness of the hands the house droppeth through.

19. A feast is made for laughter, and wine maketh merry: but money answereth all things.

20. Curse not the king, no, not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Ver. 11. No, though he be admonished of it, he cannot desist. For he abounds with words, and while he thinks to mend the matter, he makes it worse; adventuring to talk not only of things civil, but of things sacred; and not only of things present, but of things past also, nay, of things to come; in which wiser men than he hath little or no skill; and yet the less he knows, the more confident and bold he is; when he doth not so much as foresee the evil he is bringing upon himself, by his foolish prating. See Annot. [2].

Ver. 15. Which is the more intolerable, because he torments himself and others with fruitless pains about the abstrusest matter; when he knows not the most trivial, that is as plain as the highway; for if he be engaged in any common business, he only tires himself with toil and labour, but is never the nearer: like a silly traveller, who, being ignorant of the road, generally goes through troublesome paths, and the farther he goes, perhaps, is the farther off from the place he intends. See Annot. [4].

Ver. 16. What a miserable condition then is that poor country in which abounds (as most places do) with a great many of these fools! And, besides, hath the unhappy people to suffer all the time that government, which is the child: whose tutors, counsellors, guardians, and protectors, who have the management of all affairs in his minority, are so given to their pleasure, that they can find no time to mind seriously the public business: nor take any care to infuse principles of wisdom and goodness into their young prince's mind, but let him remain a child as long as he lives. See Annot. [3].

Ver. 17. And, on the contrary, the happiness of that nation is inexpressible, whose king is not only of an illustrious family, descended from the most ancient nobility, but, having had ingenious and liberal education, doth not degenerate from their hereditary virtue, which teaches him to place such officers under him, as are capable of their several stations, as make pleasure wait upon business; which they first despach, and then refresh themselves, not to excess, but to fit themselves to return to their business again. See Annot. [7].

Ver. 18. Being sensible, that as, through the negligence and gross carelessness of the master of a family, the house falls into decay; and for want of timely repair, the rain gets in and rots the roof, and then the supports, and at last the very foundation of it: so, by that laziness and sloth, which is the effect of luxury and vice, kingdoms themselves go to wreck; and seasonable remedies not being applied to public disorders, the whole government by degrees grows out of frame, and is in the end dissolved. See Annot. [7].

Ver. 19. For these idle and dissolute persons, among other mischiefs, consume the public treasure, by their vast expenses in feasts, and all manner of merriment; which serves indeed for their present pleasure, but not that which should be, yet through and is of most universal use to support the prince's crown and dignity: and therefore, when the exchequer is exhausted, these men are tempted to fill it by the most grievous oppressions; may, law and justice,
their idolatry:" which was a great reproach to their famed wisdom; and made them vile, even in the opinion of pagan people.

I cannot here omit the reflection which the lord Bacon hath made upon these words (lib. viii. De Augm. Scient. cap. 2 parab. 11), "That the case of men eminent for virtue, is very hard and miserable; because their errors, though never so small, are by no means pardoned. But as in a pure diamond, of great value, the very least speck or smallest cloud strikes the eye, and affects it with a kind of trouble; which in a grosser stone would scarce be observed: so in men's singular abilities, the least infirmities are presently visible; and the matter of men's discourse, and are perverted with a heavier censure; which in men of meaner parts or rank would either pass without notice, or easily procure pardon. Therefore a little folly in a very wise man, a small sin in a very honest man, and a slight indecency of manner in a man of courtly and elegant behaviour, much derogates from their fame and reputation.

So that it would not be the worst course for excellent persons, if they would mingle some absurdities (so it may be done without guilt) with these actions: that they may maintain a kind of liberty to themselves, and confound the notes and characters of smaller defects."

[c] Ver. 3. And agrees with what follows in this verse: the first words of which signify as much as moreover, a fool is so silly that he cannot hide it. For though the rest of the diseases of the mind may cover the face of folly, yet as to the breath of our bodies are with our garments; only folly cannot be dissembled, but will appear to all, in every motion of him whose weakness it is.

There is another sense of the last words of the verse, besides that in which we have translated it: which I have not neglected; because the words will bear the sense of the Vulgar vizz: "He saith every body is a fool." Which St. Jerome interprets thus: "He judges all men by himself." Symmachus thus: "He fancies himself the only wise man." The LXX. (as St. Jerome observes) seem wide from the sense, who translate it thus: "All that he thinks is very vain." Maldonate understands it differently from them all, in this manner: "which they, wherein he himself offends, he reprehends others."
them. " Which arises partly out of an impatience of disgrace; partly lest they should make the wound bleed afresh, by coming into the presence; partly that their prince may see how sorrowful and humble they are: which makes them think fit to withdraw themselves from their employments; nay, to resign, perhaps, the offices and dignities themselves into the prince's hands.

But Solomon disallows this way of cure, as hurtful and prejudicial; and that upon very good grounds. For, first, this course doth too much publish the disgrace itself: from whence both enemies and envious grow more bold to hurt; and friends more timorous to help. Secondly, this course doth reverse the order of things; that the wrath of the prince, which, if it had not been made public, would have died perhaps of itself, becomes now more fixed; and having begun to overthrow the man, is carried on to his utter ruin. And lastly, this retiring savours something of a malignant humour; that is, fallen out with the times: which beaps the mischief of indignation upon the mischief of suspicion.

"The proper precepts, therefore, for a cure are these, which he thinks are contained in the last words: 'Plant demeanour pacifies great offences.' First, above all things not to seem insensible to, or not so affected as in duty he ought to be by, the prince's displeasure, but to account it a necessary, and pride of spirit. That is, let his countenance be composed, not to a sullen and contumacious, but to a grave and modest pensiveness; and in all manner of employments let him show himself less pleasant and cheerful than he was wont to be: which may be expedient, also, that some friend or other shall be sent to the prince and instate sensibly, with what sensible grief he is inwardly afflicted. Secondly, let him carefully avoid all, even the least occasion, whereby either the thing itself, which was the first cause of the indignation, may be revived: or the prince apprehend a new occasion to be displeased with him again, or, upon any account whatsoever, to chide him before others. Thirdly, let him with all diligence seek, on the other side, all manner of occasions, wherein his service may be acceptable to his prince; that both he may show a prompt and forward affection to redeem his past offence; and his prince may understand what a good sense he has of his interest. Fourthly, let him sagaciously either lay the fault upon others; or instate, that it was committed with no ill intention, in himself; or represent their malice who accused him to the king, or aggravated his fault, more than it deserved. To conclude, let him be diligent and watchful in all things, and intent upon the cure."

There is another great man of our own, who seems to take this for an admonition not to be false-hearted, by fleeing from our station, when mighty men from over upon us. "In an upright course (saith Bishop Sanderson, in his sermon upon 1 Cor. vii. 21, sect. 46) fear not the face of man, neither leave thy place, though the spirit of a ruler rise up against thee: patience will conjure down again that spirit in time, only if thou keep thyself within thy circle." But I look upon this, which agrees not with the latter part of this verse, as an accommodation only of these words to his present purpose; and not as intended for the proper sense of them.

[Footnote {f}: Ver. 6.] I mentioned verses in the foregoing annotation [c] because fully, in the holy language, comprehends that, as well as stillness, or incapacity to manage affairs, and mindlessness, negligence, and sloth: which are both denoted in the Hebrew word בְּמַעְטָה in this place: where the abstract (as they speak) being put for the concrete, we are to understand idle, ignorant, and senseless men; and that in the highest degree; and, being opposed to the rich, they are also supposed to be men of mean extractions, or condition. For which reason the rich also are to be understood, not simply men of estates, or great birth, but of excellent education, noble endowments of mind, and attentive unto business, &c.

[Footnote {g}: Ver. 7.] The sense of this verse is not different from that of the former; but the same thing is set forth in another way. Here it is, that riches bring upon them their place and dignity; the other from their equipage (as we now speak), wherein they appear upon their advancement. For to ride belonged unto great persons; as to go on foot, unto inferiors. And to ride on horses, in Solomon's time, was much more stately than to ride on mules, which were used by great men in David's time (2 Sam. xiii. 29; 1 Kings i. 33,) or on asses, in former ages (Judg. x. 4).

[Footnote {k}: Ver. 8.] Yet it is senseless to be enraged, by this prerogative of senseless and unworthy men, into rebellion, as the wise man here shews by several provoking sayings. In the application of which to this purpose, I have the approbation of Melanthon; who expounds the last words of ver. 8 and the last of ver. 9, concerning the punishment of those who go about to change the ancient laws, and the form of government. And it is more agreeable to the phrases of breaking hedges and removing landmarks, or such like things, than to apply it unto the mischiefs that princes bring upon themselves and their countries, by such improper and unlawful actions as are here mentioned; though that be true also, that such disorders give great disgust and are the occasion of dangerous commotions.

Which commonly are most fatal, notwithstanding, to those that are so foolish as to advise, contrive, and
excite them. Who bring that mischief on themselves which they in vain will! should wholly have fallen upon others: as Solomon here shows by two similitudes: one taken from the pits dugged for the entrapping foxes, wolves, and such like creatures; or, as others will have it, from those that undermine the walls of towns, and often perish in the mines wherein they themselves have long wrought. Agreeable to the law which Aristotle mentions (in his third book of Rhetorics, cap. 9) out of DEMOCRITUS. Chius, σατανάς κακός τιτᾶν ήσυχ, ὡσαπό κακά τιτᾶν. The other from a breaker of a hedge, or fence, or wall (for so we translate this word, NUMB. xxii. 21); or any partition (so the LXX. translate it by the word φράγματος) whereby men's grounds were separated, and kept in several: in which enterprise he meets with his death's wound from a serpent. Which were wont to lurk in rocks (PROV. xxx. 19) and in holes of the earth (ISA. xi. 8) as well as in the bottom of hedges, or old walls (as the wise man here intimates), and in other dry places where there was no water (DEUT. viii. 15). There were water-serpents also (AMOS. x. 2) in the man-made canals: [2] Ver. 9. There is great variety of judgments concerning the sense of this verse: but that which I have given I am sure is not improper; which, in short, is this: that they who, out of love with novelty, will not let things alone in their place, but be altering and changing, though thereby they make great rents and distractions; and, thus only giving themselves a great deal of trouble, and disturb the quiet of their own mind, but ran the hazard of ruining themselves, together with whole kingdoms and churches. Therefore that saying of Pindar, quoted by Melancthon, should always be in people's minds: "It is easy to disturb a government, but God alone can settle it again." [4] Ver. 10. The phrases are sufficiently explained in the paraphrase: only I think fit to note, that the word which (following the LXX.) we translate endangered, is by FERSTERUS translated aspergetur, that is, hurt by the shivers of it.

[2] Ver. 11.] In the exposition of this also there is much variety; according to the Hebrew phrase, master of the tongue is expounded either of a mere babbler, and mere talker; or of a backbiter and slanderer. I have taken it in the latter sense; as St. Jerome, in the Vulgar edition, doth. And the former part of the verse may either signify a serpent that is not enchanted, or that cannot be enchanted by any means. For some such sort of serpents there were, as Boethius observes (LIB. iii. de Sist. Animal. cap. c. paritius enim inopiae, &c.) and we shall see appear of Jer. vii. 19; and other places of holy scripture. Unto which, I think, the backbiter and detractor may be best compared: for nothing will restrain his violent humour, nor defend one from the mischief which he doth in secret. I have connected this verse also with the precedent matter; as it may be, though we should take the words in the sense here given. If that a serpent will bite if he be not charmed; so will he do mischief that talks much if he govern not his tongue with great wisdom. Or, as others interpret the latter part of the verse, a man's words, though never so eloquent (for so the word lachash is used, ISA. iii. 2) will do no good, to pacify a prince's mind, if he be not charmed at the very first, before he has fixed his anger. Others take this verse separate from the rest, and understand no more by it than this: that a calumniator is like a serpent, that bites secretly: without so much as giving warning by its hissing. So Melancthon: who truly observes that calumny is a most grievous pestilence; which rages and destroys whole countries. For it first kindles dissensions; and thence arise confusion of religion, wars, and desolations. Or, according to our translation, "A babbler can no more refrain from blustering out his own or others' secrets, than a serpent, if he be not charmed, can do from biting." Which may be applied also to the better form of calumny: He that gives himself a liberty of talking of everything, blurs out even the
secrets and the vices of princes; whereby he not only makes himself odious, but procures his own destruction.

[ag Ver. 12, 13.] The three following verses may be also referred to the same matter; and the latter part of this is capable of another sense, that in our translation add this to this: "that a fool's lips subvert all that a wiser man hath said." So St. Jerome explains it. There would be less harm in folly, saith he, if it would be content with its own rustic ignorance; but it affects to contradict the dictates of wisdom, and to altront prudent persons; yea, to subvert and overthrow them: whereby it becomes exceeding wicked.

[ag Ver. 14.] And it is in vain to hope to amend this; because, as Solomon here observes, a fool thinks himself in this very thing to be wise and learned; that he is able to multiply words, though they be never so confused, without head or foot (as we speak) and he say the same thing over and over again, in a round; as the LXX. seem to understand the word ἀλατοθ, madness (in the foregoing verse), which they translate προσεψίαν, as if it were from the Hebrew word, which signifies a dance. Melanthon understands these three verses, as if they expressed the difference between wise counsellors or teachers, and such as are foolish, or perverted doctrine, and himself; that they all do very wise: though they direct their counsels and instructions merely by their own or others' blind affections. So Mardonius persuaded Xerxes unto his unhappy war; and Pompey had such-like instigators: but they were ignorant men, or considered not what had been before. So he expounds this fourteenth verse: "They who by foolish counsel or perverted doctrine, undo themselves and others, regard not former examples; nor have any prospect of future judgment."

[ag Ver. 15.] He refers all to this verse (where I have put two senses together) unto the same thing. These perverse wise men, saith he, make a great busie to no purpose; and, endeavouring to reform many things, bring lamentable events upon themselves and others; because they are ignorant of the sense of mankind; and consider not the weight of business; nor discern what is fit to be done. Which is comprehended in these words, "They know not the way to the city, or to the court;" but are like the shepherds, who are unable to be useful. And the looking-glass bestowed on him; in which contemplating himself, he fell into admiration of his own beauty: and thereby grew so insolent, that he was not only thrown out with disgrace, but broke his neck.

[ag Ver. 16.] From hence Solomon takes occasion to admonish us, that the misery or welfare of a people depends very much upon the king that governs them. Who, if he be a child, must be governed by others; and if they prove bad, as commonly they are, all things go to wreck. This seems to be the sense of this verse; where by a child I understand a prince to whom the sceptre falls in his minority: though it may be taken as (Jo. Porcius expounds it for one that is unskilful in business; Isa. li. 6, 7; Jer. i. 6, 7; Isa. iii. 4) and I have not omitted the common interpretation, which understands it of such a weak prince, as is wholly governed by his passions, and lets the worst of men govern him. Who, like children, think all is well, if they may but play, and follow their pleasure: Which they take so greedily, that they are drinking when they should be at counsel; dancing when they should be judging causes. So Jo. Drusius, I remember, expounds them "eating in the morning," in his annotations on Numb. xvi. 5, where he applies that place of Jeremiah, xxxii. 19, to illustrate this: and observes, that the morning is the time of judgment. Such a morning is for wrath or computations. According to that of Socrates, "in the morning counsel, in the evening conversation." And that of the Hebrews, Non judicant in hora ebrietatis; "They do not sit to judge in the hour of drinking;" i. e. in the evening. Which is so prejudicial to government, that there was an edict delivered by the Carthaginians, that no magistrate whatsoever should drink any wine at all, τοιον τω ἐνομω εὶς ὁμοιον, "that year in which they bear any office," &c. as we read in Plato, lib. ii. De Legibus, p. 674, edit. Serrani. And he admirably represents what the mischief of it is, when a mere youth governs, who is not able to undergo so weighty a change, in the next book, p. 601.

[ag Ver. 17.] And, on the other side, the felicity of a nation is unspoken, when it is under the care of a gallant prince; whom he calls βασιλικαρια. Which may either signify his descent, or the excellent qualities of his own person: or rather both, one who inherites the virtue of his ancestors. Who, though they should chance to leave him but a child, yet intrust him with such wise and faithful persons, that they intise him into the spirit of his heroic predecessors: which makes the people willingly submit unto him. For, as Plato observes, that parents everywhere have the power of governing their children: so next to this it is consonant γνωριμοι προγνωριμοι, "that generous persons, who observe the things that their fathers and ancestors do," should govern those that are mean and base" (lib. iii. De Legibus, p. 690).

Wherefore the Babylonian princes are called by this name, Isa. xxxvi. 14, where the Chaldee hath bene hert, the sons of ignoings and free men; or the sons of heroic persons. For hence comes the name of Herod: and hence Rabbath is reiled by the name of Liber, i.e. a prince or noblemann, as Bochartus rightly observes in his Canaan, lib. i. cap. 18. And so the LXX. translate βασιλικαρια in this place, νος ἰδούμω: which word they elsewhere translate ονοματον, "nobles" (Neh. v. 7; vi. 17); and ἀρχοται (Isa. xxxiv. 12). It is violently derived from the white garments, or robes of fine linen, wherein such great persons appeared: but it is more likely to be of some foreign original; and may be best translated illustrious persons.

[ag Ver. 18.] I have referred this and the next verse unto the same matter. And this represents, that so the prince, though he should make up the smallest breaches, and correct the beginning of disorders; by showing what ruin attends upon supine sloth, remissness, and negligence. Which is expressed in two most significant words: the first (stolleftness) implying such a sluggish temper, that a man will move neither hand to any work; the other (tendleness) such a remissness and listlessness, as that is in a man that is sleslep; when his hands hang down (as the phrase is, Heb. xii. 12), which seems to be the import of skipluth in this place; coming from a word that signifies humble and depressed.

[ag Ver. 19.] The next verse represents the vast power of money: which therefore a prince should be sure to have a due regard to; because it commands all other things. As he finds, when he is in want of it; and is thereby tempted to squeeze his people unjustly; or to set all things to sale: which is another way of expounding that phrase, "money answers all things." I cannot omit here to note, that it would not be absurd, if this verse should be connected with ver. 17, to signify the happiness of a nation, whose princes takes care that his people want not provision (bread and wine in the language of the Hebrews signifying all that is necessary for human life); but especially that the money of the nation, whereby all things are purchased, be not exported.

[ag Ver. 20.] So we see, that whatsoever negligence, or profligacy and waste there be, it should not provoke
any wise and good man to speak contemptuously of his sovereign, or of his ministers: if he consider merely how unsafe it is to make such reflections on him. For there are no ears so faithful, no place so secret, as the ears of kings, according to the old saying, being as long as their arms. That is, they can as easily discover crimes, as punish them: they have spies on purpose every where; or men to ingratiate themselves will turn accusers; or loyal persons may, some way or other, come by the knowledge of it, and think themselves bound to let their sovereign know who are his enemies. Thus most interpreters and the most learned understand this verse; and therefore I have followed no other interpretation in my paraphrase. For thus that admirable person, S. Bochartus, glosses upon these words (Epist. qua respond. ad. iii. quest. p. 57): The true mind of Solomon is, that kings do not want their prophetic ear, and his advice; "emissaries and errand observers;" by whom they learn what is most secret. Which was the reason that Midas was represented by the poets with asses' ears; because he had those that listened and hearkened in all parts of his kingdom: and brought him news of every thing, that was done and by his enemies.

And thus St. Jerome: the simple sense is, that we take care we be not overcome by anger and fury, to speak evil of our prince, or detract from him: for he may, some way or other, hear it, contrary to our expectation, and make us suffer for our unguarded tongue. That is the meaning, saith he, of the last part of this verse, which is a real expression, like that in common speech when we say, "The walls that are conscious to what you speak will discover it." Nay, this very proverbial hyperbole is used in good authors, for a thing very secret, "Unless some bird saw it." So Aristophanes, in his comedy which hath its name from birds:

Οὐδὲς ἦτο τοι ἀκούσας τον θησαυρόν, πέτον τετετέκτων ὁμοίως.

"None ever set eye upon my treasure, unless perhaps some bird."

And Sidus cites this verse out of the same poet (which more illustrates the sense I have given of this phrase in the paraphrase):

Οὐδεὶς με οὐκ ἤκουσεν πέτον ὁ περιστρώμενος ὁμοίως.

"None sees me unless the bird that passeth by."}

But I am not satisfied whether Solomon had not respect to something else; and intimated that some prophet might make the discovery: as Elisha did of many things spoken in the king's own bedchamber, (2 Kings vi. 9.) The Chaldee paraphrase, by "that which hath wings," understands the heavenly ministers; and so many of the Hebrews: about which, though they talk many fabulous things, yet the meaning may be, the angels shall, one way or other, bring it to light, and give occasion to the discovery. For as a great man of our own observers (Op. Tayler, lib. iii. Duct. Dub. chap. iii. rule 3, a. 3), "the government of the other world reaches strangely even unto us; and we speak not a word in vain, but, by the divine providence, it is disposed to purposes that we understand not. And therefore it is not safe to speak evil of magistrates in our private houses; lest the angel that attends us order it so, that it pass into public notice, and can for the king (who is above the rich or mighty), call him not accused in thy heart: which being a thing that can only be perceived by God, who is the searcher of the heart; it shows that, as angels take care of the rich, the wise, the mighty, and noble; so kings are the peculiar care of God," &c.

And, indeed, as the same Bochartus adds, it appears from hence, that Solomon doth not deter us from this sin by the mere fear of dangers; for he lays a restraint not only on our words, but on our thoughts: which are known only unto God. And if we may not in thought detract from him, how much less speak a reproachful word of him; or move rebellion against him.

I shall only add two things more, and conclude this chapter with a notable discourse of Martin Luther: first, that some of the Hebrews who take the angels to be here meant, thereby understand the devil: as our Savour, by the "fowls of the heaven," understands a "dissembler, deceitful evil one" (Matt. xiii. 4); but especially night-birds, they say (who may seem here to be meant, where he speaks of the bed-chamber), denote the devil and his angels. Whence that proverb among the Arabsians, "Speak where there is no night-bird:" that is, where no creature hears.

Secondly, the last words of the verse are capable of this sense (if we distinguish between bird of the air, and that which hath wings): taking the one for angels, and the other for men; who minister to kings (as angels do to God), that the angels will report our blasphemy in heaven; and some or other will be found to reveal it, and carry the news of it to the king upon the earth. Gregory Nesoracensis suggests the former part of this: who thus expounds the words, "Swift and winged messengers carry all to the only rich and great king, discharged both a spiritual and rational ministry." It will not be unuseful, much less unseasonable, in such an unerry age as this, to let the reader understand how deeply the first reformers of religion laid this precept to heart; by transcribing some of Luther's admonitions, in his annotations on this verse.

"The worse and the more malignant (saith he) the world is, the more studious and laborious Solomon teaches us to be, in the doing our duty. Particularly, in honou ring magistracy; because it is a divine ordinance, and the better part of the world: by which God manages all things under the sun. But the ungodly begin their wickedness chiefly in the contempt of magistrates; when they hear how God blames and reproves them in the holy scriptures. But it belongs to the divine office to find fault with magistrates, and to rebuke them, therefore, in order to correct it, yet do not imitate it. For thou art not God; nor the ordinance, no, nor the reformer and restorer of the divine ordinance. But as God reproves them, so thee also, in the holy scriptures; that thou mayest do thy duty, and not meddle with what belongs to them. Whereas thou forgetting the beam in thy own eye, beginnest to spy the mote in another man's; correcting thy superiors, by whom thou rather art to be corrected. And if thou shouldst sustain their office, wouldest offend more than they do, and not do so much good as is performed by them. The meaning therefore of Solomon is this: I have spoken much of princes, how they walk the world; but do thou reverence them, notwithstanding that; for they are not a human ordinance, but a divine. St. Peter, indeed, calls the king a human creature; because he is assumed from among men, but his authority is divine: and though princes be bad, they are to be honoured because of this ordinance of God. Why then wilt thou speak evil of those who are vexed with so many and such great sins, as their own ordinance might not have suffered them to be?—'tis good! And if they be bad and foolish, their own impiety is mischief enough to them, and brings them into sufficient danger. Bear with them, then, and compassionate them; rather than rail upon them, and revile them," &c.
CHAPTER XI.

1 Cast thy bread upon the waters: for thou shalt find it after many days.
2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.
3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.
4 He that observeth the wind shall not sow:

CHAP. XI.

ARGUMENT.—As obedience to governors, and patience under ill government, are the means (he shows in the foregoing chapters) to preserve peace and quietness; which are the great blessings of human life; so in peaceable, quiet, and easy times nothing contributes more to our happy living, than the constant exercise of charity, in works of mercy which make us beloved of God and man. Upon which, therefore, the wise man here insists largely; in the first six verses of this chapter; and then presses men to it by the consideration, that there is no pleasure like this, while they live; and that as they cannot keep what they have long, but death will rob them of all: so they must give an account of what they have enjoyed, and therefore had best make such an use of it, as will stand them in stead at that time. This I take to be the sum of this chapter.

Ver. 1.] Now, having shown how thou oughtest to behave thyself towards those above thee, look down a little upon those below thee; and believe that nothing is more profitable (though the world think otherwise), as well as obliging, than to be kind and charitable unto all men; but especially to the poor, miserable people, though they be not so good, perhaps, as they ought to be; but will ungratefully forget all thy benefits, and never think of them more, or, at least, never likely to make thee any return, no more than if thou didst sow thy seed on the sand, or in the sea; lest not that discourage thee; for when thou thinkest not of it, God will requite thee, either in this world or in the next: may, there may come a time, when some of those who have been relieved by thee, may do thee service. See Annot. [a].

Ver. 2.] Give therefore unto others some part of the good things which God hath given thee; and give very liberally, and be not weary neither of well-doing: but though there be a great many suitors that solicit thy charity, extend thy bounty to them, rather above than beneath thy ability: for thou knowest not how calamitous the times may shortly be, and then the good thou hast done will stand thee in greater stead than all the goods thou enjoyest: which perhaps may be taken from thee, and leave thee nothing to do good withal; but make thee an object of other men's charity; which no person hath greater reason to expect, than he who, when he had where-
7 ¶ Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun; 8 But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

9 ¶ Rejoice, O young man, in thy youth; and

early and late; when thou art young, and when the sun and light, and the moon and stars, return upon thee, and thy days be in a declining condition; for thou knowest not, which will hit to do the most good unto others, and to bring the greatest blessing back upon thyself: or whether all may prove alike beneficial unto both. See Annot. [1].

Ver. 7.] Let not love of thy own pleasure make thee forget to advise the young and becomes of other men: for though it is true, life is full of delight when we are in a prosperous estate, and we are entertained with great variety of pleasure when we look about us and behold all the good things, the sun shows the bounty of heaven hath provided for us; yet, believe it, there is no satisfaction comparable to that of having done abundance of good with which that he bestows upon us. See Annot. [2].

Ver. 8.] If God therefore should bless a man with a healthful body and a very long life, I do not forbid him to take the comfort of it; but advise him rather (as I have often done), with a mind free from solicitude and carefulness, to enjoy all the innocent pleasures it can afford him: only let them be tempered with these two reflections: first, that as the fairest sun that ever shone, will set, and the night follow it; so the most merry life will have an end, and then we must lie down in our graves longer than we have lived, without the least glimpse of these joys. Secondly, that while we live, nothing which we expect hereafter, can give us more contentment than what we enjoy now; and will slide away also us fast, and leave us altogether unsatisfied, unless we have done some good with it. See Annot. [3].

Ver. 9.] And there is one thing, above all other, which if the most childish youth would consider, and always carry in mind, I might give him full liberty to be as joyous and merry as he would. I incline him rather to think of this; and, while he hath the daintiest taste of them, to invent all manner of pleasures for his entertainment; denying himself nothing that he desires, and gratifying all his senses; it is this, that he must give a strict account of all his actions unto God; who will deal well with him, if he have kept himself within his bounds, and enjoyed only lawful pleasures, with thankful acknowledgments unto him: but will punish him for all his extravagances and forgetfulness of pleasure, with torments infinitely greater than all his sinful delights. And this, be it known to thee, whatsoever thou art that readest this, is a certain truth. See Annot. [4].

Ver. 10.] And therefore, by the thoughts of this, I advise thee, also, to suppress and banish that fierce- ness, rage, sadness, fretting, and vexation, with all such like perturbations of mind, unto which, in the heat of thy blood, thou art subject, when any thing cross thee (suppose when thou art only reproved for thy faults); and let no ill thy desires, which then are strong, and would plunge thee in all wickedness, stay with thee; for, if such care as this be not taken to lay restraints upon him, there is nothing more senseless, foolish, rash, inconstant, and froward to ruin itself, than man in his childish youth; when he is in the dawning, as we call it, of his days, and comes first acquainted with the unctions of this world. See Annot. [5].

let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

ANNOTATIONS.

[a] Ver. 1.] Charity being the subject of his discourse in the first six verses of this chapter (as was observed in the argument), he begins with the proper object of it: those who, as our Saviour speaks, Luke xiv. 14, are not likely to recompense us again. Thus this first verse (about which there are various conceptions), I think, may be most naturally expounded. And it is a very ancient exposition, as appears by the words of Gregory Thaumaturgus, which are these in English: "It is just to communicate unto others, &c. for, though for the present it may seem to be lost (and thrown away, as we speak), like the bread that is cast upon the water; yet, in process of time, thy love and charity will find it, and be profitable to them and without fruit." And, after the same manner, Greg. Nazianzen in aftertimes (Orat. xix. p. 298), speaking of the liberality of his father to the poor, saith, he proceeded upon this maxim: that it is much better, for the sake of those who may be worthy, to give to those who are unworthy, than for fear of bestowing our charity upon the unworthy, let worthy people want it. To which that seems, saith he, to belong, which we read in Solomon ("Cast thy bread upon the water,") which is not thrown away and quite lost, in the account of him that justly estimates things; but is sent thither where all that we do is laid up: and shall in due season meet us again, though we think not of it."

And, to strengthen this, it is observed by some, that waters in scripture signify great affliction and misery (Ps. xviii. 17; lxiv. 12.) And therefore the sense of the proverb is, not of sowing in a fertile ground, by the rivers; or in a soil well watered, from whence men naturally expect a fruitful crop (as some expound it); but of the same place, wherefrom we expect no fruit; no more than if we threw the seed in a rapid river; in which it is carried away, nobody knows whither, and seems utterly lost.

And so it may be applied also to ungrateful people; as I have touched in the paraphrase: and I shall not trouble the reader with other expositions, which may be found in most commentators; only naming this of Maldonate (which agrees well enough with that which I have followed), "Give to the poor, whose miseries are so great that their faces are all wet and besmeared with tears." And though there be many of them, be not sparing, if thou art able to receive them; for waters signify sometimes a multitude of people in the scripture of the ancient writers. But that is the sense of the next verse and therefore, upon the face of the waters, is as much as upon those, who will be gone presently, like the waters of a river: and never bring any thing back to us to reward us; if they do, is more than could be expected.

As for the word bread, it signifies any benefit whereby the poor may be supported; especially all sorts of food (1 Sam. xiv. 24, where it comprehends honey, and every thing that was edible), more particularly that food which is made of corn (Gen. iii. 19), and from thence signifies corn itself, of which bread is made (Isa. xxviii. 26). And so St. Jerome here explains it, agreeable to what I said above of sowing seed in the water.
CHAPTER XI.

[6] Ver. 2.] And as in the first verse he has respect to the quality of the persons, unto whom we are to give; so here to the number of them, and the quantity of our alms; which is expected, perhaps, by a great multitude, in what is sent from our estates; and in these words, saven, yea eight. Seven is a complete number; eight added to it denotes something above that which we account perfection. His words are these, that "his father gave not only, τας πτωτς, out of his superfluity; but τας διαγωνιως, out of his necessaries; according to the prescription of Solomon. Give a portion not only to seven: but if an eighth came, he was not here sparing; but much more ready to give than others are to get." In short, he means, give most liberally, φιλαδελφον, as Greg. Thaumaturgus here expresses it, not sparingly, but profusely. I omit other glosses upon the verse, and the criticism which some make upon the word portion; which, they think, would exclude what was sent from foot to foot, to those that were absent; of which there is no certainty. I will only note, that here again Solomon contradicts the vulgar principle, upon which covetous wretches move; and directs the quite contrary. They think all is lost that is given away in charity; no such matter, saith the preacher (ver. 1); the fruit of it will be found hereafter, beyond what was expected. And saith the prelate, I know not what will be hereafter: now I have enough, but in the latter end of my life I may want; and therefore it is best to save whilst I may. No, saith the preacher: for that very reason, give; because thou knowest not what may be hereafter; when that may be taken away from thee, which now thou wilt not bestow upon needy people. So it is, he was not here sparing; but much more ready to give than others are to get.

[c] Ver. 3.] In this verse he illustrates both the duty and the reason of it. The former by the clouds, which are a fit emblem of charity: the second, by the trees, which can bring forth fruit no longer than they continue joined to their root: from which being separated, they bear no more, nor can be fixed to their root, as the clouds may be filled with water again; nor the trees be used of this verse; which Gregorius understands as if it meant no more than the foregoing: "Do good to men without distinction; like him who, when he cuts down a tree, regards not which way it falls." I omit other interpretations, and shall only mention Maldonatus's gloss upon this verse, which is ingenious enough. He urges us, saith he, to do good while we live, by two reasons: first, from the profit of it, because we shall receive more than we give; like the clouds, which receive from the earth but a thin vapour; which they return to it in the most copious showers. The second, from the impossibility of being in a capacity to do good when we are dead: for then, like a tree, we must continue as we were, always sent from roots unto roots, never restored to our former condition again. Corranus alone (as far as I can find) expounds the latter part thus, in his annotations: "A tree, in what place seeyer it is planted, there abides, and brings forth fruit; and so ought we to help others by all manner of means; in whatsoever place or time we live," and the like. As to what was sent from foot to foot, if any think fit to apply this, the words are tolerable condition wherein we must remain in the other (like a tree cut down, which, if it fall towards the north, cannot change its posture, and turn to the south), they cannot follow a fitter gloss upon the words than this of Luther's: "If the Lord finds thee in the south, that is, fruitful and rich in good works, that will be well but if in the north that is, barren of good works, it will be ill with thee. Howsoever thou art found, so shalt thou be judged; and so thou shalt likewise receive.

[d] Ver. 4.] And then follows here an admonition to take the first opportunity of being good; and not to defer it, because now it may seem unseasonable, and the present business thou wilt weigh every thing alike, thou shalt never be able to do any thing." And thus Melanchthon understands this place, "As events are not in our power (which he takes to be the meaning of ver. 3), so he that will have certain and circumscribed events (that is, such and such things come to pass), before he act, will never attempt any thing;"

And so a great divine of our own expounds it: "If we will suspend our resolutions till we can bethink ourselves of something free from all inconveniences; in most of our deliberations we shall never resolve upon any thing at all: God having so tempered things, that every commodity hath its incommodiousness, every convenience some inconvenience attending it; which, many times, all the wit and industry of man are not able to serve." (Bishop Sanderson's Sermon upon 1 Cor. x. 24, p. 215)

"St. Jerome also elegantly accommodates these words to negligent pastors; who will not preach, but when the people are very desirous to hear; and there is a fair gale breathing to favour their design. And gives this advice to us: Do not say, "This is a fit time, that is, a seasonable; for we are ignorant what is the way, and what is the will of the Spirit, which dispenseth all things;"

[e] Ver. 5.] In this verse he seems to pursue the same metaphor of the wind, which blows uncertainly; and nobody knows whence, nor from what causes. And therefore from our ignorance of that, and indeed of all other things, which we are here conversant withal; of our own soul, for instance (which our translators understand by the word ρυαχ, "spirit"), and of our body, or of that vis formatix, how it goes about its work, to make this body of ours in the womb, which may possibly be meant by spirit (Job xxiii. 4; Ps. civ. 30). Solomon persuades us not too to presume to know; for it is said to be the work of the grace of God in the course of this world, in his overruling providence; and therefore to do our duty, and leave events to him.

[f] Ver. 6.] Imitating the husbandman (with which metaphor he began this discourse, and now concludes it), who, not knowing which will prosper, sows both early and late; he says, at this very verse to be an allusion to those that saw some very forward seed; which perhaps may hit, when that which is sown at the ordinary time doth not: or, per-
I REMEMBER how thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them:

Ver. 1. The best counsel, therefore, that I can give every man is this: that he would awaken, and prove his heart, and consider well all the works of God, unto whom he is so deeply indebted, that he received his very being from him; and, therefore, let him apply himself faithfully and affectionately to his service, in his most vigorous age, as soon as ever he can consider that he is not his own, but God's, who formed him in his mother's womb, told him when, and brought him out of his mother's bowels. And he must not defer this weighty business till thou art sick, or all thy faculties so broken by the infirmities of old age, that though it last several years, yet they shall prove flat and dull, irksome and tedious, to thee; and no pleasure at all

CHAPTER XII.

ARGUMENT. — He continues his advice to young men, (begun in the last two chapters of the foregoing chapter,) wishing the thing of all which is expedient two ways by interpreters. Some taking these words as a permission, under such restraints as he mentions in the end of the verse; others, as ironically and sarcastically (as the Greek phrase is spoken, by way of mockage and bitter scoff.) The first two phrases ("rejoice, and let thy heart cheer thee") incline to the former way, being commonly used in a good sense, and in the sight of thy eyes) unto the other way, being commonly used in a bad. Therefore the scope of the place, and the coherence, must determine it. And as the LXX. and St. Jerome go the first way, so it agrees best in my opinion with what went before; and therefore so I have paraphrased him in translating that they are two different words in the beginning of the verse, which we translate as if they were the same (viz. "young man" and "youth") I have not done amiss, I think, but expressed them more significantly by these words; "childish youth." And as they are distinguished in the last verse; where that word which here we translate "youth," we more truly translate "childhood," which yet goes before youth.
left in them, but only the remembrance of a well spent life; without which, instead of thanking God, thou wilt be apt to do nothing but complain, or groan, under the weight of one evil or other that falls upon thee. See Annot. [c].

Ver. 2.] For what joy can a man have, or what mirth can be derived (as therefore what folly is it not to think of God before that time), when the natural heat and vigour are quite spent, and all the powers and faculties of soul and body in such a languishing condition, that he is altogether unfit for the offices of piet; particularly for the acknowledgment of God's benefits, the very remembrance of which is slipped out of his mind, or he hath but a dull perception of them; being no more sensible of the benefit of the sun itself, when it gives the brightest light, than he is of the moon or stars: but the day is as sad, and as full of pains and heaviness to him as the night; and there is no end of them, no intermission: but they succeed one another, as the clouds do in a rainy season, when one is no sooner emptied, but another is gathered, and ready to discharge itself in showers. See Annot. [b].

Ver. 3.] Is this a proper time to be allotted to the service of God, when a man cannot serve himself? his hands being struck with a palsy, and made unable either to feed or defend his body; his feet bending under the weight of it, having lost their power to support him: his teeth likewise, so rotten, or worn away, or fallen out, that they cannot chew his meat; and the sight of his eyes, which were wont to show him things at a great distance, now so failing him that he cannot know one man from another, though they stand hard by him. See Annot. [c].

Ver. 4.] Is this the time to gain acceptance with God, when he is despised by men; and excluded the public assemblies, because his voice is so low, that nobody can hear him? Nay, his lips look as if they were closed, and fall so inward, that he can but mumble; by reason of the loss of his teeth, the weakness of his lungs, and the defect of other instruments of speaking: for can he recruit himself as he was wont, by rest; for some sleep departs from his eyes, and he awakes early as the birds, but is not pleased at all with their songs: his hearing being so dull and flat, that he is not moved by the best music in the world; though he listen and incline his ears unto it with never so much diligence. See Annot. [d].

Ver. 5.] For joy and all such pleasant passions being fled away, melancholy fear alone remains; which makes him scarce dare to tread in the highway, much less (his head is so giddy) to go up a pair of stairs; any, he thinks himself unsafe in the strongest fortress, such is the feebleness of old age, which looks venerable by its grey hairs, but they are an early sign of approaching death, and are made contemptible by his almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

8 ¶ Vanity of vanities, saith the Preacher; all is vanity.

9 And moreover, because the Preacher was crumpled shoulders, hips, and back: which, as they are of themselves a sufficient load, so are relieved and supported by no bodily pleasures, the very desires of which now fail him: for there is but a very short step between him and his grave; unto which if he be carried with the usual solemnities, it is all his friends can do to prevent. See Annot. [e].

Ver. 6.] Remember therefore thy Creator, while the noble faculties of sense and motion remain entire, and strong and lively; for the time will come (and that will be very unfit for this, or indeed any other business) when they will be totally disabled: the nerves, for instance, will shrink up and be dispersed; the brain itself, and all those precious vessels wherein it is contained, be of no use at all unto thee: for the very fountain of life,—the heart, will fail, and the veins and arteries no longer carry the blood round the body, but the motion will cease, by the decay of that power, which now thrusts it forward in a continual circulation. See Annot. [f].

Ver. 7.] And then what remains, but that the soul and body being parted, they go to their several original? The body, though now so fair a fabric, to the earth out of which it was taken (according to that ancient doom passed upon it, "Dust thou art, and unto dust shalt thou return") but the soul unto God, to be judged by him, according to what it hath done in the body, and to be rewarded or punished accordingly. See Annot. [g].

Ver. 8.] And if this be the conclusion of all our labours, I have reason to conclude this book as I began it; and listen, I beseech you again, to him who proclaims nothing to you but what he hath proved in this discourse; that there is no solid satisfaction to be found in any thing here below, where all things are both full of care and trouble, as well as uncertainty and perishing; and therefore it is the height of folly to take great thought for this present life, and to lay up nothing for the life to come. See Annot. [h].

Ver. 9.] Perhaps you may still think otherwise; and therefore, I have this now to add (and so shall sum up all I have said), that I am as likely to judge a right judgment of another man; being endowed with wisdom and understanding from above, by an extraordinary gift of God (1 Kings. i. 12, iv. 30, &c.), whose goodness also I have imitated, in communicating my knowledge freely unto others: nay (knowing that by sloth or envy the greatest wisdom may be lost), the more I understood, the more diligent I was in informing others; nor did divine illuminations make me either neglect my own studies, or other men's inventions, but I listened unto all from whom I might hope to learn any thing; and both weighed what they said, and also made an exact search into things myself: of which, that not only the present age, but posterity also, might reap the benefit, I have gathered together, and aptly disposed and fitted to all capacities, abundance of excellent
wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.

10 The Preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

14 For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

ANNOTATIONS.

[a] Ver. 1.] From the consideration of what he had said in the conclusion of the foregoing chapter, that youth is attended with folly, and folly attended with destruction, (as Greg. Thaumaturgus excellently explains those words) he begins this with the most weighty lesson; which ought to be perpetually inculcated, and beaten into the mind and memory of young men; viz. that they would reflect so far as to consider who gave them their being: and what, upon that account, they owe unto him: who, as he is the sole author of all things that give us any delight; so he is of all the abilities and faculties which make us capable to take pleasure in them: and the sole disposer, likewise, of all the opportunities that bring us and those delights together.

All this may well be comprehended in the word creator (if this place be compared with Isa. xi. 28, [Jer. ii. 5, 10, &c.] which is as a word of the plural number, some from thence draw the mystery of the holy trinity, which I cannot certainly say is here intended, because it is very ordinary in the scripture to put the plural for the singular; especially when God is spoken of. Thus when the Israelites had made the golden calf, they say, "These nations have a golden calf, and the Israelites have an idol, and the God of the children of the Philistines--" (1 Sam. xxviii. 9), where the woman says, she saw gods ascending out of the earth; and Saul thereupon asks her, "What form is he of?" understanding she saw a single person.

But whatever becomes of this, we Christians (to whom this mystery is now plainly revealed) ought, when we read such places as these, to think of the obligations we have unto God the Father, God the Son, and God the Holy Ghost, into whose name we are baptized. And not only to consider such things as are above mentioned; but to be moved and affected with them (for that is here included in the word remember), according to their weight and importance.

And to do this betime, the first thing we do; because "the days of our youth" are most of the choicest days (as the word in the Hebrew signifies;
whence in 2 Sam. vi. 8, where David is said to gather all the chosen men, the LXX. hath "Carolus," a good idea in which we make the greatest delight in ourselves, or in any thing truly delightful: our spirits being then most fresh, lively, and vigorous. So that the measure of our delight, whether in ourselves or in any thing without us, being then truly taken, it would constrain us unto an equal delight in him, and make us unwilling to countenance gratulation for them. Whereas, if we defer this remembrance till old age come upon us, when life grows a burden, and the woned delights of it are either irksome or insipid (unpleasant, or without all taste or relish), our thankfulness for them will be but faint; our gratulation worthless; our devotion cold and lumpish: as Dr. Jackson excellently glosses upon these words (book xi. upon the Creed, ch. 32). Which he had expressed long before, more briefly, in his treatise of faith, ch. 8, p. 125, thus: "The inventory, of what we have received from God in our creation, should be taken in those days wherein we most delight: because then the characters of his blessings bestowed upon us, and their true worth, are most evident to us, and, the more we know that, if we defer this survey till old age, in which life itself becomes a burden, our return of thanks for fruition of it, and the unpleasant appears, will be but evanesch." And plainer still in his second book upon God's attributes, ch. 11, p. 95, "Then the prints of God's creative power are most fresh in our nature; and might transmit a fairer copy, and truest estimate of the creator's goodness unto old age, than old age can take any," &c. Which I have repeated the oftener, in several forms of speech, in hope that one or other of them may touch the heart of young men, and excite them, by frequent recollection upon the present comforts of health and strength, upon the activity of their body, the quickness of their sense and spirits, to engross the deeply in their memory, "before the evil days come." So Solomon calls our decrepit old age hath: both because they are void of all pleasure, as he saith in the following words; and because they are attended likewise with so many inconveniences and miseries, that it is hard for any man to face them, but he gives us some account of them, in his admirable description of old age (ver. 2-6), which abundantly confirms that speech of Cicero in his book De Senectute, that old age proves so odious unto most men, ut omnes so Etena gravitus dicant sustinere, "that they complain of a load that lies heavier than mount Etna upon them."

[Ch. Ver. 2.] These intimacies he demonstrates to be very great, because decrepit age consists in the universal decay of the whole frame of nature: which I take to be the meaning of the sun, the light, the moon, and stars, being darkened. For as, in a body politic, the extinction or falling down of these signifies, in the prophetical language, the subversion of that frame of government (as it to us, that all the other faculties may be seen in what Isaiah saith concerning Babylon, xiii. 10, and Ezekiel concerning Egypt, xxiii, 7, 8); so the darkening of these in the natural body of man signifies, in my judgment, its total decay and nearness to a dissolution: the tumbling (as we speak) of an old man into his grave; like a ruinous old house which can stand no longer: for so the metaphor is carried on (ver. 3).

And then the return of clouds after the rain, refers to the disanal condition a man is in at that time: when one trouble treads upon the heels of another; which is no sooner gone, but the like, or a new one, comes in its room. And so the words may be translated, "The clouds return, and after that the rain:" that is, there is a succession of misery, of grief, pain, or weakness, drawing this sad picture. There are none who apply the darkening of sun, moon, and stars, to the mind of man (as one would think, indeed, he should say something of that; and all the following description belonging wholly to the body, we must find it here or not at all); but still I conceive that he intends only, in general, to signify the failing and decay of the faculties and powers, without a respect to some particular distinct faculty in each of these words. But they who think the inward powers are here intended, are not content to rest in such a general meaning; but will have something in particular signified, by every one of them. And then they do but guess, which gives me the liberty to interpret the mind as long life, the spirit as health. As he may he the soul itself; by the light, its understanding; by the moon, the will; by the stars, all the notions in the mind and memory, with all the affections and passions in the will; just as sun, moon, and stars, in Joseph's dream, signified his father, and mother, and brethren. And so the sense of this verse is, the mind of man grows feeble in all its powers; the understanding line the faculties and powers, if it grows feeble reason weak and childish (giving such a feeble light, that it can neither direct ourselves nor others); the will listless in all its desires, dull about our greatest concerns, wavering and inconsistent in all its resolutions, &c.

But I judge it more reasonable, as I said, to rest in the interpretation first mentioned (which I am sure is agreeable to the holy language in other places): that hereby it is only represented, in general, the universal decay of the faculties of the upper part of man, his soul. Which sense I have comprehended together with the other in my paraphrase; and not neglected this, in which others acquiesce, that these words signify the mind, &c. As for those who hereby understand the dimness of the eyes, it being expressed afterward (ver. 3), I have taken notice of their sense: but another there is, which is worth mentioning. For the meaning may be, there is nothing but darkness, I. e. a most uncomfortable condition; like that, when the heavens are clouded over with darkness (as this is, the voyage, Acts xxvii, 29), and when one cloud hath spent itself in the tempest, another immediately succeeds it.

[Ch. Ver. 3.] As in the foregoing verse he gave a general description of the decay of the whole body (and of the internal faculties of the mind together therewith), so here he enterst into the particulars. And conceiving the body to be like a house or tabernacle (unto which it is frequently compared, not only in the scripture, but all other authors), he resembles the shoulders, arms, and hands, to the "keepers of the house:" because by them we defend ourselves from dangers; administer both food and physic; execute all manner of arts and manufactures (as we call them), as long as they have any strength remaining in them. Which old age takes away, the nerves, tendons, and ligaments so flagging, and these "keepers" quiver and shake ("trouble" we render it), and grow so useless, that we can no way help ourselves or others with them. And then he compares the thighs, legs, and feet, to "strong men:" they being the supports and pillars, as it were, of the whole fabric, which hold it up; till old age quite disables them for this office, and makes the knees bend under the burden of the body alone.

The reason of which follows; in that the grinders fail, &c, in which metaphor he compares the teeth in the jaws, above and below, to the upper and -
millstone. For they, by cutting, breaking, and chewing of the meat, prepare it to be dissolved in the stomach, and turned into nourishment (as the corn is ground between those stones into meal, and so prepared for making bread, and other sublike uses); but in time drop out of their sockets, or are broken so that they can grind no longer.

And the like decay we find in the sight of the eyes; which he means by "those that look out of the windows." All those coats, humours, and nerves, that make up the eyes: which are set in two holes (as the word is), or hollow places in the forehead (like the windows in the house), and have a round hole also in the midst of them, called the pupil of the eye (like a casement), through which all things are transmitted to the inward sense of seeing. Until the skins, and the humours also, grow too thick; and the very figure of the eye, as some have observed, he changed, by the dryness of the crystalline humour; and then the house is darkened. Aristotle, in his Problems (sect. 51, quest. 14), expresses it thus, in short, or rather interprets it; δόοε ἀπορρέε, περίπατε, &c., "when men grow into years, their sight grows dull; because, in the eyes of old men, the skin is both hard and also rugged, so that their sight is obscured." [2]

Ver. 4.] This verse hath a greater difficulty in it, especially in the beginning: "And the doors shall be shut, and the sound of the grinding is low." But the LXX. suggest an unexceptionable sense of this passage, in my opinion, which is, that they are shut out of all public meetings, because of the lowness of their voice, which formerly was as loud as a mill. And there is little reason to doubt, but by "doors" are meant the lips (it being a frequent expression in Scripture of the sound of grinding, of the lowness of the voice, from the loss of teeth, or the weakness of respiration; in short, from the defect there is in the organs of speech.

Nor do I see why Maldonatus's translation may not be allowed, which is still more simple (and therefore I have taken notice of it in my paraphrase): "The lips are shut without" (so πρεπεῖ may be translated fors, extrinsice), that is, they sink and are compressed; "when the voice grows weak and tremulous, because of those that grind:" that is, by the failing of the teeth. Thus he. But it may more exactly be translated thus by the falling low of the voice, of which the tongue is the guide, and the whole. And the whole have sometimes thought may not incongruously be translated in this manner: "His lips are shut in his mouth" (for the mouth is the streed or highway into this house of which Solomon is speaking) "by the falling down of the voice of grinding:" i.e. the voice that is made by grinding the air, as it were, between the teeth and the roof of the mouth, &c.

It might be referred to the eating meal, seldom, because of his bad digestion (the meat being ground in the stomach as in a mill); if the word voice or sound would agree to this. Which renders Dr. Smith's interpretation very difficult, in my judgment: who by doors understands all the inlets and outlets of the body; and by streets, the open ways and passages in the body; in which the matter of nourishment is conveyed, and passeth, without let or molestation: and by shutting these doors, the ceasing from their use: and by grinding, the digestions and conceptions in the stomach, bowels, mesentery, glandulae, &c. (all which is well enough, though, perhaps, too philosophically by the voice of these conceptions, the natural symptoms, significative of digestions, all those indications which demonstrate the work of nature is to proceed aright. Which seems to me very far fetched, and too great a straining of the word voice or sound: however, I have here mentioned it, that they who are pleased with it may follow that interpretation, which is very ingenious.

The next passage in this verse is easier; though it is uncertain whether he mean that the chirping of the least bird wakes him; or that he wakes early, when the birds do. For ἀσπίδωρ signifies all kinds of birds, great and small; and may be interpreted of the cock, as well as any other: and the meaning be, he gets up at the cock-crowing. This last seems the most probable, because, being thick of hearing (as the next passage signifies), it cannot be supposed that the least noise disturbs him. Though I confess the meaning may be, that a small noise wakes him sooner, than thunder would have done in his young days.

"The daughters of music," if it refer to the parts of the body, I take not to be those organs of it which made music; but which receive it, being made. For the Hebrews call that the son of a thing, which is fitted for the design of it: as פָּסָקָה, אָמָה, פָּסְקָה, &c. Thus an arrow is called the son of the bow, or quiver (Isa. xlii. 19, Lam. iii. 13), and wheel called the son of the thrashing-floor (Isa. xxxi. 18), and so the daughters of music may be those parts where music is entertained. Yet there is one objection against this, which lies in the word all: which cannot properly be applied to the ears, or to any instrument, but to the two last of them; and we never say all the ears, but both the ears. Which makes some think, that hereby we are rather to understand all sorts of music, which are made either by instruments or voice. But to those it may be answered, that the word all refers to the several parts of the ear, in which the sound is formed: both the inside wire of the ear, which is called the tympanum, and the three cavities, and as many little bones in the inward part, together with the auditory nerve itself. All which are manifestly contrived on purpose to receive sounds: which are born here, and so may be called their daughters; which in youth are brisk and sprightly; but are humbled (as the LXX. translate it) and old in age.

There is no necessity, I acknowledge, of interpreting this passage thus (though it seem most agreeable to the rest of the description), because it may be translated, "the daughters of a song:" that is, singing-women are not valued at all by old men: they account them nothing worth; and would not give, as we say, a farthing for one. But the ancients use the word perfection, 2 Sam. xix. 55, which place, St. Jerome thinks, may very well explain this. [c] Ver. 5.] And it is attended with a greater, which is the passion of fear; unto which old age is very subject, from defect of spirits, weakness of imagination, as well as of bodily organs; which are unable to resist any dangers; which old men also are apt to apprehend greater than they really are. For as their heeds turn giddy, if they ascend to any high place, so they tremble, in the plain way; for fear of a stone, a clod, a hole, any unevenness, by the rising or depression of the earth (for so Grotius thinks the words may be expounded, though the ancient interpreters do not favour it, "He is afraid to stumble at the rising or falling of the earth"); or, he fears he may be pushed down by others, if he do not fall of himself; in a word, he knows not what he may meet withal, and therefore fears.

Or it may be expounded, as Maldonatus takes it, he never thinks himself safe, though he be in a high fortress: in which case, though never so firm, lest it should fall upon him. There are some that expound the first words of this verse thus, "He
CHAPTER XII.

which seems to me not all constrained, but apt enough (only it doth not make all relate to the parts of the body, as the rest do), which is that of De Dieu; from whom Junius before him did not much differ.

It is this, "Though the almond-tree flourish, and the locust be laden with fat (i.e. though the pleasures of the spring appear and come on apace, making all things else to swell with joy), it doth not improve his blood or make it rise, to stir up his desire," &c.

The reason is, he is just upon the point of leaving all things here, and going to his long home. Which signifies either the place to which all men go (domum seculii, "the house of the whole world," whither all mankind have ever gone, and must go), or the place from whence he came; as Forsterus expounds domum seculii, "his old house," out of which he first came forth (thus we translate the word οἶνος, Jer. vi. 16); or that where they must long abide, even till the resurrection of the dead.

For their friends there leave them; and can do nothing more but mourn for them; as it follows here, "the mourning of the streets." That is, preparing for the funeral, ready to accompany the hearse; or, they already bewail him as a dead corpse rather than a living man; or when he is dead, can only give him a solemn funeral, and openly bewail him; not only at home, but in the streets. For which purport he sometimes says, And women, who are the miniatures we read of, Matt. xv. 23. For Josephus saith (lib. iii. cap. 15. of the Wars of the Jews), that when Joppa was taken, and he reported to be slain, Μακρόκολήξαντος αὐτάκις ὡς "there were many minstrels hired at Jerusalem," who began to make lamentations in a delightful tone. But for Forsterus, in his treatise of the mourning of the Hebrews (p. 299), thinks Solomon doth not here mean the mourning of those that accompanied the corpse to the grave, nor their walking about in mourning apparel; but the sad lamentations which their grief sometimes moved them to make in the very streets: when they were weary with mourning at home, or put thereby into an extravagant passion: like that which the Jews supposed Mary the sister of Lazarus to fall into, when she rose up hastily and went out of the house (John xii. 31).

[175] Ver. 6.] Now we are come to the most difficult verse of all; in which the wise man describes this house as falling down: that is, enumerates the evils which immediately forego death; of which he is afraid, and hath no fear of it; for he is in good condition; for those words, "Remember thy Creator," St. Jerome thinks, are here again to be repeated; or ever, that is, before death seize on thee, and pull down this earthly tabernacle, and lay it in the dust.

First, "by loosening the silver cord." Which some fancy signifies all the humour of the body, which are, as it were, the thread of life; which the destinies were said to spin out, for a certain time, and then cut off: others understand by it, the string of the tongue: and Gasper Sanctus (upon Cant. vii. 5), the urina: whose stream, he fancies, resembles a silver thread, which is then broken, when it distils by drops as it frequently does in old men. But the best of the Hebrew writers by this cord understand the spinal marrow (that is, the pith of the backbone); others, the nerves: others, the outward coats of the nerves, &c. And there is little reason to doubt but the marrow down the back continued from the brain as it were in a string or cord, unto the very bottom of it; together with the nerves arising from it: and the filaments, fibres, and tendons, that proceed from them, are the thing here intended. Which Melanthon saw long ago; "the nerves (saith he) and ligaments are here meant;" which have literally the power of
The third step is, the "breaking of the pitcher at the fountain." Which is variously interpreted; some understand the breaking of the pitcher or vase to retain the urine; others by fountain understand the liver: and by the pitcher, the bladder of gall; or the veins; which is the most common opinion. But Dr. Smith rather takes it for the heart: which is indeed the fountain of life; and hath two distinct cavitie, the right and the left; out of which proceed these veins and these arteries which carry the blood through the whole body, and bring it back again to the heart, in a perpetual circulation.

And if by pitcher we understand the veins, which are the receptacle of the blood (and the Hebrew word signifies any containing vessel, particularly the widow's barrel in which was her meal, 1 Kings xvii. 14, 16, as well as a barrel of amber in the next chapter, xviii. 33), when by the fountain must be peculiarly understood the right ventricle of the heart, which is the original from whence the veins have their rise. For so the Hebrew word signifies, not only a fountain but a spring; from which waters bubble up and burst forth (as we translate it, Isa. xxx. 7, xlix. 10) in a running current; and other for the right ventricle of the heart are specked in chapter xviii. 33, when by the fountain must be peculiarly understood the right ventricle of the heart, which is the original from whence the veins have their rise.

Now the breaking of this pitcher into shivers (as the Hebrew word signifies) is the utter falling of the veins; their ceasing quite from their natural action and use. When they can no longer carry back, nor conveniently convey unto the heart that liquor which they properly contain: but the little blood which remains in the cold body of man near his end is congealed, and stagnates in his veins.

And so I proceed to the last thing, the wheel broken at the cistern. Where by the wheel some understand the wheel of the gardens, viz. the chariot; by the cistern, do thrust out the breath from them, and draw it again to them; resembling the wheel of a well, now drawing up the bucket to itself, anon letting it down again into the well. Melanchton, by cistern understanding the stomach (the word signifying, saith he, a profound cavity), takes the wheel for the guts adjoining thenceunto, which are wrapped about one another in a kind of circular form; and make the necrcntery look like a wheel. Which Grothus seems also to have had in his mind. But, taking it for granted, that a wheel, being an instrument of circulation, is the hieroglyphic of something that goes, and makes a round in us, I think Dr. Smith's conjecture is most probable; that hereby is meant the great artery with all its branches: which is the great instrument of rotation or circulation in the body of man; and so evidently thrusts the blood forward, that we perceive its pulses forcing the blood along its cavity, in the wrisis, the temples, and other parts of the body. Without which instrument to compell it, the blood that naturally tends home to the heart would go no farther.

And then the cistern from whence this wheel forces the liquor, and conveys it through all the parts, is the left ventricle of the heart; to which this great artery is annexed, and from whence it ariseth. For a cistern is a vessel made on purpose to receive and retain a due proportion of water, and to keep it till the time of use, and then conveniently to pass it into vessels
that are prepared to receive it from thence. And such is the left ventricle of the heart; which in its diastole, as they call it, receives the blood that is brought into it from the lungs; and then, keeping it there a little, doth in its systole pass due proportions thereof for the sustenance of its own tissues. I suppose it to be so said before. And, for this end, there are little valves, or falling doors, placed at the entrance and at the going out of this cistern, which are like cocks, to let in and to let out; and, by their opening or shutting, give convenient passage or stoppage to the liquor, which continually runs that way.

And so the breaking or shattering in pieces (as Forster's translates the word) of this wheel, is the ceasing of the pulse; so he in another place translates it, trodden down, i.e. suppressed by the decay of the instruments of pulsation, which can no longer perform that work. Which being absolutely necessary for the preservation of life, the ceasing of it is death.

[2] Ver. 7. And so the body, made of a mouldering substance, being no longer a fit habitation for the spirit (and therefore deserted by it), which held the parts of it together, shall crumble again into the earth, out of which it originally came, according to that sentence passed upon Adam in the beginning; "Dust thou art, and unto dust shalt thou return" (Gen. iii. 19). It may be said, that this is his first principles: and though now we are very fond of it, as if it were some goodly thing, yet, when the spirit leaves it, it will appear to be indeed dust.

But the spirit, the nobler part of man, being of a higher original, shall return to God, who sent it into the body, to be disposed of by him, according to the sentence passed upon Adam; viz. For the Chaldee paraphrase's explanation of the latter part of this verse is very apposite: "It shall return, that it may stand in judgment before God." For Elokhi (the word here for God), in the Hebrew language signifies a judge. As in the place above mentioned, I Sam. xxviii. 9. There is a sentence not much unlike to this, I have observed in Plutarch's Consolatory Discourse to Apollonius upon the death of his son; where he alleges, amongst a great many others, this saying of Epicharmus, Συνερωτήσω καὶ διεκβάσω, καὶ ἀπέμνησα ὄνομα ἐφιάλτω, γα μεν εἰς τὸν πάντως διά τὸν θάνατον."

[4] Ver. 8. And now having thus demonstrated his first proposition, he elegantly repeats the exordium, or entrance of his book, as is here observed by St. Jerome, whose words are so significant, that I cannot but translate them, as an excellent gloss upon this verse: "For since all the labour of mortal man (of which Solomon hath disputed in this whole book) amounts to this, that the dust returns to its earth, and the soul returns thither from whence it was taken: it is an excess of vanity to labour for this world; and to gather nothing for the future;" where he is to live for ever, and to be judged according to his behaviour here.

This only may be added, that here he enters upon the conclusion of his discourse; and divides it into two parts, as he had done the foregoing book. First, he sums up what he had said in the first six chapters, concerning the false ways men take to happiness, in this verse: which he backs by several serious considerations, in those that follow, unto ver. 13. Where, successively, he sums up what he had said from ch. vii. to the conclusion, concerning the true way to happiness; which lies only in a due regard to God and his commandments.

[7] Ver. 9. The first word of this verse is variously translated; and the whole verse applied by interpreters, either to confirm what was said before concerning the false methods men take to happiness (as if he had said, I have done when I have told you, that you may believe me; who am sufficiently able to inform you, and not think to meet with better information, from other men's writings, or from your own experience), or as an introduction to what he intends to say in the latter part of this verse. He therefore, after that right method to be happy. Which he prepares the reader to attend unto, and receive into his mind: first, by asserting his own great authority in this verse (who the wiser he was, the more desirous he was both to teach and to learn). And then the weighty doctrine which he taught (ver. 10), and the great usefulness of it (ver. 11); the like to which they would find nowhere else (ver. 12). It is not very material which of these ways we take; but I have had respect to both, in my paraphrase; where I have expressed the sense so fully, that I cannot think fit to enlarge any further upon this verse. But only note, that Luther, and he alone, I think, expounds the first words thus (not absurdly, nor disagreeing with the Hebrew text): "There remained nothing to the Preacher, but that he was wise," &c. He understood and taught aright, and took a great deal of pains; which was a great satisfaction to himself, but he saw little or no success of it in others, who would not be governed by his advice, &c.

[6] Ver. 10. This word, word for word, in the Hebrew, "The Preacher carefully sought to meet with desirable words; and the writing of uprightness; and the words of truth." Where writing may refer both to what he read in others, whether divine or human authors; and to what he wrote himself (and so I have expounded it in the paraphrase), who being the beautiful in his head, pleasures, or delight, usefulness and certainty.

Some fancy that Solomon wrote a book called Catub Jascher ("the writing of uprightness"), or Jascher dibre emech ("the upright words of truth"): of which, as there is no certainty, so I see no probable grounds to assert it. Only we know he wrote a great many more books than we have (1 Kings iv. 32, 33; 2 Chron. xxxiv. 4); and see Josephus, lib. viii. Amiq. cap. 2).

[7] Ver. 11. Some connect this with the foregoing verse in this manner, "The Preacher sought to find out the words of the wise." &c. And so the words run exactly in the Hebrew. But we may take this verse by itself, as a direction for us in our translation; and look upon it as a commendation of these wise words: which doth not in the least alter the sense. I have had respect to both; and comprehended also, in my paraphrase, two of the interpretations which one difficult phrase is capable of; viz. "masters of the assemblies." Which may be translated divers ways, more literally out of the Hebrew than we do; who add the word by before them, which is not in the original. For the last words, which we translate "masters of assemblies," may be attributed to nails, in this manner: "As nails fastened, whereby things are joined together" (nails being the instruments of gathering or bringing those things together, which were separate); or thus, retaining the words of our translation, "the masters of assemblies are as fixed nails:" or the "masters of collections," such judicious authors as make excellent collections of apophthegms and smart sayings, stick in the mind as nails do in corners. Or the principal, the choicest collections, viz. the words of wise men (mentioned in the beginning of the verse), are as, &c.; or it may, in the same sense, be connected (not with nails, but) with the words following; the "masters, or authors, that collect wise and pithy sayings, have their gifts from one and the same snappero.

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So I take it in short, "Content thyself with this book, and suchlike; and do not turn over many authors, to learn how to be happy." For goodness and truth are included in certain bounds; but wickedness and lies, sine finum sunt, "are without end," as St. Jerome here notes. Who observes also, that, perhaps he adviseth us to study brevity be and ume the sense more than the words; directly contrary to the philosophers and doctors of the world, who, to assert their false opinions, used abundance and great variety of words; but the divine scripture brevi circulo coarctata est, "is confined to a small circle;" and as much contracted in words as it is dilated in matter.

The Hebrew word bahag, which we translate study, Aben Ezra says, in the neighbouring languages, signifies reading; and so we translate it in the margin.

[n] Ver. 13.] To teach us to contract our labours into so small a compass as we can, he sums up, in a few words, the sense of his whole discourse in this book; to compare the conclusion or end of the matter; of all that can be said on this subject: the whole sense of the sermon succinctly delivered; unto which, therefore, every one should confine his endeavours. It is this,—to work his soul unto such a due regard of the divine majesty (standing in awe of him as his Lord, overseer, and judge), that he take care to perform his whole duty, in so wise as we now mention, without which all religion is vain and fruitless.

And these two things (the fear of God, or devotion and obedience) he commends from two arguments: the first of which is in this verse; that they are things which concern all mankind, one as well as another; of which if they be careful, they have done enough to make themselves immortal happiness.

For those words, this is the whole, or the duty of man, may be expounded four several ways: either, this is all the duty of man; or the duty of all men; or the whole happiness of all men; or their whole business: unto which therefore they should devote their whole selves; that is, all their strength. For, according as St. Jerome understands it, "to this man was born: that he should have the fear, or devotion, and obedience of God, is his creator, should worship him with fear and honour, and observance of his commands."

And the fear of God being implanted in our minds, we shall not fail to worship him, and call upon him, and expect all good things from him, and give him thanks for them: and, as the best expression of our thankfulness, keep his commandments, and be obedient to all his precepts: both in subduing our sinful appetites and passions, and in exercising charity towards our neighbours. Which will make us true in word and deed; faithful in all our contracts; liberal to the poor; observant of our governors; in short, make us observe all the directions of this book, in order to our happiness.

[6] Ver. 21.] Here is the second argument, why we should seriously intend these things; because the Lord and judge of the world will one day call us to an account for what we do here; and pass an impar- tial sentence upon every action of our life, even aenst every secret (as some expound these words, at est ulter), or upon all secret as well as open actions. Which are all known to him, though now he seem to take no notice of them; and shall then not only be brought to light, but with an apparent dis- tinction between good and evil: the difference of which shall be certainly and notoriously manifested; by the severe punishment of the one, and the bountiful reward of the other. I will imitate therefore (saith Molemon) the example of Solomon; and, in the conclusion, recite the.
sum of this book. "He intended to assert divine providence, and to refute the objections against it; which are these: There are great confusions in human life; a vast multitude of ungodly men, and but few that acknowledge and fear God: and, which is worse, the wicked flourish in honour and riches: but the pious are afflicted, and ofttimes killed by the worst of men, &c.; therefore all things seem to be carried by chance. Unto which Solomon answers: Though, for the most part, such be the confusion of things, yet be thou ruled by God's word, and hold the opinion of his providence with a firm faith. Do not fall from God, because of these scandals; nor cast away his fear, or thy confidence in him, nor desert thy

PREFACE.

I. That this book was composed by Solomon is no more doubted than that he was the author of the two foregoing.

And that it was always looked upon as a holy book, treating of some spiritual and divine matter, appears from its being placed among the rest of that kind. Nor hath it been doubted of by any considerable number of men, either among Jews or Christians, but only by a few singular persons; who ought (as Theodoret speaks in his preface to this book) to have looked upon those blessed fathers who, placing this Song among the divine writings, took it to be fit for the uses of the church, as men of greater judgment, and more spiritual than themselves. And they ought likewise to have considered (as he adds) that we have, in effect, the testimony of the Holy Ghost itself for its divine authority: Ezra, a man excelling, in effect, and full of the Holy Spirit, having thought this worthy of a room among those sacred volumes which he gathered together after their return from the captivity of Babylon.

And, accordingly, a great many holy men have illustrated it (as he farther notes) with their commentaries and interpretations, or have adorned their writings with its sentences: such as Eusebius, Origen, Cyriacan (who wore the crown of martyrdom), and ol oτων καλαίς καὶ τοῦ ἀστατίαν πληρεῖται, "and others that were more ancient than these, and nearer to the times of the apostles."

It is unnecessary to mention those that fol-

loved after in future times, who all took this for a spiritual book: let us only consider whether, if these things being so, it be reasonable for us to despise so many and such great persons, nay, the Holy Spirit itself, and to follow our own private opinions; nor heartening to him that said, "The thoughts of mortal man are vain, and our devices are but uncertain" (Wisd. ix. 14), or rather of St. Paul (Rom. i. 21), "They became vain in their imagination, and their foolish heart was darkened."

II. Nor doth it seem hard, either to find out what that spiritual manner is of which the wise man here treats (especially since all Christian writers have from the beginning applied this Song to Christ and the church), or to give an account of the rise and original of such sublime contemplations, which I take to be this.

The great prophet David having plainly foretold that a far more glorious king than his son Solomon should one day arise (as we read in the song he made at his marriage, Ps. lxxiv.), and likewise more expressly prophesied of his divinity, royal majesty, priesthood, &c. (Ps. cxiv.), and again resumed this argument just before his death, when he caused his son Solomon to be crowned and to sit upon his throne (Ps. lxxix.), it stirred up the longing desires of Solomon after the coming of this most illustrious prince; and made him study to have at least as clear a sight of him as was possible to be attained after off. And that he might stir up the same desire in the whole nation, after his appearing, he cast his meditations on this subject into a song, in the form of a pastoral ecolgue:
in which several persons being introduced, who speak their parts, it may be called a dramatia poem. And so it is styled by St. Greg, Nazianzen, in his thirty-first oration; where he quotes a passage, εκ των νυμφων δραματος τι και δραματος (as his words are, p. 503, edit. Paris), "out of this bridal interlude and song." For a drama, as the Greeks teach us, consists in the change of persons, some of which enter, others come to them, others withdraw, till the whole work be completed by this shifting and alteration of the persons.

Now the persons which compose this song are, the bridegroom, the bride, the virgins attending on her, and the youths attending on him; to whom some add the sister of the spouse, mentioned ch. vii., and the watchmen and daughters of Jerusalem, who are introduced in their turns. For example, first, the bride (and her companions) comes in and saith, "Let him kiss me with the kisses of his mouth," &c. Then the bridegroom appears, and saith (ver. 8), "If thou knowest not, O thou fairest," &c. After which he seems to withdraw himself, leaving the bride and her companions alone upon the stage (where he sits at his repast, ver. 13), who thus speak to her, "We will make thee borders of gold," &c. And then she speaks again, ver. 13, and he returns and speaks, ver. 15.

How many parts there are in this drama is not agreed. Some make ten; others make but seven colloquies, or interlocutory passages, in this sacred dialogue, as they call it. About which I do not think fit to dispute; but shall take notice of as many as I can observe in the argument or annotations upon each chapter.

As for the phrase, it is wholly allegorical, in expressions borrowed chiefly from the fields, and woods, and gardens; as I shall show in their proper places, when we meet with them. And such were the fittest that could be found, supposing he would use poetical words, to set forth the ardent desire he had, and would excite in others (as I said before), to have a sight of that great Shepherd of the sheep, who would make all the world happy.

III. And none need wonder that he speaks wholly of this glorious king; for so doth his father David in the hundred and fifth Psalm, which can be applied to no other person whatsoever; and so doth the prophet Isaiah in afterwards, in his fifty-third chapter. Which, though some have endeavoured to accommodate first to another person, yet they have failed in their attempt; and never could find any in whom it was so literally fulfilled as in our blessed Saviour. Who alone was there intended; as he seems to me to be here also in this present Song of Solomon's.

Where it need not seem strange neither to any one, that he is compared to a bridegroom, and the church to a bride, who doth but reflect upon the forty-fifth psalm; and observe how Solomon doth only follow the metaphor, wherein his father David had represented this mystery: and observe withal, that it is the common language of the prophets, who compare Jerusalem and Zion (under which name is comprehended the whole church of the Jews) to a virgin, called frequently "the virgin-daughter of Zion," &c., whom God had espoused unto himself.

IV. But, for the fuller explication of this, it may be fit to note, that the profoundest of the Hebrew divines, whom they now call cabalists, having such a notion as this among them, that sensible things are but an imitation of things above, conceived from thence that there was, for instance, an original pattern of that love and union which is between a man and his wife here in this world. This they expressed by the kindliness of Tiphereth to Malweth: which are the names they give unto the invisible bridegroom and bride in the upper world. And this Tiphereth (i. e. beauty or ornament) they call also by the name of the Adam on high, and the great Adam, in opposition to the terrestrial or little Adam here below. As Malweth (i. e. kingdom) they call also by the name of Cheneseth Israel (i. e. congregation of Israel); who is united, they say, to that celestial Adam as Eve was to the terrestrial. Which heavenly Adam or Tiphereth, they call likewise the sun, and Malweth the moon: and make the former an active principle, the latter a passive; or, as their phrase is, Tiphereth is but the masculine power which influences Malweth: who is but the recipient of those influences. So that, in sum, they seem to say the same that the apostle St. Paul doth, when he tells us that "marriage is a great mystery: but he speaks concerning Christ and his church" (Eph. v. 32). For the marriage of Tiphereth and Malweth (or Cheneseth Israel) is the marriage of Christ, the Lord from heaven, with his spouse the church, which is the whole congregation of Christian people. Which was represented in the conjunction of Adam and Eve, and of all other men and women descended from them, when they are joined together in holy matrimony; inasmuch that those divines called cabalists have formed this maxim about this matter, that wheresoever in the holy scripture we read the love of man and wife, there is mystically designed the conjunction of Tiphereth and Cheneseth Israel.

Now this notion (of which the learned Dr. Cudworth hath long ago written a peculiar discourse) was so ancient among those doctors, that they had it before the times of Christ; it gives the plainest account why John the Baptist uses the word Christ and bridegroom, as if they were in a manner synonymous, and of the same import (John iii. 28, 29); and why Christ himself compares the whole business of his heavenly kingdom (called by the people in St. Mark xii. 10, "the kingdom of our father David") to a marriage, or marriage-feast, which a king made for his son (Matt. xxii. 2, &c.).

V. And this is one argument of its being a very ancient notion among them, that idolatory and false worship in the church is constantly expressed in the scriptures under the name of spiritual fornication and going a whoring from God: whom therefore the church was to look upon as her husband. And so he taught the children of Israel
to do, by using this form of speech throughout the whole prophetic writings (Isa. lv. 5, lix. 4, 5; Jer. iii. 4, 20, xxxi. 32; Hos. ii. 2, 7, and many other places). Nay, the very words of the apostle to the Ephesians seem to suppose some such mystical sense, which was current in that nation, of those words of Adam the first man (Gen. ii. 23, 24), "This now is bone of my bone, and flesh of my flesh, &c., therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh." Which the apostle takes as if they had been spoken of Christ and his love to his church, as any one may see that will read Eph. v. 29—32. For these are not, in the account of the cabalists, two distinct senses; but one and the same sense, different only as the matter and the form of the same thing: which form, say they, lies latent under the matter, whereby we are led unto it, as the main thing comprehended in it.

Thus Archangelus Burgozovensis speaks, in his preface to the explication of some select aphorisms of those divines, gathered by Mirandula, who observes also (p. 91 of his book), that as immediately after the fabric of the world was reared, matrimony followed, as the emblem of God's great love to those that should believe on him; so this world shall end in the sacrament of marriage: St. John shutting up all the mysteries of the holy scripture in the Revelation with these words, "Let us be glad and rejoice: for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. xix. 7). Which if it be the voice of the heavenly host, agrees with what the Hebrew doctors say (in Pirke Eliezer, cap. 12) of the marriage of Adam and Eve: that "the angels rejoiced at it, and with music and dancing attended upon the wedding."

VI. All which things put together, show how naturally the thoughts of David were led, at Solomon's marriage, to sing concerning Christ and his church: and the thoughts of Solomon afterward to sing more largely of the wonderful love of the same heavenly bridgroom, in this Song of songs; that is, most excellent song. For so it may be truly called, both in regard of its subject-matter, and in regard of the manner of its composure; this parabolical way of writing, by figures and similitudes, being in many regards (as the forenamed cabalistical doctors discourse) the best of all others. First, because it is taken from things sensible, by which both learned men and ignorant can be instructed. Secondly, because such narrations very easily imprint themselves on the mind; a parable (say they) being instead of an artificial memory. And thirdly, because all our knowledge hath its rise from sense, and therefore symbolizes much with sensible parables. And fourthly, it is very delightful to contemplate how the parable agrees with the spiritual things which are thereby figured. Unto which (saith that Archangelus before mentioned) the doctrine of St. Paul is conformable, when he saith, "the invisible things of God from the creation of the world, are seen by those that are made." And lastly, what is there more evident, than that all visible things declare God to be love? whose praise Solomon celebrates in this Song. For by love (as the same author discourses of Boetius and others) the heavens are joined together, and the elements agree in composition, animals cohabit, cities are preserved, and all kingdoms supported and replenished. Which made Pherecydes Syrus say, that God was transformed into love before he made the world. And because God created all things in love, he also embraces all things with the same love; and would have us to love, which is the sum of all that he exacts of us: that being knit together by mutual love, we may, in conclusion be united with him in love; that so all things may be one, as they were in the beginning.

Of this love, Solomon, say they, treats throughout this whole Song; nay, it is the subject of all the book of God. According to that of David (Ps. lixi. 11, 12), "God hath spoken once," viz., to the whole people of Israel, when he gave the law at Mount Sinai; yea, "twice have I heard this," from the prophets, that is, who say the same with the law, "that power belongeth to God, also unto thee, O Lord, belongeth mercy: for thou rentest to every man according to his work." Which they expound in this manner, Thou canst send good or evil influences upon us: by the union of Tipheret and Maleuth, a good influence; by their separation, a bad. For when Israel doth well, then it receives good influences from above; that is, from Tipheret: for such is the order (says one of their aphorisms) which is constituted in the archetypal world, that all good influences proceed from Tipheret. And then these two principles are animated, when we observe God's precepts; but when we transgress the law, the one is separated from the other; that is, Tipheret doth not send influences upon Maleuth for our good; but another principle interposes, and sends anxiety and trouble. Now love is the union of these two principles: the love of man and wife signifying in scripture the union of Israel and Tipheret; which union Hoses speaks of, when he saith (ii. 19, 20), "I will betroth thee unto me for ever; yea I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercy; I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."

Thus that sort of divine discourse; very agreeable to the sense of this book. Which represents the heavenly bridgroom appearing in the greatest beauty, and sometimes in most familiar communication with his spouse, the church; but at other times withdrawing his glorious presence, and absenting himself from her. Who is represented, therefore, after the same manner, like to the moon (unto which they compare Maleuth); sometimes full of his heavenly light, sometimes illuminated, only in part, and sometimes obscure and dark. Which will appear more at large in the explication of the several parts of this book.

VII. The time of whose writing cannot be certainly known; but it is very probable that it was not long after Solomon was seated on his throne.
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and had both the prophecy of his father David fresh in his mind, and was also strongly afficted with the wonderful love of God to himself. He being filled then, likewise, with incomparable wisdom from above: such wisdom, that it brought the queen of Sheba to discourse with him, hav- ing "heard the fame of Solomon, because of the name of the Lord" (1 Kings x. 1): that is, as some of the Hebrews expound it, because she understood that the wisdom which was in him was not merely natural, like that of the philosophers and eastern sages, but divine and heavenly, by a special inspiration from above, whereby he was enabled to answer the hardest questions.

At that time, when these celestial gifts were newly poured into him (which the cabalists call the "unction of the Holy Ghost:" or the "sacred name," of which Solomon speaks, say they, when he says, in the beginning of this Song, "Thy name is as an ointment poured out"), we may well conceive his mind shone in its greatest purity and clearness; and enjoying the sweetest and most perfect peace and tranquillity, was the fitter for such divine meditations as these, which are the subject of this holy book.

The sense of which seems to be expressed in 2 Cor. xi. 2, where St. Paul (who was not "rude in knowledge:" ver. 6, but mightily versed, as that word knowledge signifies, in the mysteries of the Old Testament) puts the church of Corinth in mind of his solicitous concern for them in these words, "I have espoused you to a husband, that I may present you as a chaste virgin unto Christ." For of that one husband alone, and of that pure virgin, and no other, and of their espousals, love, and union, is this incomparable Song of Solomon's to be understood and expounded.

CHAPTER I.

1 The song of songs, which is Solomon's.
2 Let him kiss me with the kisses of his mouth: for thy love is better than wine.
3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.
4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

1 Ver. 1.] The most excellent of all the songs that Solomon (or any other person) ever composed: representing the ardent desire which was in him, and which he endeavoured to excite in all the people, to enjoy that great blessing of the Messiah. See Annot. [a].

Sponsa.

2 Ver. 2.] With the thoughts of whom his mind being wholly possessed, he burst forth into this most passionate strain of affection to him, saying, in the name of them all, O that he would come and speak to us by himself, and not merely by his prophets: who have told us so much of him, that I cannot but wish to converse familiarly with him, and receive the words of his own mouth (those words of grace, Ps. xlv. 2, which will ravish all men's hearts), and all other expressions of his incomparable love; which is to be preferred infinitely before the most delicious pleasures that this good land wherein we live afford: yea, before the very sacrifices, and the wine that is poured out upon the altar unto God. See Annot. [b].

Ver. 5.] Whose love, in thy power, majesty, and glory, and by thy mighty grace and love attract me and all my people to thee: which will make the whole world most readily and cheerfully devote themselves unto thy service. And, methinks, I behold this king in his royal splendour, as if he were already come: nay, he hath made me understand the secret mysteries of his kingdom: which give me a taste of that great joy, wherewith we have been told (Ps. xlv. 15) all mankind shall enter into thy society; and it is but reason that we should all resolve with the highest satisfaction of mind, to rejoice and triumph in thee, and never to think of thy love, and the blessings we expect from thence, but with a pleasure beyond all other: and the better judgment any men have, and the more white-hearted they are, the more perfectly will they love thee and thy unsprinkled righteousness. See Annot. [c].

Ver. 5.] And do not take offence, O ye daughters of Jerusalem, at his kind reception of all nations into his kingdom; but hear this answer to you, when you upbraid them with idolatry, and all manner of im- purity: which is the same, in that which is a lovely sheep- herdess, when tanned by lying much abroad in the fields. My complexion, indeed, is dark and swarthy; but my features and proportions are comely and beauti- ful: though I seem as rustic as the skins of the tents, wherein the wild Arabs dwell; yet I am as amiable

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

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

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

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

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

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

as the fine linen, which makes the curtains of the apartment of king Solomon. See Annot. [e].

Ver. 6.] Do not despise me, therefore, by considering only my outward hue, though it be exceeding black; since it is not naturally so, but contracted by being exposed to the sun: for my brethren and sisters, who should have been more kind, did me the greatest injury, and made me a slave to the meanest employments, in which I could not preserve my beauty; because I was of such a one that he beheld another man's vineyard, could not look after his own.

Which is a lively emblem of the gentiles, who are descended from the same parents with yourselves, and though by worshipping the sun, and by other idolatries, they are become odiously polluted; yet, shall be cleansed by becoming the subjects of Christ, who will pity them, as seduced by false teachers, and neglected by you; which made them embrace any religion rather than the true. See Annot. [f].

Ver. 7.] But let us all join together, professing our most hearty affection to him, and beseech him with one voice, saying, O thou whom I love above all things, instruct me in thy heavenly doctrine, and make me to understand, not only where we may learn thy will, but also enjoy thy true religion in quiet peace: for we are weary of wandering uncertainly after those who pretend to thy spirit, but mislead such as are guided by them. See Annot. [g].

Bridegroom.

Ver. 8.] Unto which his answer is, Thy desire of true knowledge hath already made thee most amiable in my eyes (Psal. xlv. 11), and therefore what thou understandest not, I will teach thee. Forsake those vain religions (ver. 10), by which thou hast been deflected, and enter into the holy assemblies of those pious souls that worship me: and bring thy young converts to be instructed by those pastors, whom I will authorize in my church. See Annot. [h].

Ver. 9.] Where they shall grow in strength, and increase in number; and under the conduct of those great men, who shall guide and lead them, speedily subdue all mankind unto my obedience (Psal. xlv. 4): for I have likened thee, whom I love, to those victorious armies of a mighty king, which trample all opposition triumphantly under their feet. See Annot. [i].

Ver. 10.] And then will the very outward face of the church look most beautiful, by those various orders of spiritual gifts, wherewith I will enrich her: which shall make her appear like a lovely bride, when she is decked with her jewels and ornaments, that add lustre to her beauty. See Annot. [k].

Chorus of Virgins.

Ver. 11.] Unto which all her members shall contribute, by their unanimous resolution, to lead such a life as may adorn their religion; and make the church shine in such splendour and glory, that she shall not come short of royal majesty (Psal. xlv. 13). See Annot. [l].

Spouse.

Ver. 12.] Whereby she shall become fit for the affections of her great Lord, when he sits upon the throne of his glory; acknowledging his bounty in all the benefits and ornaments he hath bestowed upon her (Phil. iv. 18), and making manifest the sweet and fragrant odour of his knowledge in every place: (2 Cor. ii. 11, compared with Ps. xlv. 8). See Annot. [m].

Ver. 13.] From which knowledge every pious soul shall derive the greatest refreshment, comfort, and strength: and therefore love him above all things, and resolve never to let him slip out of their minds: but to preserve the remembrance of him most carefully, night and day, in their very hearts; as the most precious cordial, in all conditions, unto their spirits. See Annot. [n].

Ver. 14.] And, indeed, there is nothing of such price, nothing so delicious among us for our bodily pleasure, but ought to put us in mind how much more inestimable that knowledge is, which thou, O Lord, who deservest all our love, vouchsafrst for the comfort and satisfaction of our souls. See Annot. [o].

Bridegroom.

Ver. 15.] Such shall be the language of those who are acquainted with his worth, which shall increase their mutual affection unto each other: and move him to give his church more sensible testimonies of his love, and repeated assurances how amiable her purity and modesty, her innocence and simplicity, as well as her decent order and comely government, are in his sight. See Annot. [p].

Spouse.

Ver. 16.] And what can this love of his produce, but new admiration in her, of him and of his love, bursting forth into such expressions as these; Yes, rather, thou art most amiable and lovely (Ps. xlv. 2), not 1: whose beauty and goodness are but a weak reflection of thy incomparable perfections, which move thee to communicate thyself in the most delectable graces unto all those that love thee: who, making one body with thee, may say, we feast together most sumptuously, and are entertained every day with those delights, which grow there only, where thou vouchsaft thy gracious presence. See Annot. [q].

Ver. 17.] Who hast promised to dwell with us, in the several churches of thy saints; which are so many living temples dedicated to thy service: and, being protected and defended by thee, shall remain
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Of which matter I have noted something elsewhere (Menæa Mystica); and therefore shall only add here, that, in the mystical divinity of the cabalists, these are the words of Malecuth the spouse, speaking to her Splicer, the bridegroom: beseeching him to influence her, not by the Ghost, or with witch, as they speak; that is, understanding and intelligence, which is called by them the mouth of the spirit, or emanations of light.

Better than wine. Wine was the highest entertainment for those guests before mentioned; and therefore used by the Hebrews to express the greatest pleasure or approbation. It also was poured out on the altar, in their offers and sacrifice, and so may comprehend their sacrifices, which were the principal part of their religion. Unto both of which I have had respect in the paraphrase.

Of which ointments there were exceeding great variety; four he mentions in that place, which were in common use; but a vast number more in his fifteenth book, ch. 11, out of Apollonius Hierophilius. Who shows, in a book on purpose about it, that several countries afforded unguents that were most excellent in their kind. As the best of roses were made at Tarsus, where the rose was one of the most noted flowers. One came from Soli, in Cilicia: that of spikenard from Tarsus, &c., διὰ Σωρία τοῦ σωρίου ἕνωσαν πάντα παρασκευάζοντα, &c. " Syria anciently (though not in his time) afforded excellent of all sorts, especially of one," which he there names.

Now to this use of ointment some think Solomon here alludes; but I rather think he hath respect to his father's words (Ps. xlv. 8), and intended hereby to signify the glorious offices of the Messiah, whose very name (signifying anointed) carried in it all that could be desired: he being anointed by God to be the great deliverer and saviour of his people. And these first words of the verse, the LXX. seem to me to have the same design, namely, "Thou hast, hast, hast,"followed), who translate them thus: "The smell of thy ointments is above all spices;" taking toinian, which we translate ointment, for the best of ointments.

Therefore do the virgin bear thee. The attractive power of sweet ointments (to which Solomon here alludes) is notably declared in that which Basil (Epist. ad Julia) saith, of the manner of catching doves. Which was by breeding up one tame, and then, μικρός τα πετυματα ἐντελεῖς ὑποκείμενοι, "anointing her wings with ointment," they let her fly away, καὶ ἐφ' τού μούνον τινὲς, &c., "and the sweet odour of the ointment drew abundance of pigeons after her;" which she brought to the cot of her owner. See this farther explained in the next note [d].

Kisses of his mouth. As a kiss given to another, was a token of love and kindness, friendship and familiarity, in those countries (it being their manner to salute their guests whom they invited to their house, Luke vii. 45), so many kisses were a token of abundant love, and excessive affection; as appears from what is there said by our Saviour of the woman who had "not ceased to kiss his feet." And therefore, the beginning of this verse may be thus paraphrased, "Let him declare his love unto me, in the most familiar and most ample manner."

so stable and firm, that they shall last for ever. See Annot.[7].

ANNOTATIONS.

[a] Ver. 1. Song of songs. Every one knows is a Hebraism for the most excellent song; as holy of holies is the most holy; and king of kings the greatest king. And though the natural meaning seems to be, that this is the most excellent of all songs that Solomon made (which were very many, 1 Kings iv. 33), both in its structure and copiousness, and in regard of the subject whereof it treats: yet, since the Chaldee paraphrase, and abundance of Christian writers, think it called the most excellent song, with respect likewise to all the songs that had been formerly made by any prophetic person, as those, Exod. xxv. Judg. v. 1 Sam. ii. &c. (because they celebrated only some particular benefits, this the immense love of God, not only towards that nation, but towards all mankind), I have not neglected that in my paraphrase.

Which is Solomon's. The Hebrew words are so contrived, that they may either signify concerning Solomon (i.e. Christ), or of which Solomon was the author. Which, I doubt not, is the first and literal meaning: because so the LXX. expound it; and so the same phrase is understood by all, in the titles of those psalms, which are called Psalmus David, but it may be furthered farther, that the name of any usual titles added, as there are in the Proverbs and Ecclesiastes; where he is called "son of David, king of Israel," and "king in Jerusalem." Of which, if any reason is to be assigned, this seems the most probable, that those titles, which have respect only to his temporal estate, greatness, and dignity, he who may be a poet, when he was wrapt up in contemplation of that celestial prince, the Prince of peace; in comparison with whom all others are not worth the naming; and whose character was best expressed by the name of Solomon alone; he being the great peace-maker and reconciler of God and man.

Let him kiss me. Solomon speaks this in the person of the "virgin daughter of Zion;" that is, the church. Whom he here introduces in the most passionate strain, wishing for some token of love, which is expressed under the metaphor of a kiss. But there is no mention at all made of the name, condition, or beauty of the person whose love is desired; nor any account given of the beginning or progress of this love; but it is as if he were wrapt up in contemplation of that celestial prince, the Prince of peace; and abruptly into these words, "Let him kiss me," &c., that he might the more artificially describe the nature and force of divine love; which, when it possesses the mind, snatches it so from itself, that it is wholly in him that it loves. It thinks of nothing else, seeks nothing, wishes nothing, speaks of nothing, but this alone: and imagines that everybody else thinks of the same, and knows of whom it speaks.

It is just such a beginning as that of the eighty-seventh psalm: where the psalmist enters upon the description of the loveliness of mount Zion and mount Moriah, in this manner, "His foundation is in the holy mountains."
the people of God. And, indeed, wonderful ardor was the love of those, who came from gentiles unto Christ; such as the woman of Samaria (John iv.); the centurion (Matt. viii.); the Canaanitish woman (Matt. xv.), who had such faith as was not found in Israel.

The king hath brought me, &c. [1] Here now he seems on a sudden to have had a glance of the Messiah, the great king of Israel: and in the spirit of prophecy to have beheld a glimpse of those things, "which eye had not seen, nor ear heard, neither did they enter into the heart of man." Which I understand here by the word children, which we translate "chambers" wherein he alludes to the chambers of the temple (1 Chron. xxviii. 11), but especially to the most secret place of it; into which no man might enter, but the highpriest alone; till Christ came and made way for us into the holiest of all, which was typified by it.

The upright love thee.) The last two words of this verse being capable of various translations, I have expressed the sense so largely as to comprehend them all in my paraphrase. And shall only add, that the whole verse may be understood after this manner, that the first words, "draw me," are the voice of the spouse; the next, "we will run after thee," the words of the chorus of virgins. And then she speaks again "the king hath brought me into his chambers," and there she utters with exceeding joy her answer, words, "we will be glad and rejoise," &c. This came into my mind since I wrote the paraphrase, and seems to be the plainest account of this verse.

[1] Ver. 5. I am black, &c. [2] The principal mystery of the kingdom of Christ, being the calling of the gentiles into fellowship with him (which is often called a mystery in Scripture, which signifies something beyond what any one thing whatsoever), Solomon seems to speak of that in this verse: having beheld, in the rapture wherein he was, the gentiles flocking to him, not without the great displeasure of the Jews, who condemned, and would have excluded them, as people incapable of his love: unto which the gentiles are here introduced making their answer to the exceptions of the Jews, in these words: "I am black, but comely," &c. The literal sense of which, and of the next verse, I have expressed so fully in the paraphrase, annexing the spiritual sense to the end, that I do not think fit to enlarge upon it here. But desire the reader to take notice that the word sechora, which we translate black, described the Jewesses, and the gentiles (called sechar in the Hebrew) when some little light begins to appear, and the darkness to fly away. Which aptly represents the condition of the gentle world, when they were upon the point of receiving the knowledge of Christ. Which wise king Solomon might well foresee would be imparted to them: by observing a type of it in his own marriage, as well as in the marriages of other great men in former times. Which plainly showed the Jews, if they would have learnt it, that there was no reason they should except against the conjunction of the gentiles with themselves in the spiritual marriage of both, in one body, unto Christ. For Isaac married Rebecca, a gentile, and the daughter of an idolater, as appears from her brother Laban, who was no better (Gen. xxxi. 19, 30, &c.). And this man's daughter Jacob married; whose son Judah, the prince of their tribes, took to wife a Canaanit (Gen. xxxvii. 2), as Joseph did an Egyptian (Gen. xii. 15), nay, Moses himself, that great deliverer and lawgiver of his people, took an Ethiopian (or Arabian) woman (Numb. xii. 1): and, notwithstanding the anger of his brother and sister, at this marriage, would not be divorced from her. Nahshon, also, a great man of the house of Judah, married Ra-

hab of Jericho, and had by her Beza, who took Ruth the Moabitess to wife, by whom he had Obed the grandfather of David. And, indeed, the very first institution of marriage having (as I have proved in the preface) a mystical intention in it, which St. Paul unfolds in Eph. v., these marriages may well be looked upon as emblems of the uniting all sorts of people with Christ, in one body of the church.

[2] Ver. 6. Here they seem to give an account how they came to degenerate, and lose their original beauty; by false prophets and prophetesses, in the gentile world, who led them to idolatry; particularly to the worship into the sun, which was the mark of the most ancient of all other (Deut. vi. 19, Job xxxi. 25), and spread itself as far as the sun shineth. For it was the sun whom one country worshipped under the name of Baal; another under the name of Moloch; another of Chemosh; and others of Mithras and Osiris. Which last was the name given to it by the Egyptians; and, in the sun's name was worshipped in the famous city of Heliopolis (which took its name from thence), not far from the land of Rameses; where the children of Israel dwelt whilst they lived there (Gen. xlvii. 11), and so were more easily infected with that idolatry.

[3] Ver. 7. This verse I take to be the voice of the whole church, longing to be united with his doctrine; and press their jaws together, as the disciples are to sheep, whom shepherds were wont in those countries to lead into cool shades at noon, that they might not suffer by the heat. Unto which Solomon here alludes; representing all pious souls as afraid also of wandering from the true shepherd, and falling like sheep that go astray, into the hands of strangers. All which metaphors are largely pursued by our blessed Saviour, in one of his parables (John x.), as comparisons familiarly known to his disciples, who found them here first used in this holy book.

[4] Ver. 8. To the foregoing petition, he here returns this answer. Which needs no other explanation than what I have given of it in the paraphrase; unless the expression of an uxor viri, that is between father and kids. The latter of which signifies the gentle young ones; and so may represent the new converts of the gentiles who formerly lay under an ill character, and did male olece, as they speak, smell rank of many foul superstitions. But I am not willing to meddle with such niceties.

[5] Ver. 9. Company of horses, &c. This comparison may convince us, that Solomon doth not aim at any single person in this song (either Pharaoh's daughter, or a beautiful Shunammite, or any other woman or virgin, who would very absurdly be compared to a "troop of horses"), but as a great many united in a body: i. e. the whole company of believers in the Messiah; who may very fitly be resembled to the "horses in the chariots of Pharaoh." Whose kingdom in those days abounded with the most excellent horses which were famous for their strength, and fitness for service: as may be seen by the provision of them Solomon made for himself from thence (1 Kings ii. 29, 30), and the great number which came from thence against Jerusalem, in his son's days (2 Chron. xii. 3). Long after which we read of their great force (1 Sam. xxxi. 1, Jer. xlv. 4, 9), and consequently, the body of Christian people, that is, the church, being compared to a company of them, is set forth thereby as very powerful, and prevailing over all opposers.

[6] Ver. 10. The metaphor of the wind which is represented to be by the power of the Spirit: wherewith Christ had endeared his church. For the manner of bridegoings being to present their future bride with jewels, or some other rich gifts (suitable to their
quality and ability), Solomon alludes to them, as I take it in this verse: and points at the gifts which his father foretold (Ps. lxvii. 18), Christ would dispense, when he ascended up on high to his throne of glory: whereby several orders of admirable men were consecrated in the church (1 Cor. xii. 28, &c.).

[7] Ver. 11.] And the design of all those gifts was to make men truly virtuous, which seems to be intended in this verse (for love and good works are compared to gold, in the language of Christ himself, Rev. iii. 18), which is the voice of all those that attended upon the bride.

[u] Ver. 12.] This which makes the greatest difficulty in this book, is the change of the persons that speak: and it is doubted here, whose language this is. I take it to be the bride herself, that here again gratefully acknowledges his benefits, and endeavours to make all the world sensible of them.

Sitteth at his table.] The king sitting at his table, signifying his rest and joy after all his labours; I have therefore expounded it of the throne of his glory; unto which our blessed Saviour being advanced, he received power to prefer others; whose honour and dignity are expressed by these two things, "eating at his table," and "sitting by him upon thrones:" which were the same thing in our Saviour's own language (Matt. xix. 28, compared with Luke xvii. 29, 30).

Solomon.] I have observed by Pliny that the most fragrant nard comes from the spikes of a very small, contemptible shrub: which may well be looked upon as an emblem of the sweet odour of the gospel; wherewith such mean and desppicable persons, as the apostles were of themselves, filled all the world by their preaching; together with the extraordinary holiness of their lives, which recommended their preaching very much to all observing men. So the exhalers expound this fragrance, in the ancient book Zohar: where R. Judah said, When good works are multiplied in the world, then the cheneceta Israel (i.e. the congregation of Israel, the same with Malcheth, in their language) exhales rich in lexiv, good odours, i.e. most sweet and fragrant odours, being blessed by the holy king, &c.

Which words the scholar expounds thus, "she exhales sweet odours to her husband Tipheret," and is most acceptable to him: the lower world (as his words are) being by this means married to the higher.

[n] Ver. 13.] A bundle of myrrh, &c.] The church, as it had the greatest comfort and satisfaction in sitting on the throne of his glory, resolves here to keep him perpetually in mind, and in her most hearty affections: which is expressed by myrrh tied up in a little bag, and put into the bosom, as the manner was in those countries, to corroborate the heart, and exhilarate the spirits.

The bosom of all chaste women is inaccessible to any hand but that of their husband: and therefore here signifies the careful preservation of his memory, and of the doctrine he hath deposited in his church.

[o] Ver. 14. Cluster of camphire.] Nothing more puzzles interpreters than these words, which we translate "cluster of camphire." For our camphire was unknown to the ancients, and does not grow in clusters, but in the resinous substance of a tree in Borneo, and in China: and therefore is far better translated in the margin of our bibles, cypress. But by cypress is not to be understood the tree which bears that name among us; but a far more aromatic plant in the east, which was a kind of ligustrum or alcharma, called by Pliny cyperus, and sometimes cypruss: which produced a most sweet bush of flowers, and also berries, not much different from the fragrans of spikenard.

Whence it is likely the famous island Cypruss took its name; because here (as at Asemum in Juda, and on the banks of the Nile) the best, that is, the most odorous cypress grows. Thus both Stephanus and Eustathius: The island Cypruss hath its name, ρυς του φυσινων ως των κυπρων, "from the flower of cypruss growing there:" as Bochart shows in his Ca\- naan, lib. i. cap. 3. Of which flowers, or of the seed, was made that incense which Pliny calls the regnum royal.

But there is one that thinks these words may be translated, precious cluster, or cluster of great value: to be bought at any rate: because copher denotes the price of any thing that is purchased or redeemed. Such was the balsam that came from those shrubs; which grew at Engedi (in the plains of Jericho), after the manner of vines; and therefore called, as Bochartus hath shown, the vineyards of Engedi. And thus the ancient Hebrew doctors, by dividing the first word אבב have found out the mystery of the Messiah in these words. Which they understand, as if he had said, "My beloved is unto me as the apple tree among all things."

[p] Ver. 15. Behold.] This and the following verse contain the mutual expressions of their love. First, of Christ to his church, in this verse: and that not only in regard of her inward purity, but of her external order; both which were remarkable: and therefore the word behold is repeated.

Doves' eyes.] The eyes show more than any part else, the inward affection of the mind: and "doves' eyes" are the emblems of simplicity, candour, sincerity, and purity.

[q] Ver. 16.] Here follows the expression of the church's love to Christ: whom she acknowledgeth to be the fountain of all that is in her. Our bed is green.] By bed I understand their table: about which they sat on beds strewed with flowers, or such fragrant greens as were in season.

[r] Ver. 17. Our house, &c.] The last word I take for a description of particular churches: by the roof or covering of which I understand their protection. And it being made of cedar and fir, there seems to be an allusion to the temple; in the description of which these words are employed, as most durable and incorruptible. Others take that word we translate fir to signify cypress: which is still nearer to the sense I have given of this verse. Which sense will not seem at all forced unto those who consider, that not only the whole body of the faithful, which is the church universal, but the parts of it, or single churches, such as that at Ephesus, are represented by the apostle, as a holy temple, a habitation, or dwelling-place of God? which is built upon Christ, and with him makes up one house of God (Cph. ii. 20, 22). Nay, every particular faithful person is not only a living stone, as St. Peter speaks, in that building, but is called also a temple of God; who dwells in holy minds by his Spi- rit (1 Cor. iii. 15, 17, vi. 19). So that the bride and the chorus of virgins, might well, both with respect to Christ, and to one another, use the style of our house in this description of his dwelling-place.
CHAPTER II.

1 I am the rose of Sharon, and the lily of the valleys.
2 As the lily among thorns, so is my love among the daughters.
3 As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.
4 He brought me to the banqueting house, and his banner over me was love.
5 Stay me with flags, comfort me with apples; for I am sick of love.
6 His left hand is under my head, and his right hand doth embrace me.

CHAP. II.

ARGUMENT.—Here begins a new colloquy, which hath two principal parts. In the first of which the bridegroom owns the praises to belong unto him, which has been bestowed upon him, in the conclusion on the foregoing chapter (ver. 1, 2), and the bride again declares her high admiration of him, and satisfaction in him and his love; as infinitely surpassing all other enjoyments, and deserving greater love to him, than could be expressed (ver. 3, 4). With which ecstacy of love he declares himself to be highly pleased (ver. 7), then follows the second part, wherein she sets forth the wonderful power of divine love to enlighten their mind, and to obtain the favour of illuminations from above. For now she speaks (ver. 8, 9, &c.) as if she saw him, and heard his voice, inviting her to partake of the blessings which his appearing brought to mankind. The secure possession of which she also hears his promising to her (ver. 11, 13), and thereupon promises him most faithful obedience (ver. 16, 17).

Bridegroom.

Ver. 1.] I am, indeed, the fountain of all true delight and pleasure; the rose of Sharon being not more grateful to the smell, nor the lily of the valleys to the sight, than the knowledge of me is to the mind of those who are acquainted with me. See Annot. [a].

Ver. 2.] Whereby thou, my dearly beloved, art become not unlike to me; appearing in such lustre and beauty among the nations of the world, as the lily doth among the thorns that grow in desert places. See Annot. [b].

Spouse.

Ver. 3.] And thou art so far greater and more lovely in my eyes, than the greatest princes of this world; who are no more to be compared to thee, than the wild trees that bring forth nothing but leaves, or only harsh and insipid trash, with the godly apple-tree, when it is laden with its beautiful and pleasant fruits. Who can express the satisfaction which his protection affords! Under which I have constantly enjoyed a sweet repose; pleasing myself in the delightful thoughts of the blessed fruits of his coming among us, and of what he hath purchased for us. See Annot. [c].

Ver. 4.] Which administers the highest joys to those who taste of them; and hath entertain'd, or rather feasted me, with such delicious hopes, that I cannot but glory in this, that I am listed under his banner whose motto is love: whereby he hath overcome, shall I say, or overpower'd my heart, to submit myself wholly unto his wonderful love. See Annot. [d].

Ver. 5.] Under the weight of which, who can support himself, when it so sensibly touches his heart? I faint, I languish, I die, when I am deeply affected with that love; which overwhelms my spirit; and makes me call for a greater power than my own to enable me to bear the thoughts of his mighty love. See Annot. [e].

Ver. 6.] And whereas should I have that power but from himself? who then communicates most of the grace of his Holy Spirit to us (which is the greatest token of his love), when he sees our hearts fullest of love to him. See Annot. [f].

Bridegroom.

Ver. 7.] In which he would have us take an uninterrupted pleasure, saying, I beseech, I charge you (all you that are her companions), I conjure you by all that is dear to you, not to discompose, or give the least disturbance to that love; but let it enjoy its satisfaction to the height of its desires. See Annot. [g].

Spouse.

Ver. 8.] Which words of grace can come from none but him, who is worthy of all our love; whom, behold, I see, though he be afar off: I see with what delight he comes, surmounting all difficulties and discouragements, to do the will of God (Ps. xl. 7, 18). See Annot. [h].

Ver. 9.] The swift motion of the roes and wild goats is but a weak emblem of his readiness to come down to us. And, though he do not yet actually show himself among us, I see, notwithstanding, something of him; and behold him approaching nearer and nearer to us; like one that, resolving to be our guest, doth not presently enter, but first stands behind the wall of our house, then looks in at the window, and through the lattices or grates, whereby he is still more fully discovered. See Annot. [i].

Ver. 10.] And I hear his voice (who is worthy of all our love) calling unto us to meet him with our most forward desires, saying, Awake thou, who art most dear unto me, thou who art most beautiful in my eyes; arise, and stay no longer, but come away from these dark representations of me.

Ver. 11.] For now that dismal time is past, where-in ignorance, error, and wickedness, overflowed the world, as floods do the earth in the winter-season; those cloudy and uncomfortable days are over, where-
SOLOMON'S SONG.

12 The flowers appear on the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land; 
13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.
15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

16 ¶ My beloved is mine, and I am his: he feedeth among the lilies.
17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Beter.

in thou couldst see and enjoy but little of me. See Annot. [vii].

Ver. 12.] Alltokens of a new world appear, and invite thee to come and partake of those joys and pleasures which the nearer approaches of the sun of righteousness produce: who makes all manner of blessings spring up in such abundance, that it causes the heavenly host to sing for joy; and therefore cannot but fill all mankind with joyful hymns unto him. See Annot. [vii].

Ver. 13.] And for this especially, that their dead hopes are revived, and they receive the earnest and beginnings of that future bliss; the expectation of which is our greatest comfort in this life, and the consummation of it our highest happiness in the next: and therefore I say again, Awake, and stir up thy desires, thou who art most dear unto me, who art most lovely in my eyes; arise, and go, and take possession of those inestimable benefits. See Annot. [vii].

Bridegroom.

Ver. 14.] And he not afraid of those, who, seeking to destroy thee, force thee to flee, like an innocent dove, to hide thyself, and seek for safety in holes of the earth, in caves, and dens, and secret places; but from hence look up unto me, and call upon me, with praises and thanksgivings, and I will save and deliver thee: for I love thee inseparably, who art most amiable in my eyes, whose prayers and praises I delight to hear, and to behold my own image that is formed in thee. See Annot. [vii].

Ver. 15.] And therefore I require all those that act by authority from me, and to whom I have committed the care of my church, to use their diligence also to discover and confute the sophistry of deceivers, who craftily insinuate their false doctrines into weak and incautious souls: and thereby seduce those who are newly converted, or but instrin in the faith. See Annot. [vii].

Sponsor.

Ver. 16.] Unto which I hear the church reply, I will preserve my fidelity to him, who is my only beloved, as I am his; I will have nothing to do with those seducing spirits, but adhere to him alone: whose dwelling is not among subtle and crafty, but with simple and candid souls. See Annot. [vii].

Ver. 17.] Only let him be pleased to crownish his gracious presence with me, and to enlighten me more and more, till we have a full knowledge of him and of his will (Rom. xiii. 11, 12), and the light of it scatter all the shadows of the law: let my beloved also make haste to succour and relieve me in all difficulties and distresses; and show the same readiness for my preservation as did (ver. 9) for my first salvation. See Annot. [vii].

ANNOTATIONS.

[a] Ver. 1.] There is so little ground to apply the parts of this song to the several ages of the church, till the end of all things, that I cannot think fit to follow such interpretations. But shall pursue the method I have begun, and observe, that the Messianic is here introduced, as owning the praises which the church had bestowed upon him in the conclusion of the foregoing chapter. And that in such phrases as are becoming a pastoral, borrowed from flowers and trees (under which shepherds delight to sit and eat the fruit), and from such creatures as frequent the fields and woods, &c.

I am the rose.] And in this verse he first compares himself to a rose: which is still one of the goodliest things to which a great prince can be likened in those eastern countries. As appears from a letter, written by the great Mogul in the Persian tongue, to king James, sent by Sir Tho. Roe: wherein he thus compliments his majesty of Great Britain: "As upon a rose in a garden, so are my eyes fixed upon you: God strengthen, maintain, and prosper your monarchy may prosper, &c." But it was chiefly prized by shepherds and shepherdesses: and accounted by them ἐγραφησαν, as Philostratus speaks, "the plant of love." Insomuch, saith he, that if the great king have the diadem on his head, the soldier his helmet, as the greatest ornament; beautiful youths should have chaplets of roses, &c. [Mr. 558.] For "the rose is the most fragrant, "as near of kin to them both in sweetness and in stinkiness." And Achilles Tatus (Lib. i. ἐπαρ. &c.) thus commends this lovely flower; If Jupiter would set a king over the flowers, it would be the rose that should reign over them: "Being the ornament of the earth, the splendour of plants, the eye of flowers, the blushing beauty of the field, or resplendent brightness, &c.

Of Sharon.] i.e. The most excellent rose: for such were the roses of Sharon: as may be gathered from hence: that the rose, according to Pliny's observation, delights in dry places: and will not thrive in fat and unctuous soils, in rich clays, or grounds well watered, but in thin and stony, full of gravel, where such was the soil about Sharon. as we learn from the Mishna, in the title Sota, ch. 8, where they that built a brick house in Sharon are said to have been deprived of the benefit of the law.

Deut. xx. 5. Upon which passage R. Solomon glosses, that the earth throughout was unfit for making bricks, being so dry and crumbling, that the houses that were built of them had need to be repaired twice in seven years. Insomuch, that the Jerusalem Talmud saith, "This high-priest prayed by name for the Sharonites, upon the day of expiration, that their houses might not be converted into their graves."

Lily of the valleys.] By the lily we are not to understand such as we call Lilium chalcedonicum, or Majul lily; but some more noble and fragrant flower: being joined here with roses: as it is in several poetical fragments (quoted by Athenaeus, lib. xv. cap. 8, 9) with violets, marigaron, and divers other sweet flowers. Insomuch, that he saith the Corinthians called the Lily by the name of ambrosia: and he tells us out of Nicander, that it was esteemed ψιθυρί Ἀνθρωποδίκας, "the joy and delight of Venus," because of its beautiful colour: and smell, also, I suppose: for in the twelfth chapter of the same book, he quotes a passage out of Theophrastus, who, treating of sweet flower.
CHAPTER II. 189.

...omments made of flowers, mentions to is foggren, "that of lilies," as well as that of roses.

But notwithstanding all this, the lily being vulgarly celebrated only for its beautiful colour, I have taken no pains to point out the variations which have been made in her. For the word we translate lathan is wont to be joined together with those which signify nattles and broumbles [Isa. xxxiv. 13, Hosea ix. 6].

[c] Ver. 3. As the apple-tree, &c.] To this the church here replies; and expresses her reciprocal affection in such words as may be applied to signify his pre-eminence over all other gods; when they were wont to worship under trees, as we read in Deut. xii. 2, 1 Kings xiv. 23, Isa. vii. 5, and many other places.

I sat down under, &c.] In the latter part of this verse, and in those that follow, she turns her speech to her companions and attendants; relating the singular events which she had experienced by the hand of him, who was, as she says, the first and only ruler, and to whom she had paid the most profound respect.

[d] Ver. 1. He brought me, &c.] Which is set forth by a banquet, whereby (it is well known) the Hebrews were wont to represent the joys, even of the other world. And what greater joy have we here than to think of the stupendous love of God our Saviour towards us? which cannot but subdue our hearts to love him entirely. So I have paraphrased the latter part of the verse ("his banner over me was love"), taking in two senses of which the words are capable. The most obvious is, that love was the inscrip- tion in his banner: the other, that he conquers only by love: a banner displayed supposing an armed force marching under it. Deherrn, in his Electa, lib. III. cap. 9, hath not unrightly glossed upon the words thus: "The banner of our Lord is his love, which he hath publicly declared to us, that he might draw us to himself; by which, also, when we are come to him, he retains us with him; and strengthen- ens us by the same when we fight with our spiritual enemies. And that we may always lock upon it and never forget it, he hath impressed this rendering his love most familiar to us. He that knows not this banner, can be none of his soldiers; and he that des- erts it is undone, unless he presently return to it. So that as the Roman legions had their several names (one of which was called the pinae, another the faithful, another the thundering, another the victorious, &c.), in like manner the Christian band may be called amoris legio, the legion of love."

[e] Ver. 5. Stay me with flagons, &c.] This verse is a description of one falling into a swoon, by the abundance of her love: in which case corporeal spirits are wont to be called for, to revive such persons, and keep them from fainting quite away. Companions, flagons, smells, also, are wont to be administered to the nose; which is the meaning of calling here for fragrant applen, oranges, citron, &c. (as well as wine), which are all comprehended under the name of tappunach in the Hebrew; which is a word that in its very original imports an exhalation or odor-breathing, from that which is so called. By which the church is repre- sented to be so marvellously affected with the love of Christ, as to be even oppressed under the weight of divine benefits; and at a perfect loss what to think of them; having little or nothing to return for such infinite obligations.

[f] Ver. 6. Adonai, my left hand, &c.] This is a representa- tion of the tenderest affection of a husband to his wife, when he sees her in danger to faint; and being applied to Christ and his church, sets forth his readi- ness to succour us, in all our needs, by the power of his Spirit. I go not about to divine what is distinctly meant by the left hand, and what by the right (which I look upon as too great a curiosity in interpreters), but take them both to express one and the same thing. And the "hand of the Lord," signifying, oftentimes in scripture, the power of the Spirit, I have applied them to that.

[g] Ver. 7. I charge you, &c.] It is dubious whether this verse be the voice of Christ of the church. I take it to be his; who is the good shepherd, represented in this pastoral song. Which, suitable to its nature, is still full of rural similitudes, taken from the roes and hinds; which are most amiable creatures (as hath been observed upon Prov. vi.), with which not only shepherds, but the greatest persons in the world, have delighted themselves. And that word which we well translate "I charge you," I take to be only a solemn form of earnest beseeching and entreaty (which all persons are wont to make by those things that are dearest to them), not an adjuration, which is not lawful for any to make, but only by God. I have contented myself therefore with this simple paraphrase of that passage; and sought for no mystical interpretation, as the matter is, which may be found in most interpreters; who, among other things, by roes and hinds understand the angelical powers: to which the cabalists apply these words, and would have them to signify as much as, "I ad- jure you by the tribunal of justice, whence the wicked are punished."
the "singing of birds:" and the "voice of the turtle." Which as Aristotle observes (Histor. Nat. lib. viii. cap. 3), in winter, and comes forth again when the spring is a little advanced: and therefore is here very properly mentioned in the last place among the notes of the spring. Which being the time of all others most welcome to shepherds, for the feeding of their flocks, and for all manner of pleasures, represents, as the same Theodoret conceives, τον υπερ λαος, "the joyful time after our Saviour's coming." When a new world appeared, and there was a greater abundance of divine blessings, especially of the Spirit, poured forth: which the Chaldee paraphrase takes to be meant by the "voice of a turtle." Which is a kind of dove; in the face of which the Holy Ghost descended at our Saviour's baptism. And then the "singing of birds" may be applied to the songs of the heavenly host, at his birth. Others will have this turtle to have been the figure of John the Baptist: which is also pat enough: but I have only touched upon such things, and do not think fit here to enlarge upon them. But come, in fear of various birds, this also; as Justin Martyr: Tchelensius, in the conclusion of his Itinerarium, expressly applies these words to the coming of the Messiah: saying, that "they cannot be gathered to their own land, till that time of the singing of birds come, and the voice of the turtle; and till they come who preach glad tidings, saying always, The Lord be thus named: and divers of the people to Elias, glauzing thus, "The voice of the turtle also, hath it not been heard in our land, by the means of the prophet! according to that which is said, Behold, I will send to you Elias the prophet" (Mal. iv. 5).

[6] Ver. 13. The fig tree putth forth, &c.] After the spring-time, here follows a description of the entrance of summer: of which the poet expounds forth great figs, and the blowing of the vines, nay, the knotting of the grapes, were a sign. In the end of which the harvest coming, hereby is denoted, saith the same father (Theodoret), τον προδοσιώμενον αιτη, "the world which we expect hereafter:" unto which I have applied this verse. Where it may be observed that in the fear of various birds, the fifty jasper jewels, which were wont to be planted together (Luke xiii. 6, 7).

[7] Ver. 11. O my dove, that art in the clefts, &c.] Some of the Hebrew writers, whose sense the Chaldee paraphrase expresses, refer this to the people of Israel flying from Pharaoh, like a dove before the hawk that is ready to seize her: but may be better referred to the church of Christ, in danger: the city in pieces by her pagan persecutors, and by the Jews themselves; as it was in the beginning of our religion. Which forced Christians to hold their assemblies under ground, in obscure places (where they sung hymns to our blessed Lord before the break of day); and made the church perfectly like a dove, who, being afraid at various birds, flies into crevices of rocks and to secret holes in steep places, to preserve herself.

The church is so often compared by Christ to a dove, in this book, that it is fit to give some account of it. And Bochartus (De Sacr. Animal, lib. i. cap. 4, p. 11) takes this to be the principal, if not the only reason of it; to signify it to be his only beloved: and that he alone also is most dear to her. For in doves there is a wonderful love (observed by many authors) between those that are once paired: who never part, but keep faithful the one to the other. And so are a fit emblem of the church, whom the apostle saith he had espoused to Christ as a chaste virgin (Cor. vii. 16). Let me see thy countenance.] That word which we translate countenance or aspect, may be rendered shape or fashion: denoting all the comely proportions of the church, by her likeness to her Lord Christ.

[a] Ver. 15. Take us the foxes.] Foxes abound in Judea, and are observed, by abundance of authors, to love grapes, and to make great devastations in vineyards. Insomuch, that Aristophanes, in his Equites, compares soldiers to foxes; spelling whole countries as they do vineyards. Now the prophet Ezekiel, comparing false prophets to foxes (xii. 4), it hath led all interpreters (in a manner) to understand by foxes in this place, heretici: who appeared very early in the church, and therefore are compared to young foxes; in regard of their known craft and subtility, finding and turnings, shifts and evasions; whereby the more simple sort especially, and such as were newly converted (compared here to tender grapes, as the church itself is at a vine), were in danger to be undone, unless a timely care was taken to prevent it. And therefore this verse seems to be an answer to the church's prayers, flying to her Lord for refuge. And this verse, says he, is the only passage that is more than from false teachers, calls upon his companions; that is, the apostles, bishops, and pastors of the church, to look after them, and to take them in their craftiness. And that whilst they were young, in the beginning, that is, their appearance in the world; because their "vain babblings were apt to increase with more violence": and instanced among the signs of the prophet Elias (Matthew 17: 2). Especially when the church was but newly planted, and those seducers applied themselves chiefly to such as had but newly received the faith, or to weak and unsettled people, who were easily caught by them, unless great care were taken to discover their frauds, and to confute their sophistry.

Which also, the taking of these foxes, as Theodoret expounds it: and St. Bernard also; who observes that he saith, take us the foxes: that is, Sibi et sponsae, "to himself, and to his spouse." As much as to say, If it be possible, let them be reconciled to the catholic church, and brought back to the true faith. If that could not be, then other methods succeeded; and the church would use such desperate devices, as unto Satan, which was a punishment that included in it bodily affliction, that they might learn not to blaspheme (1 Tim. i. 13).

He feedeth.] To feed, viz. his flock, is to have his abode among them (see vi. 9).

[8] Ver. 17.] Until the day break, &c.] All that she desires farther is only his gracious presence with her; which is now the period in which she would vouchsafe her upon the mountains: that is, those steep places mentioned before, ver. 14 (where the church was fain to worship him in great secret, because of the present danger), especially while any disputes and controversies remained about the Jewish ceremonies, which were a great disturbance to the church, as well as the afflictions and persecutions she endured: which are compared to the night and darkness, as the other to shadows.

Turn, my beloved.] The word turn doth not suppose him absent; but only that he did not immediately attend, or show the regard he had to her prayers in distresses.

Like, &c.] See ch. viii. 14. Mountains of Bethel.] Bethel is the same with
CHAPTER III.

Bebek, those two letters, r and j, being easily and often changed, as Bochartus hath observed (in his Geograph. Sacra, par. ii. lib. i. cap. 39), in many instances. As, for example, an island in the Persian Gulf is indifferently called Tyrus and Tylus; and Tavilla in Spain is the same with Tubira; and Caralis in Sardinia the same with Calaris, &c. In another work, indeed, of his (De Sacrificis Animal.), he takes mountains of Bether for mountains full of chiefs. Which would agree well with what went before (ver. 14), and might be handsomely applied to the state of the church, when there were many breaches and rents in it; but the other is plainer and more literal.

CHAPTER III.

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

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

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

4 It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had

brought him unto my mother's house, and into the chamber of her that conceived me.

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

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

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

Ver. 3.] But in the midst of these anxious thoughts there was some satisfaction presented to me, from some of those great ministers of God, who watch for the good of others; and employ themselves everywhere to direct his people: of whom I made the same inquiry, if they could tell me any thing of him, who had engaged my affections so much, that I could not often enough profess my love unto him. See Annot. [c].

Ver. 4.] For I received such illuminations from them, that I had not long left their company, before I saw this beloved of my soul, as if he had been actually present with me; which transported me with such joy, that I could not think of parting with such a sight, but took fast hold of him; to keep him with me, till I had shown unto all that wait for him, what I had been so happy as to find myself. See Annot. [d].

Ver. 5.] And here again I heard him graciously renew the charge he had given before (li. 7) to all my companions, saying, I conjure you, by all that is dear to you, not to discompose, or give the least disturbance to this love: but let it enjoy its satisfaction, to the height of its desires. See Annot. [c].

Ver. 6.] And now, what is this that we see? who is this goodly person? or rather this crowd of people coming up out of desolate places in one body to mount Zion; and appearing like the pillars of smoke which arise from the altar of burnt-offering; and no less acceptable to God than the sweet odours that ascend from the altar of incense, in the holy place? See Annot. [f].

Ver. 7.] Behold the love which the great king hath to her, having prepared all things for her reception into society with himself: of whose royal person and happiness Solomon himself, in all his glory, is but a figure. Who is magnificently attended, indeed, and strangely guarded in his palace, by a number of valiant persons that encompass him night and day, in his bed, and in his throne: but are not comparable to the power, and force, and multitude, of that heavenly host, which secure the church in her enjoyments, and take care of her continual safety. See Annot. [g].

ARGUMENT.—Here begins the third of those interlocutory discourses, which compose this famous song; part of which only is contained in this chapter. In which the bride and her companions speak all but one verse, which seems to be spoken by the bridegroom. For whose coming she still longs; and is introduced full of solicitude about it. Which proved not in vain, but was gratified with so much satisfaction in the hope of it, that, as he takes care it should not be disturbed, so all her companions rejoice exceedingly in it. For those are the two parts also of this chapter. In the first of which she testifies her earnest desire to find him; who filled her with joy, when she had got a sight of him (in the first four verses); in the second, they that attended on her after he had renewed his former charge (ver. 5), are transported with joy, to behold the multitude of his followers, and the greatness of his royal glory. Which is the sense of the rest of the chapter.

Spouse.

VER. 1.] Many have been my thoughts about him, who (by what the prophets have foretold of him) is become the beloved of my soul. But, though I have sought him in the greatest retirements, and when my mind was most composed, and that one night after another; though with a diligent search, I have sought him in all the holy books; yet I can find no more than predictions and shadows of him, which assure me he will come, but cannot bring me to the sight and clear knowledge of him. See Annot. [a].

VER. 2.] Whereupon I resolved to leave these private studies, and to go abroad and consult with others: and there is no place which I have not frequented, where I thought I might learn any thing of him. For I have fetched a compass round the whole city of Jerusalem (which is the holy city, the joy of the whole earth), and there is not one street, nor any place of public resort, but I have gone into it, and inquired after him, both in the lesser and greater assemblies; I inquired of all the holy men I could meet withal; but could meet with no more tidings of him, whom my soul longs to see; because I love him above all things. See Annot. [b].

Companions.

VER. 6.] And now, what is this that we see? who is this goodly person? or rather this crowd of people coming up out of desolate places in one body to mount Zion; and appearing like the pillars of smoke which arise from the altar of burnt-offering; and no less acceptable to God than the sweet odours that ascend from the altar of incense, in the holy place? See Annot. [f].
8 They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.

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

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

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherein he was crowned with gold in the day of his espousals, and in the day of the gladness of his heart.

Ver. 8.] Who are all unanimously bent, and in a constant readiness (like that guard of valiant men about Solomon, with their swords drawn in their hands), being not less skilful than able to succour and defend his people, from all the assaults of their invisible enemies; who seek to destroy them, by raising terrible persecutions against them. See Annot. [4].

Ver. 9. But all in vain: for, as king Solomon hath caused a chariot of the choicest cedar to be made for him, and for his royal spouse, to appear in publick, when he makes his progress through the kingdom; so do the greater kings ride on prosperously (Is. xlv. 4), by using more than such instruments as he himself hath formed, and enlarges the borders of his church, by the preaching of his everlasting gospel. See Annot. [7].

Ver. 10. Unto which the magnificence and riches of that chariot are not worthy to be compared; though the pillars of it being of silver, the back, the sides, and the seat being of cloth of gold, the curtains and covering of it being of the brightest purple, the carpet also under the feet being curiously wrought with the most lovely figures by the daughters of Jerusalem, they make it very inviting to all spectators; for what is this to the wonderful love of God, and to the riches of his grace, in his great and precious promises (2 Cor. vi. 7)? In all good souls, than thousands of gold and silver, which the gospel calls us not only to behold, but to enjoy! See Annot. [k].

Ver. 11. Make this then a festival day, and let no domestic cares hinder you from bearing a part in the public joy: but as all the daughters of Jerusalem went out to behold the glory wherein king Solomon shone, so let all his people arise in song to the crown which his mother put upon his head on his marriage day, that day which completed all his joys (Ps. xlv. 15); so let all the people of God everywhere admire and extol the surpassing glory of that great king, who shall appear to be crowned with glory, honor, and fullness of joy daily, as he goeth in that city, when he shall publicly own his church, and give her the highest testimony of his endless love (Rev. xix. 6, 7, 12). See Annot. [f].

ANNOTATIONS.

[a] Ver. 1.] The beginning of this chapter might be connected with the foregoing, and applied to the state of the church under affliction: if the following words would suit with that exposition, which they do not, in my opinion; for he had desired to hear her voice, ver. 11, of the second chapter, and now she cannot find him. Therefore, I incline to think, that the very same thing is again represented in other words (after the manner of the prophets; particularly of Isaiah, who over and over again, in several schemes of speech, foreshadows their restoration from the captivity of Babylon, and under that shadow, their greater salvation by Christ): viz. the earnest desire of the church for the coming of Christ; which Solomon expresses by the passionate longings he found in himself to see the bride of the New Covenant.

By night.] And so "by night," may be understood that dark time which was before his appearing; when good men sought for him, and had many dreams and visions about him; but could meet only with the shadows and images of him; which signified him to come, but did not exhibit his very presence to them. Of which neither the temple, nor the sacrifices, nor the sacred books, could discover any thing clearly: but was represented here to Solomon in a vision he had of him, and of the church which was espoused to him after he had sought a long time, and groped everywhere after him, in that dark night wherein they lived. So, as I said, the night may be expounded: for such a dismal condition were they in just when he appeared (Matt. iv. 16; Luke i. 79).

On my bed.] This is expanded with strange variety by interpreters, and understood hereby the "bed of affliction;" others, the "bed of ease and pleasure:" others, of "weakness and infirmity," &c. But I have taken both bed and night, in the most simple sense, to signify the time and place for most composed thoughts: according to the meaning of Ps. iv. 4.

[2] Ver. 2. I will rise now.] To rise up signifies here more active diligence than before had been used. Go about the city.] By the city may be understood Jerusalem; that is, the whole church of the Jews, wherein it was the head; and therefore the figure of the church of Christ in future times (Isa. xxvi. 5—7; Heb. xii. 22).

In this verse and the next, &c.] Schevahim, which we translate streets, are the lesser thoroughfares in the city, or the streets of lesser cities: as rechoboath are the greater, wider streets, or rather the streets of the royal capital city: signifying here his search both in the lesser and the greater assemblies of God's people.

[c] Ver. 3. The watchmen that go about, &c.] By watchmen, I understand the prophets and suchlike excellent persons, who instructed the people (Ezek. iii. 17, xxxiii. 6, 7), of whom he asks, if they saw him whom he sought after. From which word I gather that he speaks of such as were anciently called seers: of whom he saith he was found; that is, they showed him something of the Messiah.

So that.] And this he says here in this verse, that not long after his discourse with them, he found him whom his soul loved, i.e. came to the knowledge, or had a sight and enjoyment of him. In which vision (looking upon him as actually come) he endeavours to retain him, and to bring him into the temple, there to show him to all the pious worshippers of the divine majesty. For that is literally the "house of my mother," as chester carthi, "the chamber of her that conceived me," I take to be the inward part of that house, or the most holy place.

[d] Ver. 5.] And there he expresses his affection to him (that is, to the church, whose passionate desires Solomon here represents in the four foregoing verses), in the same words as he had done before in the foregoing chapter (ver. 7), where this verse is already explained.

[e] Ver. 6. Who is this, &c.] Here begins a new vision, which he had of multitudes of people gathering unto Christ like a cloud of smoke: which fills his companions with great admiration. For it is their voice which this verse, where the word zoth may be translated either what, or who, and by the wilderness, may be understood the forlorn condition wherein men were before, not only in gentility, but
even in the Jewish estate. Which made it more wonderful that the church should come thus richly adorned (expressed here by the perfumes of her garments), to be brought in state and pomp to the king's palace; there to be espoused to him. But all that gave up themselves to God, and becoming thereby a holy people, were highly esteemed by him: and therefore compared there to the pillars of smoke (as I take it) that went up every day from the altar of burnt-offering, at the temple, before mentioned; and ascended in a straight line, like a firm pillar, that was not in the least moved from its uprightness, though the wind blow never so boisterously. So the Jews report in Pirke Avoth, cap. 5, and in other books: where these are reckoned among the ten miracles which were seen in the temple: that "the greatest rain never put out the fire; and the most vehement winds never dispersed, or in the least bent, the smoke: but it went steadfastly up to heaven. And how acceptable such persons were to Christ, is farther represented by the sweet perfumes which were burnt upon the altar of incense. For Solomon, I conceive, here alludes (in the last clause of this verse) to that composition which God ordered to be made of sweet spices for his own service at the tabernacle: which none might presume to imitate, or make use of in the other places. (ver. xxx. 54, 55.)

[2] Ver. 7. Behold his bed, &c. And here is farther represented, in the same vision, the happy condition of the church (signified by the bed of Solomon) in society and fellowship with Christ: of whom Solomon was a type, both in his royal state, and marriage, (as appears from Ps. xlv.) whose bed or chamber for the joint slumber of his court was in the form of a bed or couch, wherein more persons than one might sit, Rev. iii. 21) was secured by the most valiant men in the kingdom; who are said to be three-score, a determinate number being named (as the manner is) for an undeterminable. Though some conceive that Solomon doubled the number of that band of mighty men, which was in David's time, which consisted of thirty (2 Sam. xxiii. 13, 23). In the end of which chapter (ver. 39), we read also of thirty and seven persons, who were of great note for their value. To whom, if we add the eleven princes mentioned in 1 Kings iv. beginning; and the twelve great officers, which had the care of making provision for his house, holden the storehouses (ver. 16), we have the just number of sixty. And may be looked upon as a figure of that strong guard, which is about the prosperity and happiness of the church: which is defended by angels, who are mighty ones, indeed, and very numerous (Ps. lxvii. 17), and all ministering spirits for those that are heirs of salvation (Heb. i. ult.); for, the most mighty of the heavenly host, it may be easily proved (if this were a place proper for it), are the guardians and protectors of Christianity.

[4] Ver. 8. Because of fear in the night. And do all of them unanimously oppose the spiritual wickedness, i. e. wicked spirits, in high places; who seek to destroy the church (Eph. vi. 12), and may be meant by the terror of the night, as the Hebrews expounded Ps. xxi. 5, and, being the rulers of the gentle world, stirred them up to persevere Christianity, as destructive to their kingdom of darkness.

[5] Ver. 9. Made himself a chariot. But, in spite of all they could do, Christ is here represented under the type of Solomon's chariot, that was drawn uninterruptedly through the world (for the word appirion, which is never elsewhere used, seems to signify an open chariot, in which Solomon, and, perhaps, his queen, rode, to be exposed to the view of every one in the streets of Jerusalem); who beholding her, and the love of Christ to her, were thereby invited to become members of his church.

Most lexicographers derive this word appirion from a root which signifies to fructify, and therefore will have it to signify a bed. But Averarius, I think, more probably hath derived it from two words, which give it the signification of something carried on wheels: and therefore must denote, at least a chariot having a bed or cushion in it.

The word of Lebanon] Is cedar; denoting the perpetuity of the gospel; the preaching of which is the chariot here mentioned. So Theodoret by the ψαλτήριον (Psalmatikon) represents the holy apostles, who carried the name of the Lord before the gentiles, and kings, and the children of Israel, &c. "Let us understand (saith he) the holy apostles, who carried the name of the Lord upon their backs, and the riches of that grace which God vouchsafed to men through them."

The particular parts of this chariot I have described as well as I could in our language; and inserted in my paraphrase another translation of the last word milhamoth; which signifies as well from or by, as for, "the daughters of Jerusalem." The most ingenious of which it is likely were employed in working that feast-day, which lay at the bottom of the chariot, with elegant figures, of shepherds and shepherdesses, perhaps, and all their innocent courtships. So that phrase may be interpreted, paved with love: but I have contented myself in the paraphrase to say only, with lovely figures.

Some think they find in this chariot an imitation of that sent wherein God himself sat between the cherubims; with which they have compared it: but I cannot be persuaded that Solomon would be so audacious.

[7] Ver. 11.] Nor do I see any foundation for the fancy of the Hebrew in Seder Olam Rubba, cap. 15 (which the Chaldee paraphrase touches upon), where they make Solomon to ride in a chariot the next day after the feast which he held seven days, for the consecration of the temple (1 Kings viii. 66). Which was the day of the gladness of his heart, indeed; but cannot be called his espousals. Which was not the day of his coronation neither; for then he did not ride in a chariot, but upon his father's mule: and was not crowned by his mother, but anointed by Zadoc the priest and Nathan the prophet (1 Kings i. 32, 34).

The day of his espousals] Therefore was the day when he took Pharaoh's daughter to wife: at which time, it was the manner to crown married persons: and his father being dead, it was done by his mother. Of this custom mention is made by many authors; which the learned reader may find in Bochart's Geographia Sacra, par. ii. lib. i. cap. 25, where he applies that passage in Ezekiel unto this (xvi. 8, 12). "When I looked upon thee, behold thy time was the time of love (i. e. thou wast fit for marriage), I entered into a covenant with thee, and thou becamest mine: and I put a jewel in thy forehead, &e. and a beautiful crown upon thy head." For the Mischana informs us, that this nuptial crown was in use among the Jews, as well as other nations.

All which I do not see how it is any other way applicable unto Christ, than I have expressed in the
paraphrase. The church, indeed, herself may be said to be his crown and joy, in that sense wherein St. Paul snith the Thessalonians were his (1 Thess. ii. 19). But this is not to put a crown upon him; and the church can in no sense be called his mother, especially since she is his bride. And therefore herein interpreters strain too much; who ought, I think, to have ascribed that to God the Father in the mystical sense, which is ascribed unto Bath-sheba in the literal.

CHAPTER IV.

ARGUMENT.—The first seven verses of this chapter take to belong to the foregoing: and are the words of the bridegroom, who, praising the incomparable beauty of his spouse, and assuring her she should still appear more lovely and illustrious, concludes the third scene, as some call it, of this dramatic poem. And then begins a new representation at the eighth verse; which continues to the second verse of the fifth chapter, and composes the fourth part of this song. Wherein the bridegroom expresses his love to his spouse, his esteem of her, and joy in her, in words of greater dearness, and higher kindness, than have been hitherto used. Which she prays may be continued; and he graciously grants, inviting all to partake in their joys.

Bridegroom.

Ver. 1.] Great is thy beauty, O my beloved, admirable is thy beauty, worthy of men's contemplation. Whom I can liken to nothing better than to a pure and chaste virgin (2 Cor. xi. 2), whose modest eyes, fixed only upon him to whom she is espoused, sparkles within her locks, when she is unveiled: and who appears to want none of those comely ornaments, which are wont to set off the natural beauty of the face. See Annot. [6].

Ver. 2.] Part of whose grace lies in the sweetness of the mouth, full of white and even teeth: none of which stand out, or are longer than the rest, but all closely set both above and below in exact order and equality: being firm and sound also, without any breach, or want of so much as one of them. See Annot. [6].

Ver. 3.] To which add fine and delicate lips, of a bright and lily-like crimson colour: with a sweet and charming voice: and cheeks that appear of as pure a white and red, when the veil is off, as the blossoms of pomegranates. See Annot. [6].

Ver. 4.] And all this upon a goodly body, of a proper and tall stature, whose round and well-formed neck resembles that lofty structure of the tower of David, which may be a pattern of other neat and elegant buildings; and is not more adorned with the shields and bucklers of his worthies, which hang there in great abundance, than it is with pendants, and a necklace of pearl, and other jewels, which have been the treasure of mighty princes. See Annot. [6].

Ver. 5.] Below which the two breasts rise up, purely white, exactly round, of a just size and equal bigness: which put me in mind of two young kids, that being formed together, and brought forth at the same time, are so perfectly like, that none can know the one from the other; the tops of whose heads I have seen, at a distance, appear like the teats of these breasts, as they fed in the same field among the lilies. See Annot. [6].

Ver. 6.] Such as this is the beauty of my church, as will be seen more fully, when the night of persecution is gone, which hides it from the eyes of worldly men; and in the mean time, is most lovely in the light of peace; and no less precious than the mountain and the hill from whence are fetched the most excellent perfumes and the richest spices. See Annot. [6].

Ver. 7.] To say all in one word, thou, my love, art the perfection of beauty; there being a most admirable harmony between the several orders, estates, and degrees of men, in the church; and not the least spot or blemish (Eph. v. 27) to be found in its constitution. See Annot. [6].

Bridegroom.

Ver. 8.] And now that all the world may see I have espoused, may married, thee unto myself (Rev. xxi. 2), come from those horrid mountains whither thou hast fled for safety (ii. 11, 17), where, though I was present with thee, yet thou wast not free from danger, but exposed to the rage and cruelty of furious and troublesome men: come, I say, and dwell there no longer; but look down from thence, and behold the goodly heritage, and the pleasant state that I have prepared for thee. See Annot. [6].

Ver. 9.] Thou hast strongly engaged my affection; thou hast endeared thyself unto me, my tenderly-beloved spouse; thou hast entirely possessed thyself of my heart, by that lovely unity which I see between
CHAPTER IV.

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

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

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

thy pastors, and between the people that live in holy obedience to them. See Annot. [7].

Ver. 10.] Thy love to me and my commandments, O how amiable is it! how doth it endure thee unto me, my beloved spouse! How much more delicious is that love, which thy members have one for another, and for all men, than the best entertainments the world can give! How much more grateful are the rest of thy virtues, than the odours of the richest spices, even of those that are burnt at the altar? See Annot. [8].

Ver. 14.] Nor are thy words less pleasing than thy deeds, the honey that drops of itself from the comb being not more sweet, sincere, and pure, than thy doctrine, O my beloved spouse: which is the delicious food of young and old, of weak and strong, and most powerfully recommended to their seductions by the famed holiness of thy life; which, like the strong perfumes that come from the aromatic plants of Libanus, fill all places with the delightful scent thereof. See Annot. [7].

Ver. 12.] For, as a garden well planted, watered, and defended, abounds with all sorts of flowers, and with variety of pleasant fruit, so doth my well-beloved spouse, by the singular care and special providence of God over her, with all the fruits of righteousness; admitting none to her mysteries but those who are pure and holy, and washed from all their defilements. See Annot. [a].

Ver. 13.] Which makes the several orders and ranks of thy young novices (such is the exemplary purity of their lives) look like the young sets of pomegranates, or other odoriferous fruits or pleasure, than that rare composition of graces which is visible in the church, makes her members acceptable unto God, and useful unto men. See Annot. [a].

Ver. 15.] Whose virtues are preserved in life and vigour by that heavenly doctrine, which flows from one as plentifully and perpetually as waters do from those springs that break out of the high mountain Libanus: which run continually in a large stream; and, supplying all the gardens in the neighbouring places, keep them fresh and flourishing. See Annot. [p].

Spouse.

Ver. 16.] O let not then the inspirations of the Holy Spirit, and its manifold gifts, be wanting unto me; but breathe perpetually upon me, as the north and the south winds do upon this garden; and then shall I be a paradise indeed; and not only fill the world with the sweet odour of the knowledge of Christ; but take the boldness to invite him, the beloved of my soul, to come and reap the delightful fruits (ver. 13) of his own care and labour. See Annot. [7].

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

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

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

ANNOTATIONS.

[5] Ver. 1. Behold, thou art fair. The Lord of the church is here introduced, describing the beautiful estate of it, under the person of a lovely virgin: whose elegant features are particularly represented to raise admiration and love in others, and to give the church the comfort of being so amiable in his eyes, whom no beauty can please but that which is divine. And they are represented, by comparisons borrowed from the country; which was most suitable to a bucolic, or pastoral poem: as I have already said this is.

Thou host thorns' eyes. And, first, her eyes are compared to those of a dove (for such reasons as are suggested in the paraphrase) when they are unveiled, as those words wisheth liisamennach may be translated (of which see ver. 3); unto which I have had respect in my paraphrase as well as to our translation, where this phrase is rendered, within thy locks.

Thy hair, &c. Then the hair of this virgin's head is compared unto that of goats, as the next passage is to be translated, by repeating the word hair in this manner; "Thy hair is like the hair of a flock of goats." Thus the people of Israel are said to have brought forth from the tabernacle, "scarlet, and fine linen, and goats," that is, "goats' hair," as we truly translate it, Exod. xxxv. 23. And in the next chapter (ver. 13), he made "curtains of goats" (where we supply the word hair) for the tent over the tabernacle, according as he had been ordered (xxx. 4, xxxv. 7). Upon which passages Abarbanel observes, that in the Jewish calendar there was no mention of wool, either of lamb or sheep; because that was vile and contemptible in those countries, in comparison with the hair of goats, which was wont to be shorn, not only there, but in other places: for Aristotle observes the same of the goats of Cilicia. And some of them had a wool, as we may call it, so fine, that it was almost as soft as silk; and which was that was translated into cloth of gold, and the use of the tabernacle (Exod. xxxv. 26). To this sort of hair, perhaps, there may be an allusion in this place, in regard of its softness, as well as length and thickness; which is a great commendation of hair in men and women.

But there was a coarser or harder sort, with which they made locks and ornaments for the head, when they were bold, or would appear very fine: as Braunius hath observed, in his book about the priests' garments (lib. i. cap. 9).

And, in general, it may be observed of hair, that it was always accounted a very great ornament: which made Philostratus, in a letter of his to a youth whom he loved, beseech him by no means to cut it off, ζωονόμος, ανθισμα, και αφθονος, οης και μακρος χωριμα, "there being no less beauty in a good head of hair, than in gold, in silver, in pendants, and suchlike ornaments." Which he illustrates by what it contributes to the greatness of several other creatures, as the lion and horse, &c., and was notably expressed by Lycurgus, when he gave this reason why he ordered in his laws that his citizens should take care of the growth of their hair, because it made beautiful persons...
more comely, and deformed more terrible; as Plutarch relates in his Apophthegms.

That appear from mount Gilgal.] Gilgal was a mountain fit for goats to browse on, as may be seen in Bochart: which shows these last words of this verse should be rendered: "that descend from mount Gilgal," to the higher parts, that is, of that mountain, or of that country.

I should have ventured to compare the apostles and prophets to these two eyes; who, being illuminated by the Holy Ghost (representing by a dove), and having no other aim, but sincerely to make Christ and his religion known in the world, the eyes of doves (see ii. 14): but I did not know to what the locks and the hair could be handsomely applied; and therefore, I have looked upon these, and the rest that follow, only as parts of those things that make up together a perfect beauty. Theodoret hath made the apos to application, that I can find, which is this: that hair signifies what is superfluous, the meaning may be (if there be any of every particular in this description), that "even in human things, and worldly affairs, wherewith we cannot but sometime perplexed, the church behaves herself laudably and preserves a decorum."

Ver. 2. Thy teeth are as a flock of sheep.] Here follows a description of the teeth: which are a great part of the beauty of the mouth, as that is of the face. And their beauty consists in their whiteness; in their evenness and just proportion; and in their closeness and firmness; so that there be none wanting, nor any gap between them. Which are all here expressed, and said to be like a flock of sheep come from the mountain and are well cared for, as equal as if they had been exactly polished and fitted for their places, in just proportion, by an artificer (so the word we translate "shorn" signifies); that they are below also answering to those above, as if they were twins: and none of them misshappy (so that which we translate "barren should be rendered), i. e. drops out of the mouth; which is as much as to say, there is a perfect number, as well as order of them.

Now the teeth being the instruments whereby we chew our meat, they may be looked upon as an apt emblem of the inferior pastors in the church: who prepare Christian doctrine for the people. Which application, though I have not adventured to make in much, I would not pass over without mentioning it is to mean no more, but only to set forth the loveliness of the church in general, by the figure of a virgin, of a most accomplished beauty, yet I shall here note, for the help of those whose thoughts lead them that way, that the virtues of such pastors are, "candour, purity, order, concord, exact agreement among themselves, one of them not seeking ambitiously to overtop the rest."

Ver. 3. Thy lips, &c.] In the beginning of this verse there is no great difficulty; it being certain that schani (the colour of the lips) signifies some very bright and resplendent colour, which strikes the eyes sharply (as it originally seems to import); viz. either scarlet, as we translate it, or erimôn, or purpure; such as the poets call coral lips. Whose fineness is here compared to a thread; and is another great part of beauty: as a sweet accent of the voice also is: nothing being more ungrateful than a tone that is coarse and clownsish.

In this verse I may apply these particularly to something in the church, the lips may be thought to signify the teachers in the church, who delivered the doctrine they had learned from the higher ministers; who had prepared it for them, and, by them, for the people. And the voice signifies their excellent manner of preaching: insinuating into the hearts of those that heard them, being accompanied with great modesty and humility, though full of authority and power. Unto which only the last clause of this verse can be applied; which is this: "Thy temples are like a piece of a pomegranate within the veil." Where two or three words puzzle interpreters. First, that which we translate temples; which are not reckoned as a part of the beauty of the face, especially being covered by the locks: and why they should be likened to a piece of a pomegranate, is hard to tell. But Grotius, therefore, by the temples understands the cheeks (which the Vulgar doth), which, in regard of their redness, are like to the grains of kernels within a pomegranate. So the Chaldean, indeed, interprets the other word, a piece of a pomegranate: when he thus glosses, "they are replenished" (viz. just and pious men, to whom he applies it) "with precepts, as a pomegranate;" i. e. as a pomegranate is with kernels or grains with which it abounds, and to which that interpreter, no doubt, hath respect.

But our learned Dr. Castell hath, out of the neighbouring languages, more clearly explained both these words, and the last also: and hath made them all easy and natural, by showing that the whole clause thus applied, doth mean, the "flower of the pomegranate, so are thy cheeks without a veil." So he translates the last words, which we met withal before (ver. 1) "nihonoth lesammetoch, not "within thy locks," but "without a veil." That is, when thy veil is laid aside, thy cheeks appear of a most lovely colour; for such is that of the pomegranate flower; the purpest white and red, most exactly mixed (Orat. 5, in Schola Theolog, p. 37).

Ver. 4. Thy neck is like, &c.] The neck, being compared to the tower of that goodly fortress which David made upon mount Zion, which overtopped all the rest of the buildings of the city of Jerusalem, distant among other things, the tallness of the whole body.

Built for an armoury.] This tower is said to be built letalpispith (for an armoury we render it), which the LXX. know not what to make of, and therefore retain the Hebrew word: and others do but guess at its meaning; having no certain rule from whence to fetch its original. Aquila translates it fortifications: but Syriac has translated it, the "flower of the pomegranate," and the LXX. have followed, adding another signification also derived from alph, to teach, or instruct.

Thousand bucklers.] This tower, it seems, was adorned with the shields and bucklers of those mighty men mentioned 1 Sam. xxiii. and suehlike worthies: with which Grotius ingeniously compares those precious stones which are wont to be the ornament of the neck. But what answers to this in the body of the church I know not; unless we admit the opinion of R. Solomon, and others of that nation, who will have this to be the place where the Sanhedrin had a room, called in their language likath zagzallath, "the chamber or parlour of square stones" (which some interpreters have thought to be the meaning of beth letalpispith, with square stones), where judgment was administered, and their discipline preserved; which was the strength and support of the nation, as the general council of the apostles and elders, mentioned Acts xxv, was of the Christian church: who settled all doubts and controversies, as future sacrifices were maintained in the church in order and peace. From which Theodoret doth not much differ, when he saith the church hath many shields, whereby it is defended. "For thou art armed with all the weapons of the Spirit (saith he, paraphrasing upon these words), whereby then easily woundest.
thy enemies, &c., and sometimes doth repel them by the prophets, sometimes by the apostles; and layest open their weakness."

"[7] Ver. 7. Thou art all fair, &c.] And here, to comprehend all that could be said, he enlarges the commendation which he began withal (ver. 1), and concludes in these words, that there was no defect in any part; but altogether they made up a complete beauty without the least speck of deformity. Which is not to be applied to every particular person in the church; but, as I have taken it in the paraphrase, to the admirable constitution of the whole, in which there was no imperfection.

[8] Ver. 8. O lead me from Lebanon, &c.] Here now begins a new representation; as appears by this, that the style wherein the bridegroom speaks is altered; she who hitherto hath been called his love or friend, being now called his spouse, and never before; though very frequently in the following part of the song. Which hath moved interpreters, I suppose, to use this name throughout, rather than the other: as the higher and most excellent title.

Theodoret, therefore, here begins his third book very judiciously: and we may look upon this as a description of the church, coming out of the state of persecution: and receiving greater testimonies of her Saviour's love than ever. For coming from the top of the highest hill, of high mountains, and full of sweet spices, where leopards inhabited, cannot well signify any thing else than coming from places where they were in danger to be devoured by their persecutors, who are compared to lions in many places of scripture.

As for the mountains themselves, they are well known where they were. Only Amasa some have merchandised to be that mountain in Cilicia called Amasaus, which is reckoned among the highest; and joined by 1 Elian with Libanus and Carmel. We read also that there were tigers and panthers, &c. in this mountain; which hath been brought to countenance this opinion. But Judea and the neighbouring places being the scene of this poem, we are not to go so far off as Cilicia to seek for Amasa: for, as Shemir and Hermon were but parts of the same mountains; so Amasa was a part of Libanus, as Bocchartus hath observed in his Canaan (lib. i. cap. 5). And though the lower parts of this mountain Libanus were very pleasant, yet the top of it, which is here spoken of, was horrid, and inhabited with wild beasts. From whence the beholders are desired to proceed from lightful and secure places: for she is compared precisely after to a garden or paradise (ver. 12, 13, &c.). And it is no wonder Solomon should have the state of the Christian church in trouble thus represented to him; it being very suitable to the state of the church of the Jews, when it was first formed; being then pressed by Pharaoh, and many other enemies afterward, before they came to Canaan.
and gentiles; and then one eye must signify one glance, one look, of the eyes: but nothing pleases me better than the old interpretation of Alcinous, who says that, when the soul or the mind, and by the eyes (as ver. 1), the pastors and guides of the church: and by the one wreath of hair about the neck, the pious unity of the people subject unto them.

It may be interpreted also, "the least glance I have of thee and of thy beauty mightily engages my love to thee," for the eyes are the very seat of love, as abundance of authors express it.

[6] Ver. 10. How fair is thy love.] The love, or rather loves (as it is in Hebrew), which is here ex-tolled, may signify our love to God, and unto one another. And ointments be applied to all the graces which flow from hence.

[7] Ver. 11. Thy lips distil, &c.] That which dis-tils from the lips, as honey from the comb, can be nothing but pure and most delicious doctrine; delivered in such a manner as to invite all to taste of it. For this by all sorts of authors is compared to honey; and made Xenophon be called the 

Alcian, and Sappho the Pianor bee because of the sweetness of honey and bee, while the word is here applied to the sequence of Plato is said to have been predicted by bees, which came and sat in his mouth when he was an infant: which is reported also, by no mean authors, of Pindar, Lucan, and St. Ambrose.

Honey and milk are under thy tongue.] This signi-fies the same thing; for these were anciently the food of infants: and may denote that the church hath instruction for all sorts. So wide from the truth is the exposition of the doctors in Maimonides (Porta Mosis, p. 83), that this milk and honey being said to lie under the tongue, signifies the concealment of such truths as are very sweet, till men be fit to receive them.

The smell of thy garments.] Garments wherewith we are clothed, signify, in the New Testament, our whole conversation; and their perfume therefore denotes not only the excellency of the Christian life; but its being known also everywhere.

Like the smell of Lebanon.] From the trees in the forest of Lebanon came many sweet spices; particular-ly the cedars,柏木 or cedras, which have the name of Lebanon; though others think rather from laban, white, because of the snow that lay perpetually upon the top of this mountain.

Like the smell of Lebanon.] In the forest about this mountain Lebanon, Solomon built himself a house; which we find described, 1 Kings vii. 2, &c. unto which, no doubt, there belonged a garden, with springs, and fountains, or receptacles of water; and all sorts of trees, and plants, and flowers, that might make it delightful. Unto which, I conceive, he hath respect in this and the following verses.

I know that very good authors think he here des-cribes a perfect virgin, "like a garden newly enc-losed." And this is well saved by some doctors, who apply this to the care of the church, to preserve herself pure and undefiled, &c. But it is more agreable to what goes before, and follows after, to expound it as Theodoret doth of the church bringing forth not only the fruits of godli-ness and virtue, but all sorts and variety of fruit; like an excellent garden: and therefore guarded by the singular care and providence of her Lord and owner, from tyrants and heretics; who, like wild beasts or thieves, would destroy or delfower her.

A spring shut up, &c.] The same meaning hath a spring shut up and a fountain sealed; that the waters may be preserved from dirt and filth: which cannot be thrown or fall into them, to trouble them, and make them muddy, when they are so secured; but they flow purely. And, indeed, in the prophetical language, the nourishing garden, which, after it hath been in affliction, is set forth by the plant-ing of a wilderness, with all sorts of the best trees; and by making fountains break forth, and waters flow therein (Isa. xli. 18, 19, li. 2).

The LXX. (according to the Vatican copy, and that which Theodoret follows) and the Vulgar Latin, take the second comparison here to be the same with the first; reading it thus, "A garden enclosed is my sister, my spouse, a garden enclosed," &c. (just like ver. 9, 11), reading, it seems, in the Hebrew, gan, "a garden," where we now read, gin, "a spring." But this doth not at all alter the sense, and therefore need not trouble the reader.

It is possible that in the last words of the verse, a fountain sealed, there may be a description of the Christian font, or baptism: to which none were admitted, but such as sincerely renounced all wicked-ness; resolving and promising to lead a holy life. Which sense Theodoret may be thought to have ex-pressed, when he saith, the church is compared to a fountain sealed, in order to live accurately, or purify, "as not lying exposed to all comers, but only to those who are worthy." Though his next words seem to confine this passage to the mysteries, in the other sacrament of Christ's body and blood; which they only that are already initiated in the Christian church can partake of; and not after their initiation shall again in live, but live accurately, or purify themselves by repentance, if they fall into any sin.

St. Cyprian makes use of this verse, to prove the unity of the church, not only in this book upon that subject, but in several of his epistles; saying, "If the church be a garden enclosed, and a fountain sealed; how can any man enter into that garden, or drink of that fountain, who is not in the church," &c. (Epist. 69. 74, 75, edit. Oxon.)

Cotovius, in his Itinerary, says, that there is a fountain three miles from Beth-lehem southward, called by this name of fountain sealed; to which he went, and was told, that water still runs from thence in pipes to the place where Solomon's temple stood. But he does not think that, as his intimates, that herein he follows an uncertain report.

[n] Ver. 13. Thy plants, &c.] By these schelakim, young plants, or shoots and scions (as the word signifies), we may well understand those whom the apostle calls ρύπτοις, who had newly received Chris-tianity; and are here represented as a goodly nursery of pomegranates. A fruit in that country very deli-cious, and no less useful many ways: for it was of a grateful smell, and had a wavy juice, very refreshing; and therefore much desired in those hot places. Theodoret also thinks that hereby is set forth the great variety of Christians in the church; or, as his words are, "the many orders of Christians that shall be saved." as on other orders of virgins; an-other of virgins: another of widows: another of married people: as there are also rich and poor, masters and servants, &c. who all have their several places and stations in one and the same church; as the grains of the pomegranates lie in their several cells, and distinct choas (as they may be called), and yet are all contained in the same shell, and all compose one body.

Campshire.] Of ophel, which we translate "empli-m:" see ch. i. 14, where it is joined with nard, as it is here. Of which (i. e. nard) there were several kinds; and therefore a word of the plural number is here used; as a word of the singular in the beginning of the next verse; which we in English express by the same word spicier in both places.
are the same thing; as Bochart has observed in his Canaan, lib. i. cap. 18. Where he shows that beer, which we translate pil or well, signifies a fountain, as much as censer. Libanus abounds with such springs (as all great mountains do), and particularly there is at the foot of it an excellent spring, which grows presently into a river, that waters the whole plain between that and Tripolis, with a good stream, where-by the vineyards, olive-yards, fig-yards, and gardens, which there were very numerous, were all supplied. Unto which Theodoret compares the evangelical doctrine (according to that of our blessed Savour's, John iv. 10, 11), only he adds also the law; making fountain and well in this verse two distinct things; and by the latter imagining the law to be denounced, because things lay there deep and secret, as in a pil.

[7] Ver. 16. Awake, O north wind, &c.] The same great person thinks the north wind is here commanded to arise, merely that it might be gone (as being pernicious to fruit) and give place to the south wind, which is only invited to come and blow upon the garden, with its soft, gentle, and benign breath. But most interpreters take it otherways; and some imagine that these two, being the most vehement winds in those countries, are called upon to blow; that by their strong shaking of the aromatic plants, they might make them send forth their odours the more plentifully. But it seems more reasonable to think, that these two winds were most profitable in their turns, for these two purposes. First, the north wind was useful to close the pores of the trees, and shut up their effluviums; that they might not spend themselves too much, and he exhausted by perpetual evaporation; and then the south wind coming in due season, opened and relaxed them again: making the aromatic gums drop freely, and the sweet odours fly more actively.

And if this garden, to which Solomon here alludes, had the same situation which the maps and charts give to that at Jerusalem (which they place on the east side of the city, having the wall on the west), these two winds here mentioned were those which alone were desirable. The east being biting and blasting, not only in Egypt (Gen. xli. 6), but in Judæa also (Ezek. xix. 12), and in Assyria (Jonah iv. 8); and therefore they defended their fruits against it, that they might not be exposed to it.

Let my beloved come, &c.] There is no doubt that this conclusion of the chapter is the voice of the spouse, praying her beloved to favour and prosper her own plantation, for his sake as well as for hers, that he might not lose what he himself had designed, and so happily began and settled in such beautiful order; but take the pleasure of seeing it grow to perfection.

CHAPTER V.

1 I AM come into my garden, my sister, my spouse: I have gathered my myrrh with my spice: I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, best minds sometimes are, and how insensible of God's providence and the exposure is introduced (ver. 2, 3) as in a slumber, and not so readily, as formerly, to comply with his gracious motions. At which the bridge-room takes not such distaste, as to leave her in that dulness; but awakes her out of it, to such a lively sense of her negligence, that she applies herself to seek his favour with greater earnestness than ever (ver. 4—6). The sense of which,
O friends: drink, yea, drink abundantly, O beloved.

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

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I de-

file them?

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

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

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

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

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

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

though she could not presently recover (ver. 6—8), she expressed the greatest passion for him, and the highest admiration of him: in a rare description which she makes (ver. 10, to the end of the chapter) of his beauteous excellencies and perfections.

Bridegroom.

Ver. 1.] I am well pleased to see the fruitfulness of my garden, and therefore have not denied thy request, my tenderly beloved spouse; but am present in it, and have brought it to such perfection, that it hath produced many excellent persons more precious than myrrh, and all the spices before named: with whose service I am not only well pleased, but rejoice in the purity of their doctrine, and of their lives; inviting all that bear any love to me, both in heaven and in earth, to rejoice and to be exceeding glad together with me. See Ann. [c].

Sparrow.

Ver. 2.] I heard these gracious words, though I was not perfectly awake, and knew it was his voice, and not the voice of a stranger (John x. 5), which called upon me, and that with importunity (Rev. iii. 20), saying, Give me free admission into thy best affections; why dost thou deny, who art so very dear to me, so entirely beloved by me, who hast consented to love me above all things, and to keep thyself holy and undefiled by loving me alone: which I have long desired; and taken much pains, and endured great hardships, to win thy love. See Ann. [b].

Ver. 3.] But so stupidly dull and drowsy was I at this time, that I did not answer his kindness, as it deserved: but made unmanly excuses, and desired I might not be disturbed, now that I was taking my repose, and could not without difficulty leave my bed, and my beloved rest; the sweetness of which I had begun to taste. See Ann. [c].

Ver. 4.] And yet such is the kindness of him who is worthy of all love, he did not presently leave me to myself, but first raised me out of my slumber, by letting me know he was not well pleased with me; and making me sensible of the danger of such delays; which put me in such a commotion, that I was in great anguish of mind, and even quivered and shaked with fear, and grief, and sorrow. See Ann. [d].

Ver. 5.] Whereby I was not quite dejected; but only excited to shake off my sloth, and to make the more haste to acknowledge his goodness, and embrace his gracious motions to me; unto which I applied myself with zealous endeavours, resolving to entertain him with the most ardent love, and with the highest expressions of my esteem of him and of his favour. See Ann. [c].

Ver. 6.] But, though I thus repented of my negligence, yet see the lamentable effects thereof; for when I had thus disposed my heart, and set it wide open to receive his commands, my beloved had withdrawn his gracious presence, and was gone quite away out of my sight: which made me even sink down and die with fear, that I should not recover him again: especially as he was called to mind those many words of grace, wherewith he made his addresses to me; calling me (ver. 2) his sister, his love, his dove, his unde-

filed: with which I was now affected too late; for I sought him diligently, but could not find him; I be-

sought and entreated him to return, but received no answer from him. See Ann. [f].

Ver. 7.] This, though it was very bitter to me, yet did not utterly discourage me, but still I continued to seek him everywhere, as I had done heretofore (iii. 3), but they who formerly instructed me, and di-

rected me unto him, now fell upon me with grievous reproofs, nay, reproaches for my fault; which cut me to the very heart: nay, they whose office it was to preserve the city of God in peace and safety, exposed me to open shame, and the foulest disgrace. See Ann.

Ver. 8.] So I turned myself to those of my neigh-
bours and familiar acquaintance, who were awakened by my cries to come and see what the matter was; and conjured them, as they would answer it to God, and to those that knew me, that they would let him know—what shall I say? what shall I desire you to tell him? but that I do not enjoy myself, now that I want his company: nor can be well, till I recover his love again. See Ann. [k].

Ver. 9.] And some of them had so much com-

passion upon me, as to interest themselves so far in my sorrows, as to inquire into the cause of them: and how they might be assistant unto me in their cure; for they asked me, Wherein doth thy beloved excel other excellent persons? he is very lovely, no doubt, because beloved of thee, who art the most amiable of all other women; but what is his pre-eminence, wherein do those, who are worthy of the greatest love, fall short of him? that thou art thus solicitous about him, and layest such a severe charge upon us, to assist thee in thy search of him? See Ann. [f].

Ver. 10.] To whom I replied, My beloved is that great son of David, of whom you have heard: who is of a princely form, having admirable beauty and sweetness, mixed with equal majesty and brightness; dazzling the eyes of those that behold him; chosen by God to do the greatest things; and bring all nations into his obedience. See Ann. [k].

Ver. 11.] And therefore wears a crown of pure-
gold upon his head: from whence his curled locks hang down upon his brow; which are of such a shining black that they add an excellent grace and great-ness to his royal beauty. See Annot. [7].

Ver. 12.] His eyes are sparkling, and yet mild; like those of milk-white doves, when they are highly del-ighted, as they sit by the river's side, or other places where there is abundance of water. See Annot. [8a].

Ver. 13.] The lovely dawn also upon his cheeks is no less grateful; rising there like spices when they first appear out of their beds; or like the young buds of aromatic flowers in the paradise before described; where the purple lilies are not more beautiful than his lips. From hence flow words more precious and more pleasant than the richest and most fragrant myrrh. See Annot. [8].

Ver. 14.] And as he hath the majesty of a prince, so he hath the compassion of a priest: and therefore clothed with such a vest as the high-priest wears when he ministers before God, and is adorned with the ephod unto which the breastplate with all its precious gems is constantly annexed. See Annot. [9].

Ver. 15.] His thighs also are covered with fine linen, which makes them look like pillars of the whitest marble; over which the holy robe is thrown, with golden belts at the bottom of them; all which are so contrived for beauty and glory, that his aspect, when he appears in these flowered vestments, is no less stately and great than the forest of Lebanon; whose goodly cedars do not more excel all other trees than he doth all other men. See Annot. [7].

Ver. 16.] So you would say, as well as I, if you did but hear him speak, or if he did but breathe approbation and say all in one word, there is nothing wanting to make him the desire of all nations; nor any thing in him but what is desirable; and there-fore do not wonder, O ye daughters of Jerusalem, that I am thus concerned about him, and restess till I find him; for this is the true portraiture of my be-loved, this is the character of him who, by owning me for such, gives me leave to call him my friend. See Annot. [4].

ANNOTATIONS.

[8] Ver. 1.] Unto that invitation which is made by the spouse in the latter end of the foregoing chapter, the bridegroom here gives an answer: and testi-fies his acceptance, by coming to taste the fruit of his grace, not to stay all in one word, but to make a feast in it: of which he calls his friends and companions, after the manner of those countries, to be partakers. His receiving fruit from his garden is expressed in these words, "I have gathered my myrrh," with the rest of the spices men-tioned in the former chapter. Then follows the feast (which they always made when they gathered the fruits of the earth). In these words, "I have eaten my honey-cob with my honey," &c. Which is put instead of all other things, because it was one of the greatest entertainments of those countries. As ap-pears from hence, that it was among the presents sent to Joseph when viceroy of Egypt (Gen. xlii. 11.), and brought to David by the great men of the coun-try, as part of his provision, while he dwelt among them in his banishment (2 Sam. vii. 29), and is men-tioned also by Homer as the entertainment which Hecamede gave Nestor and Patroclus; before whom she set green, or fresh, honey.

And as that comprehends all royal dainties that were to be eaten, so see and milk all the liquors at the feast, whereby is represented the joy he took in the fruit of his garden. In which joy he would have all good men, and angels themselves (Luke xv. 7, 10), to participate in the highest measure; that their joy, as our Lord speaks, might be full. For that is the meaning of "Drink, yea, drink abundantly, O be-loved." I have not adventured to be very particular in spec-i-fying the things to which those expressions may be applied; but have only mentioned the evangelical doc-trine, and the good works of Christians. If by myrrh and spices, any special thing he designed, I should think it is the martyrs; who offered up them-selves most acceptable sacrifices unto Christ, and made greater joy in heaven than the mere repentance of a sinner could do. And the joy that Christ took in such victorious souls as laid down their lives for him, may, did but heartily entertain his doctrine, is expressed by their feasting with him, Rev. iii. 20.

The last words, "Eat, O friends, drink," &c. may soberly be applied to the eucharist: where we feast with Christ on his sacrifice, and he feasts with us, beholding our love to him, and one to another.

[6] Ver. 2.] Here now begins a new scene or part of this pastoral Song; wherein Solomon represents himself as having lost that clear sight of the Messiah which he had in the Foregoing vision, ver. 11. (for they could not always keep up their minds to such a pitch of contemplation). But falling into a trance, thought he heard his voice (though he saw not his person) speaking to his spouse. Whom Solomon con-ceives to be in the same condition wherein he then was himself; and to hear those words spoken (ver. 1), between sleeping and waking. So the first words of this verse signify, "I sleep, but my heart wakest: the same with those of Balaam, Num. xxiv. 1, "falling (asleep) but having my eyes open." In which condition the Greeks describe their Saturi; of whom they say, κωναίνετα ὁπλαται καὶ τραγοῦδαν ἑκατόμα, "sleeping he saw, and waking he slept."

She had therefore before him, or in sight of, the sense of his kindness to her, and presence with her, which awakens her to attend more lively to his love: which he was desirous more fully to discover; and therefore calls upon her by more names of endearment than ever. For here are four put together, the following rising still higher than the foregoing. And he represents (after the manner of lovers) what he had suffered to gain her affection; which seems to me to be the meaning of the last words, "My head is filled with dew, and my locks with the drops of the night." Where-in he is represented as a beautiful Nazarite, having bushy hair, and many locks (as Samson had), who having travelled all night to visit her, was thereby very wet. For there were two sorts of dew; the "mor-n-
SONG.

ing dew," which was soon gone (Hosea xiii. 3), and that "dew which fell in the night," and lay long, and wet those who were in it very much: whereby it signifies in scripture, hardships and great afflictions (Dan. iv. 35).

These are those indeed who, by dew, understand the evangelical doctrine, by which innumerable souls were begetten unto Christ, as David prophesied (Ps. cx. 3). But this is not agreeable to what follows; and their reason for this exposition is not true, that dew is always taken in a good sense, for I have shown the contrary; and the dropping of the prophets (a metaphor taken from dew) is their prophesying against a place, and threatening judgments to come upon it (Ezek. xxi. 2. Amos vi. 16), which makes me think that Solomon here rather alludes to the last verse of the hundred and tenth Psalm (if he had that Psalm in his eye), which predicts the troubles and afflictions of the Messiah, "by drinking of the brook in the way." If this exposition of this difficult verse be not allowed, it may be supposed that the Messiah is here represented as coming in the person and condition of a poor man, to beg entertainment, and having not anywhere to lay his head (as our Lord speaks), was thereby exposed to the cold air, &c. Which will make him apt to have a concern one of the things to the church: shewing also the danger of neglecting it.

[c] Ver. 3.] And then this verse agrees perfectly with what we read in the parable, Luke xi. 7. Where the good man of the house was unwilling to be troubled; even by his friend, that came to beg his assistance, when he was going to compose himself to rest. But I take it to be a description of the dulness, which is sometimes apt to creep upon the most excellent minds; who in some tempers are so listless, as not to be much affected with the best motions that are made to them. Of which infirmity Solomon, having had many examples in the history of his own nation, might well conceive the spouse herself to be backward to entertain that grace which was offered to her. There are no difficulties in the words; which signify plainly, that she, having composed herself to rest, and being half asleep, was unwilling to be disturbed. For going into bed she had put off her clothes, and washed her feet, as the manner was, that fifth, when she went to bed (as her hands, or hands of the wearing sandals only, not shoes as we do), might foul the sheets; and it would have been a trouble to do all this over again; which is the meaning of the last words, "How shall I defile them?" i.e. I cannot easily persuade myself to it.

I shall only, therefore, set down the pious note of Theodoret upon these words: "Let us learn from hence, what mischief sloth and laziness do, and in what troubles and pains they engage us. For the spouse here excusing herself, and not being willing presently to rise to the bridgeway, is compelled a little while after, not only to rise and run down to the door, but to run through the city, and wander about the streets, and fall among the watchmen, and by them to be wounded; and after all could scarce find her beloved: to whom, if she had presently hearkened, and obeyed his heavenly call, she had avoided all these inconveniences."

There are those, not only among us, but also in the Roman church, who apply all this laziness to the state of the church in these last times. For which I see no warrant; but think we may rather apply it to those churches, who, presently after our Saviour's departure to heaven, left their first love, and grew cold, as we read in the second and third chapters of the Revelation. For it seems probable, by the sixth chapter of the book in the beginning of it, that here he speaks of particular societies, not of the whole body of the church.

[d] Ver. 4.] Ye much is the infinite goodness of the divine Saviour, he immediately represents the Messiah as not provoked, by this neglect, wholly to cast off his spouse; but rather stretching forth his hand to awaken her out of this security. For so it follows, "He put in his hand by the hole;" i.e. at the window, or casement; as if he would draw her out of her bed: or, as it may be interpreted, in a threatening manner, to punish her for her sloth. For so "putting forth the hand" signifies, to do some execution, 1 Sam. xxvi. 9, 11, 23. Which agrees with what follows, that presently she was mightily moved thereby, and more than awakened, being full of solicitude, and fear, and grief, and trouble. Which shows, indeed, that she did have eyes, but only to play him; and yet he took this so ill as to put her: great fear of some danger from it (as our Saviour doth in his letters to the churches, Rev. ii. 16, 16, 22, 23, &c.). For the wordбега, signifies the affections and passions; and the Hebrew wordヘニ, which we translate was moved, signifies made a noise or was tumultuos. Therefore do we by these words inform of trouble and grief, and of fear also; nay, of great fear and perplexity. For so St. Jerome here renders it, my belly trembled; as he doth in Ezek. vii. 16, where it is applied to doves (to whom the spouse was here compared, ver. 2), and we translate it mourning; but it should be rather trembling like doves. For that is the manner of doves, when observing them to be exceeding timorous; and therefore so it may be translated here, I was so full of trouble, that I quivered like a dove."

Others by "putting forth the hand," understand the touches he gives by his Holy Spirit; which doth not contradict what I have said; threatenings being employed by him for that purpose."
CHAPTER V.

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[2] Ver. 6. But notwithstanding her repentance, she was thus far punished for her sloth, that her beloved shept him from her, for a time: and she could not hear the least tidings from him, or notice of him. Which cast her into such an excess of grief and fear, that she swooned away, and was like a dead body; (so that phrase, my soul went forth, signifies to die, Gen. xxxvi. 18, xlii. 28, and other places). And recovering herself again was extremely troubled, by the reflections she made upon his kindness, and by her insensibility of it. For which she asked his pardon, and sought his favour; but could receive no tokens of it.

[2] Ver. 7. I take "watchmen" here in a good sense, as before, i.ii. 3, unto which I refer the reader. And only observe, that to find a person, signifies sometimes, in scripture phrase, as much as to fall upon him, as we speak: and that on a sudden, Judg. i. 5, Ps. xxi. 8, exix. 113, Isa. x. 10. And so I have expanded it here; and refuted the smiting and wounding her, to the reproaches they cast upon her. For there is a smiting with the tongue, as well as with the hand that not only by enemies unjustly (Jer. xviii. 18), but by friends of love and charity (Ps. exil. 5). For there is not a greater kindness, than sometimes even to upbraid us with our faults. Which is farther expressed by taking away her veil from her; as much as to say, exposing her to shame: a veil being thrown over women's faces for modesty's sake, as well as a token of subjection (Gen. xx. 16). And so St. Jerome, in his epistle to Launa, says of the veil or pallium, as he calls it, to be pudicitiae signum, a sign of chastity: and therefore to take it away, was to represent her as an impudent, whorish woman. Greg. Nyssen adds that it was περιθήκων νυμφῶν (Hom. xii. upon this book), the nuptial veil; which, together with the face, covered the whole body: and therefore to be disrobed of it was the greater reproach; because it was to disown her to be his spouse, as she professed herself.

[8] Ver. 8. This verse is very plain, expressing the admirable temper of a true penitent: who leaves nothing unattempted to recover the favour of her Lord (of whom all the comfort from the watchmen, who explore the help of all good people), and yet doth not complain of what she suffered, nor of the harshness of those, who should have helped to restore her, and not dealt so severely with her (according to that of the apostle, Gal. vi. 1): but only bewails the loss of his presence, and represents that, notwithstanding, she had not lost her love to him: but rather that it was so great, she could not live without him. It must be confessed, that there is no necessity of reading those words which we translate, "that ye tell him," by an interrogation, "what will you tell him?" as the Hebrew seems to import (for the particle māth doth not always denote that); but it adds much to the life of the speech, and represents her passionning the height, if we so translate it; as I have taken it in the paraphrase.

[7] Ver. 9. In this verse the daughters of Jerusalem reply to her; and being touched with a pitiful concern for her (whose admirable beauty discovered itself to them, in this wretched condition wherein they saw her), they desire to have a character of her beloved; that they might be the better able to know him if they met him, and be the more excited to help her to seek for him, when they understood his deserts.

[7] Ver. 10. In this part of the character, which follows of him, Solomon seems to me to have had his eye upon the person of his father David (1 Sam. xvi. 12), whose very aspect promised much, and showed that he was born to rule. And whether we translate the first words, "white and ruddy," as in our Bible; or as Bochartus, "white and shining, or glittering," (making adam not to signify ruber, but rutilus, and the whole to be as much as summe conditus, exceeding fair and of a pure complexion), it matters not. For it only signifies, in my opinion, the majestic beauty of his aspect: which David himself had also described in those famous words (Ps. xlv. 2), "Then art fairer than the children of men." And then, in the latter part of this verse, he hath respect, as I take it, both to what they sang of his father David, after he came from his victory over Goliath (1 Sam. viii. 7), and to what David himself sang of this great prince in Ps. xlv. 3, 4, &c. and more largely, Ps. ex. 2, 3, 5, 6, which all relate to the conquest of the world unto him: and is signified in his expression of his being chief (or lifting up the standard) over ten thousands; that is, over great multitudes, or armies (Ps. iii. 6). The LXX. translate it, "Chosen out of ten chosen:" unto which I have had respect also in this paraphrase. As for mystical significations, some think by white and ruddy, is meant his divine and human nature; others, only his human nature; others, the whole of his person. For I have not dared to meddle with them. And shall but just mention the fancy of the cabalists, who understand hereby the effects he works in us. For sometimes he dispenceth himself in mercy and kindness; and then say they, he is white; sometimes in the zeal of justice, and with anger; and then he is red.

[7] Ver. 11. Now being thus represented as a king, he is next described as having a crown upon his head. So I understand cethem (which we translate gold), as Rashi doth; who takes it for a diadem: and, indeed, in other places of scripture it signifies some precious ornament, as Prov. xxv. 12. Now this crown upon the head is said to be such a one as David had mentioned before (Ps. xxi. 3), of pure gold. In the Hebrew of Pore, which Bochartus (both in his Phaleg, lib. ii. cap. 27, and in his Canaan, lib. i. cap. 46) shows was the island anciently called Taphrobana; in which the footsteps of this word Pore remained in Ptolemy's description of the great island in the river Phasis, and the ereek or bay Pasis. The same excellent person, in his book of sacred animals (par. ii. lib. ii. cap. 10), shows that, in the latter part of this verse, we are to understand by kethoth (locks) the foretop, or the hair coming down the forehead; which is expressed in the next word, tabalim, "hanging down." And this foretop is only mentioned, because little else appeared, when the head had the crown on it.

This hair is said to be as black as a reed: because such shining black hair was accounted majestic, and much affected in those countries: insomuch, that they endeavoured by art to make their hair of this colour: and, as Pliny testifieth, they burnt the blood, and the brain, of ravens for that purpose. They looked upon this coloured hair also as a token of courage and fortitude; and, with a pure clear complexion, it is very lovely.

There are several mystical applications made of this: which I had rather the reader, who hath a mind to them, should seek in others, than find here.

[n] Ver. 12. The plainest meaning of this verse, is that of the LXX. and Vulgar Latin; which is to the same effect with what I have set down in the paraphrase. For washed and sitiling do not refer to the eyes, but unto doxes: who love to sit, nay, to cry (as the word implies), by reasons of others and other places which abound with water; and are then so
pleased, that their eyes appear very quick and lively. And such piercing eyes, adding much to majesty, they are here made a part of this glorious person's character.

Washed with milk.] Signifies does as white as milk; which are most lovely; and when they have washed themselves, look as if they had been in milk, and came forth as such.

As for the common sense which the Hebrews give of this verse, and which most interpreters follow; Bochartus, in the beginning of his second part of Sacred Animals, seems to me to have evinced, that the Hebrew words will not be taken. But it is fit to mention it, and it amounts to this; that his eyes were clear and white, and full set (or set in perfection, as Aben Ezra here interprets the word millich), like a diamond or precious stone in a ring: neither too much depressed, nor too prominent; but handsomely filling the sockets. And if this were the natural interpretation of the last phrase, jobscob th cil mich, "sitting or dwelling by fulness or filling;" I should think these words refer to the precious stones in the pectoral of the high-priest, which are said to be set in their fillings, Exod. xviii. 17, 20. But this phrase doth not refer, as I said, to eyes, but to doves, that sit by places abounding with water; or, as Averarius will have it, ad vas placum hacet, "by a vessel full of milk.

The mystical application of these eyes to the doctors of the church, seems improbable; because they are described before in the eyes of the sponse (iv. 1). Rather, therefore, his exact care and providence over the church, which nothing can escape, may be hereby represented: for he sees into the very heart and reins, as he himself affirms, Rev. iii. 18, 22. And this was the idea of Solomon when he was made a kind of high-priest to the Hebrews; and it was a hard matter to give an account of it. The plainest seems to be this: that by cheeks we are not to understand those that are smooth, but wherein the hair begins to grow; which added much, in those days, to the goodness of any man, and was looked upon as a token of vigour, strength, and courage. And it may apply be compared to the flowers, or the sproutings and budtings of plants and trees. So I understand mizdoloth (which we translate flowers) to signify buds putting forth like little towers.

The lips may seem unfitly compared to lilies: because white lips are not beautiful. But Almonazar hath carried out of Dioscorides, Theophrastus, and Pliny, that there were lilies of gold. And besides, I find in Pliny (lib. xxii. cap. 5) mention made of a lily (which he calls rubens lilium), which was much esteemed, he saith, in Syria. He shows there also a way how to make purple lilies.

There are those who think Solomon compares the lips to lilies, only in regard of their fineness and delicate softness; thick, blubber lips, being very unhandsome, and a sign also, they say, of dulness and making the speech less graceful. And, indeed, eloquence is sometimes described by lilies; and may be here meant.

Concerning "sweet-smelling myrrh," see ver. 5.

And thus far we have only the description of an amiable, gracious majesty; which is much advanced by a sweet voice and eloquent speech. The mention of which may well put us in mind of what is said of our Saviour, Luke iv. 22, compared with Ps. xiv. 2.

[0] ver. 11.] If we understand the first part of this word to mean of the hands, it is thus to be interpreted, "He hath golden rings on his fingers (as before he is said, ver. 11, to have a golden head, i. e. a crown of gold upon it), set with the chrysolite;" as taris (which the LXX. here do not translate), it is most probable, signifies. And then the latter part of the verse sounds thus, word for word: "his belly is of polished ivory, covered with sapphire:" i. e. is purely white, streaked with blue veins. But who sees not that, though this be ingenious, yet it is not true! For the body is nowhere covered (as the word here is) with veins: which must needs signify more than streaked here and there. And, besides, it is not only against the rules of decency, but against the very scope of this discourse, to fancy that any of those naked parts of the body are here described, which are not commonly exposed to everybody's view. For the spouse is desired to tell by what marks this person might be discovered (ver. 9). Now he could not be known by any of those parts which are concealed and hidden from all men's eyes, being industriously covered. And therefore no such hidden parts are here represented: because he could not thereby be known and distinguished.

I conclude, therefore, that now she proceeds to describe the habit of this great person. And Solomon here, by the help of these words, makes us to think of that beauty wherewith his father had given him of the Messiah, in the hundred and tenth psalm (where he is said to be a priest as well as a prince), represents him in the habit of the high-priest. Who, among other noble vestments, had an embroidered coat; the sleeves of which, the Hebrews tell us, came down to his very wrists; nay, as Maimonides saith, and I cannot follow Pliny, which saith that he wore a coat that take to be here meant by his bands (which comprehend the arms and shoulders), that is, the clothing of those parts. And these sleeves, as well as the whole coat, were embroidered (as you read, Exod. xxviii. 4), to make the high-priest appear the more glorious. And if you ask what this embroidery was, the Hebrews have told you, in that scholiast, who is a kind of high-priest in their books, that it is a kind of high-priest, which was called cyclet holes, finely worked. And R. Solomon Jarchi expressly saith upon that text, that "they were holes made in gold rings, in which were fixed precious stones," &c. (as is afterward said of the stones of the ephod, ver. 11). Which so fully explains these words, "his bands are as gold rings, set with the beryl," that I need seek no farther. Though I have sometimes thought that the ephod itself might be here intended: which being fastened upon the shoulders (which, in order, after the head, eyes, cheeks, and lips, come to be here described, and are comprehended, as I said before, under the name of his hand), hung down before and behind him, and there was at each end of it, in order to hold it together, a gold ring, or gold rings, unto which the breast-plate was fastened, as we read Exod. xxviii. 27, 28. Maimonides saith it had four rings, two above, at the jewel-buckles; and two below, about the girdle of the ephod. That was one of the principal ornaments of the high-priest when he ministered; the other, and the greatest of all, was the breast-plate hereto annexed; and, as they say, was to be inseparable from the ephod.

Now this breast-plate is meant, as I take it, in the latter part of this verse. Where, under that word which we translate belly, and properly signifies bowels, is comprehended the breast and all: which this cochen, as the Hebrews call it, covered: and, as it covered those parts, so it was itself covered, or overlaid with twelve precious stones. The sapphire, which was the tenth, is only here mentioned; but it is usual in scripture to touch only upon one thing in a history, when the whole is intended. And besides, it is evident, from the foregoing part of this verse, that mention is alone made: for rings are spoken of in the plural number, and said to be filled with tarsiis; which must therefore denote more stones than one; as sapphire doth all the rest of the twelve which could not
be mentioned in so short a description. Or sepphirin here, in the plural number, may signify stones as precious as the sapphire. Certain it is, the Chaldean paraphrase thought there was some respect here to the high-priest's breastplate; for he mentions all the stones therein, one by one. Which may make this interpretation of mine to seem less strange. And I conceive the sapphire to be here mentioned rather than any other; because it is of the colour of the heavens, and fittest to represent the sublime dignity in which he is now described. For the pavement under the feet of the God of Israel, when he appeared unto their nobles at mount Sinai, was of this colour (Exod. xxiv. 10), and so was the throne of God in the firmament, which Ezekiel saw (Ezek. i. 2).

Nay need it seem strange that the belly, upon which this covering was, is said to be of polished ivory (when there is no mention of any such thing in the law), for it only denotes that it was as shining and bright as that: and may possibly relate to the tunic or coat of fine linen, wherein the high-priest was to unthine; and therefore was commonly called by the Jews an ornament, than a garment, or any part of his vesture: the whole of which was contrived "for glory and for beauty" (Exod. xxviii. 10), i.e. that God might be served most magnificently.

[p] Ver. 15.] Next in order follows the description of the thighs: that is, of the garments upon the thighs. which were the very first that the high-priest put on, when he went about to clothe himself for his ministry. And are here said to be made of schesh, which is a word common to fine linen, and to pure whiteware (so the LXX. twice translate it Parian marble, Esth. i. 6, 2 Chron. xxix. 2), which the breccian of Egypt, being made of byssus, or pure fine linen, a thing of wonder among those countries, as appears both by Pliny and Pausanias. The latter of which authors, in his Elica, mentions this among the rare things (which were worthy of admiration) in that country, and says, "It was not inferior to the byssus of the Hebrews," who were ordered to make this part of the priest's garments of twined fine linen (Exod. xxxxi. 29), which rendered them the more substantial; and made them sit the fuller and stiffer, like pillars. For the Hebrews say they were made of six-thread byssus: and that they came down to the knees, where they were not gathered at the bottom, but sat open.

Below which breeches came down the holy well, or robe, upon the skirts whereof hung round about belts made of pure gold (Exod. xxviii. 31). Which may possibly be the basis of fine gold, here mentioned, to which the femoralis, or garments on the thighs, reached. Some refer all this only to his stately gait and walk, and thought there was some strength and firmness (which lie much in the thighs), and his ability to march against his enemies, and pursue them. And then the sockets of fine gold are his sandals, bound upon his feet with golden ribands, or something of that nature. The reader may choose which he thinks most probable, for the explication of the first part of this verse: "His legs (or thighs rather) are as pillars of marble, and he is altogether as a man sculptured." Now if my conjecture be allowed, then the latter part of the verse will not be hard to explain. For this and all the rest of his habit being contrived for beauty and glory, as was said before, from Exod. xxviii. 40, it made the high-priest appear with unusual majesty: the riches of these vestments being not easily to be valued. And so his countenance, or rather his aspect, his whole appearance (as the Hebrew word may signify), was as stately as Lebanon." Which was one of the goodliest sites in those countries, both for cedars and many other things; especially after Solomon had made his garden there, of which we read in the foregoing chapter, ver. 15, 16. Unto which lovely forest and garden, the appearance of the high-priest may be the better compared; because there were flowers, as well as pomegranates, if we may believe Philo (in his third book of the Life of Moses), wrought in the bottom of the holy robe. Which the LXX. in certain beautiful places wrote; that there was χειροκοπήμα, a "flour work," as well as pomegranates and bells in the hem of the melf (Exod. xxviii. 34). And, indeed, the pomegranates being made of wool of divers colours, they themselves might look like divers sorts of flowers. And besides this, it is to be observed, that several other parts of the high-priest's habit are peculiarly commenced to be made of a work called chechhs, which we translate cunning work. Thus the ephod is ordered to be wrought (Exod. xxviii. 6), and the girdle of it (ver. 8), and the breastplate (ver. 15). Which some translate artificial, others ingenious works: and all agree to have consisted in certain beautiful figures of flowers and animals; and in variety of colours. The girdle, moreover, is ordered to be made of a work called roken, which we translate needlework (ver. 39), because it is thought not to have differed from the former, save only in this; that the other things were only woven curiously, but this also curiously wrought with the needle. The Jews give another difference; that this was wrought so that the figures appeared on both sides, the other only on one. About which I shall not trouble myself; but only take notice that Josephus (in his third book of Antiquities, ch. 8) explains this verse thus, "Flowers were woven in this girdle, with scarlet, purple, blue; &c." and (as And others say, amongst them), then, in all probability, trees also were wrought in these priestly vestures: which made the fuller representation of a forest. Among which that of Lebanon was the principal, and, indeed, the most beautiful place in all those countries; which made the prophet express the glory of the church in these words, "The glory of Lebanon shall be given to it" (Isa. xxxiv. 2; see also Hos. xiv. 5—7).

Some think that hereby only the tallness of his stature is denoted; which was always looked upon as a princely thing, as it was in Saul. As for the helmet, its various decorations of these two verses, there are none to be sought for, if I have given the true sense of them; but such as relate to the excellency of Christ's everlasting priesthood; and its preeminence above the other, as much as the cedar excels all the trees of the forest.

[7] Ver. 16.] There is little difficulty here. For breach, is not upon sockets of gold."
CHAPTER VI.

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

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

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

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

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

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

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

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

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

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

11 I went down into the garden of nuts to see steadfast and faithful in my love to him; who takes a constant care of such as study to resemble him. See Annot. [e].

Bridegroom.

Ver. 4.] It is true, O my beloved friend, who art still dear unto me, and most amiable in my eyes: I have not lost my esteem of thee; for I see thou hast not lost thy affection to me: nor that lovely, that decent and comely order, which makes thee not only beautiful, but venerable: nay, amazes all beholders, or, at least, strikes them with great admiration of thee. See Annot. [d].

Ver. 5.] Thou needest not look so earnestly, and with such care and solicitude, upon me, as if I had forgotten thee: for I see the same sparkling beauty in thy eyes, which I did before (iv. 1), and it no less affects my heart (iv. 9): thou wastest none of those ornaments which I formerly commended, but retainest them all, notwithstanding the discomposure in which thou hast been. See Annot. [e].

Ver. 6.] The same I say also of thy teeth, which are still white and clean; even set both above and below; firm and sound also; without any breach, or want of so much as one of them. See Annot. [f].

Ver. 7.] And, to be short (and not to repeat every thing again), I see the same fresh colour in thy cheeks: which makes thee look as lovely now thy veil is off (v. 7) as thou didst in the first blooming of thy beauty. See Annot. [g].

Ver. 8.] Therefore, though other kings and princes of these countries have a great many queens, and more wives, of an inferior rank, and virgins that attend them, without numbers: whose beauty they highly admire: See Annot. [f].

Ver. 9.] I have one only, and none other, whom I entirely love: and that is thyself alone: who preserves an inviolable faith and affection to me, and therefore art dearer to me than an only daughter (and she the most accomplished person and perfect beauty) is to her mother: whom all other persons at last shall admire; the queens themselves before named call thee blessed, and wishing all prosperity to thee; and they of the next degree shall praise thy excellences,
the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

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

and confess their own imperfections. See Annot. [f].

Ver. 10.] Saying, what an astonishing beauty is this that appears like a clear morning after a dark night, and is as bright as the moon when it is at full; may, as splendid as the sun when it shineth in its strength: and no less dazzles our eyes, and amazes our thoughts, than a glorious host of heaven; or an army here on earth, when it stands in battalions, with all their colours displayed! See Annot. [e].

Ver. 11.] Only this I expect from thee, that thou bring forth fruit proportionable to my care of thee, and kindness to thee; for to that end I went down before (v. 1, vi. 2) and now go again into my garden (which I have not neglected to dress, and prune, and water), to take a view in what condition it is; and in what forwardness the several sorts of fruit are, which I justly look to receive in their due seasons. See Annot. [f].

Spouse.

Ver. 12.] Alas! what am I, that I should receive such praises, who am not worthy of thy care! But have put such motions into my soul, as to make me aim at the highest perfections; and make all the haste I can likewise to attain them; and therefore I must, for the present, take leave of you, O my friends, who have kindly assisted me in the search of my beloved. See Annot. [m].

Companions.

Ver. 13.] Let us have thy company again. O thou fairest and most accomplished of all the daughters of Jerusalem. Come back again, come back, that we may behold thy wondrous perfections. And if any ask, What is that you would see? What would you enjoy in her happy society! Our answer is, Such a divine presence as appeared to Jacob, when he saw the angelical choir; which made him cry out, "This is God's host," and call the name of that place Mahanaim. See Annot. [n].

ANNOTATIONS.

[a] Ver. 1.] The daughters of Jerusalem (mentioned v. 8) here justify what the spouse had said in the conclusion of the former chapter; and declaring themselves in love with him whom she had described, are desirous to join themselves to her company, and go in quest of him. In order to which, they would know whether she thought he was gone when he went from her.

[b] Ver. 2.] Unto which she replies in this verse, and seems to tell them, in his own words, what she had heard him say about that matter (v. 1). And it signifies that he was still in his church, and in every part of it; though sometimes they were not sensible of it. For so Theodoret well observes here is a distinct mention made of a garden, and of gardens, i.e. of the catholic church, which is but one, and of the several parts thereof. For sometimes St. Paul mentions only the church in the singular number, and sometimes the several churches even in the same nation (in which he is here) and in the same province or city (1 Cor. xiv. 34).

He is said here to go down into his garden, with respect to the mountains, mentioned iv. 8. And to feed, in the Hebrew, is either to do the office of a shepherd to his flock; or relates to his communion with his people, mentioned iv. 16, v. 1. Which may be the meaning also of gathering lilies, or, as Theodoret will have it, by this last clause is to be understood, his gathering holy and pure souls that are like to him, and joining them unto his church. And so the Arabic translation is, "to gather together the lilies;" following the Septuagint, who translate it, ἀκούσαι. And, indeed, I find the Hebrew word labat, signifies to collect things into a heap or bundle; as stones (Gen. xxxi. 16), manna (Exod. xvi. 27), fruit (Lev. xix. 9), silver (Gen. xlviii. 14).

The whole denotes, that communion with him is only to be sought in his church: especially in that part of it which preserves the order, wherein he hath disposed all things (like the walls and beds in a garden), and kept himself also in the purity of his religion.

[c] Ver. 3.] Now she seems to have so perfectly recovered herself out of the slumber wherein she had been, as to have regained her former sense of him, and of her interest in him; repeating those words which we meet withal before (ii. 16). Of the latter part of which ["be he found among the lilies"] may fit here farther to note, that to feed may relate either unto himself, or unto others; for there are examples of both. Of the former, Gen. xli. 2, Job i. 11. Of the latter, Gen. xxxix. 7, 9, xxxvii. 12. I take it here rather in this latter sense, and suppose it signifies his doing the office of a shepherd: and that he is said to feed amongst the lilies, "as the flocks in the midst of the seven candlesticks;" i.e. there to have his conversation, to take up his abode with them, &c., as he often says in the gospel of St. John (xiv. 23), that he would with those who love him and keep his commandments.

And such persons are here compared to lilies, which had a name given by Christ to himself, Greg. Nyssen and Theodoret hereby, not unfairly, understand, such as are confirmed to Christ their head, and have his image wrought in their souls, in righteousness and true holiness. For, said the former of them, ὅταν ἐξερευνήσατε, &c., "whatevver things are true, whatsoever things are honest, whatsoever things are just," &c. (Phil. iv. 8) ὕστερα ἐν τῇ σωρείᾳ, "these are the lilies in which Christ delights."

[d] Ver. 4.] And now we must conceive, either that they went to the garden together, and there found them; or that he, hearing this hearty profession of unmoveable love to him, meets them: and, to revive her drooping spirits, falls again into a new commendation of the spouse; in the very same terms as before, and in some higher.

And, first, he compares her to Tirzah, which was a beautiful situation in the country of Ephraim: and therefore made choice of after this time, by Jeroboam, for the seat of his kingdom: and so continued till the building of Samaria, as we read 1 Kings xiv. 17, xv. 21, 23, and several other places: to which add, Josh. xii. 31. The very original of the word signifies as much as urbs amabilis, or a city that pleaseth one; and therefore chosen by one of the ancient kings of Canaan for the place of his residence.

And last, this should not be high enough, he next compares her to Jerusalem, which was the most lovely place in the territories of Judea, and indeed of the whole country. For which cause, as it had been the seat of one of the kings of Canaan, so the royal
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Solomon, who saw the perfection of beauty, the joy of the whole earth (ii. 15). It is mentioned by Pliny, likewise (lib. v. cap. 14), as the most famous city in the east.

And as she had commended him before, not only for his beauty, but also for his justice so she doth here, in the last place, call her "terrible as an army standing in battalions;" striking an awe, that is, into beholders. So I think it is to be expounded, as referring still to the goodness of her aspect, and not to her being invincible, inexposable, and striking terror into her enemies; as some interpret the whole verse.

And this more particularly, as he compared his verse metaphorically to the comedy order which Christ appointed in his church; which, while it was preserved, made the church very venerable in the world. So Theodoret, and many others, understood it as referring to the church, and Christ himself as variously interpreted the names and persons of the Old Testament.

And therefore threecore and fourscore are only a certain number for an uncertain; not the precise number of these wives and concubines. Theodoret thinks by these are mystically intended several ranks of Christians in the church: some more, some less perfect: but they discourse better, in my opinion, who refer these Chaldee names to the several sorts of poetically and schismatical churches: some of which gloried in the multitude of their followers, and in their wealth and splendour; but Christ hath only one catholic church, more glorious than them all put together; as it follows here in the next verses. And that, in effect, R. Solomon Jarchi, and some other Hebrew expositors, understand these words with application to themselves. Abraham and his posterity, say they, till the descendants from Israel, were threecore in number (compared here to queens). The sons of Noah and their descendants unto Abraham, were fourscore (compared to concubines). The rest who came from Cham, and Shem, in the west, and in the east, were not comprehended under a certain number. And so the meaning is, whatsoever kindness God had for the rest of Abraham's posterity, or of Noah's (not to mention Cham, Ishmael, and Esau), yet I have chosen, saith God, my people Israel, whom I have espoused to myself, by circumcision, and by the law, and by sacrifices, &c.

[7] Ver. 7. This is also exactly the same with the latter end of the third verse of the fourth chapter. The LXX. have also the first part: but they might as well have added all that there follows: which is here omitted.

[8] Ver. 8. Here, most think, Solomon alludes to the number of his own wives; who were fewer, they suppose, in the beginning of his reign (as Bochartus himself gathers from these words, in his epistle to the new Bishop of Winchester, p. 126): and that then he composed this song, before he let the reins of his lust so prodigiously loose, as afterward we read he did

(1 Kings xi. 1, &c.). But it is not at all likely that he had so many as are there mentioned, while his mind was filled with such divine raptures as these; and therefore I suppose he alludes to the custom of other princes in the east, who, besides their principal wives that were solemnly espoused and endowed, had also another sort who were neither; and yet were wives, called by the Hebrew philagathim, "concubines." And such a difference the Romans anciently made between these and the other sorts of profligate women, who was only taken in marriage, and her whom they called mater familiales, who was taken also to order and govern the family, and whose children inherited. As may be seen in Aulus Gallius, lib. xviii. cap. 8, wherein he confutes Elius Melissus, a conceited grammarian, who had started other ungrounded notions of the same kind.

And then threescore and fourscore are only a certain number for an uncertain; not the precise number of these wives and concubines. Theodoret thinks by these are mystically intended several ranks of Christians in the church: some more, some less perfect: but they discourse better, in my opinion, who refer these Chaldee names to the several sorts of poetically and schismatical churches: some of which gloried in the multitude of their followers, and in their wealth and splendour; but Christ hath only one catholic church, more glorious than them all put together; as it follows here in the next verses. And that, in effect, R. Solomon Jarchi, and some other Hebrew expositors, understand these words with application to themselves. Abraham and his posterity, say they, till the descendants from Israel, were threecore in number (compared here to queens). The sons of Noah and their descendants unto Abraham, were fourscore (compared to concubines). The rest who came from Cham, and Shem, in the west, and in the east, were not comprehended under a certain number. And so the meaning is, whatsoever kindness God had for the rest of Abraham's posterity, or of Noah's (not to mention Cham, Ishmael, and Esau), yet I have chosen, saith God, my people Israel, whom I have espoused to myself, by circumcision, and by the law, and by sacrifices, &c.

[9] Ver. 9. This verse needs not much explication; wherein the spouse is opposed to all the forenamed beauties: who are constrained to confess her pre-eminence. The Hebrew word for one, signifies also only: and an only child is as much as a beloved child: as appears by this that, akbarah, "only begotten," and akbarar, "well-beloved," are words of the same import in the New Testament. And if such an only daughter be also barak (choice we translate it, or) pure, as the word originally imports: free from all blemish (that is, a perfect beauty), it makes her still more dearly beloved.

It is in vain to inquire here, who is the mother intended in this place: for his love is only compared to the love of a mother towards such an only daughter; who hath engrossed, as we speak, all the excellent qualities that are in any other person. Which forced the daughters to admire her (so saw her signifieth, they
looked upon her with admiration), and the queens to bless her, and the concubines to proclaim her praises. Thus, it is most likely, the latter part of this verse should be interpreted, "The daughters saw her, and the queens blessed her, and the concubines they praised her." For though the Jews now have otherwise distinguished the words by their accents, yet Maimonides, I observe, distinguishes them as I have done, in his Preface to Sedar Tzemah.

St. Cyril, from this and such like places of this book (iv. 8, 12, v. 1), proves there is but one holy Catholic church; making this observation (Epist. 73, edit. Oxon.), "We see one person everywhere mentioned," and no more; "because the spouse also is one," k.c.

[5] Ver. 10.] This same take to be the beginning of a new part of this song: and Theodoret, in particular, here begins his fourth book of commentaries upon it: but I look upon these words as the praises and commendations which the queens and concubines before mentioned bestow upon the spouse, with admiration and astonishment at her transcendent beauty.

They need no explication, being of known signification; only it is fit to note, that to make the eulogy more vivid, the repetition of the same expression, and the expansion of it, is usual. For though the morning be very beautiful and agreeable to every eye; yet the moon is still more bright, and the sun far brighter than that; but all the host of heaven (which I take to be meant in the last words) still more wonderful and amazing. For there being a gradation in this place, and all the other expressions relating to the person of the bridegroom, the reason to be thought that this doth so too: and that we are to understand by it the armis or host of heaven (as the scripture calls the stars), rather than armies upon earth. However, I have put both into the paraphrase, but have not meddled with mystical applications: they that desire them, may look into the commentaries of three fathers, where this verse is applied to the four degrees of Christians that are in the church. Others, with more reason, apply it to the progress which the church herself made in splendour and greatness: being, at first, like the morning when the day breaks, after a long night of ignorance: and then the light of Christian knowledge advanced, till the church appeared like the moon (whose power is still more evident, since the persecution struck into their hearts), till, in the issue, it dispersed all mists, and, conquering all opposition, shone like the sun: and then was settled in Constantine's time, like a well-ordered army, which beat down all idolatry.

They that would see more of these applications may look into Commentius's book De Bono Unitatis; in the beginning whereof there are applications of these things, both unto the church in general, and unto particular churches.

[7] Ver. 11.] This seems to be the voice of the bridegroom declaring what returns he expected to his love. The word agez, which we translate "mais" (of which there were several kinds, some very rich, as the pistick), is found only here: and by some is translated shorn or cut; which I have not omitted in my paraphrase. And bebe hannuchal (fruits of the valley) the LXX. translate "shoots by the brook" or rivers, where plants are apt to grow best: which is very agreeable to the original. The rest of the words are common: and the whole verse signifies that he went to look after the fruits of all sorts. The mystical applications may be found in all interpreters.

[m] Ver. 12.] The meaning of this verse seems to be, that the spouse, hearing such high commendations of herself, both from him, and from the persons mentioned verse 10, with great humility, saith, that she was not conscious to herself of such perfections (for so the first words sound in the Hebrew, "I did not know it, or I did not think so"), but is excited thereby to make the greatest speed to endeavour to preserve this character he had given her: and to go along with him into his garden (which she had neglected before, v. 2), there to give a good account of her proficiency. For which end she seems on a sudden to take leave of her friends (who had been so charitable as to go along with her to seek him), that she might for some time enjoy his company alone: which is the ground of their calling upon her to return, in the next verse. This is the best account I can give of these last two verses.

It is supposed Ammi-nadib was some great captain, who pursued his victories or advantages very indifferently and with very swift chariots.

[7] Ver. 13.] This verse is the voice of her companions, or friends; some of which wish for her company again: but they, seeing that she is happy in her company again, and how she was improved: and the rest asked what they expected to see in her? to which the other reply in the last words, "as it were the company," k.c.

The repetition of the word return, four times over, expresseth their vehement affection to her, and their desire to have her company again: whom they call Sulamith; as much as to say, Jerusalem; for the name of that place formerly was Salem, which carries peace in its signification; or, as others will have it, perfection: for shalum, in the second conjugation, signifies to finish, or perfect. And is a fit name here for the church, the new Jerusalem, built by Christ himself. This seems to me a great deal more probable than the conjecture of Menochius (lib. iii. De Repub. Hebr. cap. 21, n. 14), who, because wives, when they were married, took the name of their husbands, thinks the spouse from Solomon had the name of Sulamith, which Aquila translates ιερουσαλινα, pacifie, i.e. Solomonissam. The reader may follow which he likes best. Solomonissam seems to me not to have had respect to his own spouse in this song.

To see, or look upon her, signifies to enjoy her happy society; and the benefit of her excellent virtues and perfections. Whom, in the last two words, he seems to me to compare unto the choirs of the heavenly hosts. For the word mechola doth not signify any kind of company; but of such as dance or sing: as may be seen in Exod. xv. 20, xxxii. 19; Judg. xii. 34; Jer. xxxii. 1; Num. v. 15, and many other places. Which show that it signifies both chorea, a dance, and choros, the company that dances: and so the LXX. here translate it, ποίημα, "choirs." And mechola (which we translate "two armies"), may as well be a proper name as Ammi-nadib in the verse foregoing: and relates to the appearance of angels to Jacob (Gen. xxxii. 2), as a token of God's special presence with him; and most lively sets forth the far more glorious presence of God now in the Christian church. Or if we interpret it armites, or hosts, as we do, still it may signify the armies above in the heavens: either the stars or the angels, called "the armies in heaven," Rev. xix. 11, and "army of heaven," Dan. iv. 35.
CHAPTER VII.

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

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

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

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

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

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

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

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

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

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

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

12 Let us get up early to the vineyards; let thy face, as the tower of Lebanon (whose top shows itself above the trees) doth to that noble forest. See Annot. [f].

Ver. 5.] And now that we take a view of thy head, we seem to be come to the top of mount Carmel; which is not more richly adorned by nature than its excellent form is by art: which hath contrived the most royal ornaments for it, and made thee an object fit for the king's affection; who, beholding thee from his palace, is fixed in contemplation of thy beauty. See Annot. [c].

Ver. 6.] Which cannot be described, but only admired; and constrains all to say, O how happy art thou! and how happy are they who are acquainted with thee! for what beauty is like to that, or what pleasure comparable to those which thou impartest to them that are in love with thy delights! See Annot. [f].

Ver. 7.] Whose tall and upright stature adds much to all this beauty; and makes thee resemble the goodly palm-tree: within whose boughs those clusters hang, to which we may compare thy breasts between thy arms. See Annot. [g].

Ver. 8.] Which is said to be stretched out to receive us with all thy embraces, and invite me and all my company, with a joint resolution to say, We will take hold of the boughs of this tree: we will get up into it and taste of its fruit: and now shall be happy indeed; and enjoy those sweet delights which flow from thy breasts, and from the breath of thy mouth; far more refreshing and comfortable than the choicest fruit that this good land affords. See Annot. [h].

Ver. 9.] For the richest and most generous wine, which when we have tasted, we say, Let it be sent to the best of friends, is not more comfortable to the bodily spirits, though it be so powerful as to make old men brisk, nay, to enliven those that are at the point of death, than thy words to raise and restore the souls of those who imbibe the sense of them into their minds. See Annot. [i].

Ver. 10.] If there be any thing in me that is pleasing to you, and deserve such praises, ascribe it all to him from whom I received it; for, as I have often said, I am his entirely, and he is pleased to be entirely mine, having espoused himself unto me with great desire (Ps. xlv. 11). See Annot. [k].

Ver. 11.] And O that he (without whom I can do nothing) would accompany me in the charitable de-
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us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a smell, and at our

sign I have, to go and visit other people, besides you, O ye daughters of Jerusalem! Let us go, my beloved, unto those poor despised people that live in the fields and country villages: let us not only go to them, but dwell among them. See Annor. [7].

Ver. 12. Let us diligently visit the vineyards that have been newly planted there, and bestow our att-

motions and affection on them. Let us see if they give any hope of good fruit; in promoting which, I will give thee a proof of my extraordinary love. See Annor. [8].

Ver. 13. And behold the happy success of such care and diligence! the most excellent fruit is already ripe, and meets us with its refreshing smell; there is nothing so choice and so pleasant, but it grows every-where; and is at the very gates; and that in great plenty and variety, both of this year’s fruit and of the last: which shall all be reserved for thy uses, and employed for thy honour, O my beloved, from whom all comes; and for the good and profit of those that belong to thee. See Annor. [9].

ANNOTATIONS.

[a] Ver. 1. They who earnestly solicited the ret-turn of the spouse, in the conclusion of the former chapter, seem now to have a view of her again, and praise her perfection in a new method; beginning at the feet, and so upward (whereas before, ch. iv. her description was from the head, and so downward), because they saw her in motion; when she went away, and now at her return to them. Whom they call the princess, daughter, aluding, I take it, to Ps. xlv. 13, 14, and conceiving her as that royal bride, whose clothing is there represented as very glorious. And accordingly they admire her very shoes or sandals (by whose shape the beauty of the feet was discerned), which were wont to be set with genes, as we learn from many authors; I shall name none but the book of Judith (because what Greek or Roman writers say about their own shoes is not material), where sandals are praised, and are a part of the bravery wherein she set forth herself to deceive Holofernes (x. 4). And with these, she is said, in her song, to have ravished his eyes,” xvi. 9 (see also Isa. iii. 18).

Now the feet not being here considered as naked, in all reason we ought not to expound the next words of the naked thyghs (the discovery of which had been immodest), but of the clothing of them round about. For so that word we translate joints, is expounded by others the circuit: or, as the LXX. their whole propor-
tion, or model: which was as fine as the ornaments that adorned them. So echalath signifies; which R. Solomon here observes is an Arabic word, denoting not jewels (as we translate it), but the fine drapery, and trimming, wherewith women deck themselves to set off their beauty.

Which agrees with what follows, “the work of the hands of a cunning workman.” Where workman also signifies, not an artificer, but a goldsmith, who (as Bochart hath shown) made wires, laces, wreaths, rings, rings, and suchlike little ornaments of gold and sil-Ver, as women used.

The Chaldee paraphrase applies all this to the peo-

ple’s going up three times a-year to the public feasts: as R. Solomon beforenamed expounds also that place in Isa. iii. 7, “How beautiful upon the mountains are the feet,” &c. Which, without any reason, we apply to their return into the own country out of captivity; gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

and the Christian writers apply to the apostles going through the world to preach the gospel, whose steadfastness herein may be also here represented; though I see not why it may not as well be applied to Chris-
tians going cheerfully to worship God in their public assemblies.

[2] Ver. 23. The garments, I doubt not, of these parts are still described in this verse. For what re-

semblance hath the belly itself of any person (which it had not been seemly neither to describe) unto “a heap of wheats set with lilies”? And they seem to me to have had in their eyes that “apparel of wrought gold,” mentioned Ps. xlv. 13, and represent that part of it which covered the belly to be of raised or embossed work, resembling a heap of wheat. By which it is possible may be meant “many sheaves of wheat,” embroidered round about (as the king’s daughter’s raiment was, ver. 14) with flowers, especially with lilies. And then this was a figure wherein harvest was represented; which is no unlikely conjecture: for anciently 10 things was more honourable than to follow tillage or pasturage. From whence it is, that we find, in the latter end of Homer’s eighteenth Iliad, that the device contrived by Vulcan in Achilles’ shield, were reapers, cutting down ripe corn; and the king himself standing in a furrow, and providing a dinner for them.

Now, in the very midst of this work, I conceive there was a fountain: which I take to be the mean-
ing of the first words of the verse, “Thy navel is a round goblet, which wanteth not liquor;” that is, “a great bowl or basin was wrought in the centre of the embroidery; full of water, which ran continually from above into it.” Or, “a conduit, running with several sorts of liquors into a great bowl.” Unto which the word hamanauzag (importing a mixture) seems to incline the sense.

The word agon, which properly signifies a concaten, as the LXX. translate it, a great bowl, or basin: is used by the Chaldee paraphrase for a receptacle of water, as in fountain or wells. As in Judges iv. 11, when the valley or plain of Agarmona, of bowls, which was in Kedesh, is interpreted, by Kimchi, the field, in which were many pits or trenches, like two full bowls of water. This seems to be a phainer interpretation than that of Sanchez; who fancies this to have been some jewel that hung down from her girdle upon the navel, which was of this form, round like the moon. And the Chaldee paraphrast understood it to be of this figure, when he applies it “to the head of their school, who stood in the knowledge of the law, like the circle of the moon; and seventy wise men round about him, like a heap of wheat.”

What is the mystical meaning of this hieroglyphic vesture (as it may be called), is very hard to say. It may be applied to the two sacraments, which the church administers to her children: the font in baptism being represented by the former; and the sacrament of the Lord’s Supper by the other part of this figure.

[c] Ver. 5. This verse hath been explained be-

fore, iv. 5. I only observe, that the Chaldee paraphrast applies these two breasts to the two Messiahs, whom they foolishly expect; the Son of David, and the Son of Ephraim: who shall be like Moses and Aaron, &c. Which I mention, because it shows that the Jews have an opinion, that the Messiah is dis-course of in this book; and that these words are to
be applied to the leaders of the church, such as Moses and Aaron. Of which see in the place before named.

[d] Ver. 4.] The tower, to which the neck is here compared, in all probability is the same with that, in v. 4, which is called “the tower of David;” and here “the tower of ivory;” because of its smoothness and whiteness. And the phrase is varied, perhaps, to express an increase of beauty: for, ως ἐν τούτῳ τῷ γαρτερῷ, “the shining moisture of the eyes,” is commanded as very beautiful by many authors: particularly by Plutarch, who commends this in Pompey, and in Alexander; and by Philostratus, in his epistles, very frequently: “Thou seemest to me (saith he, ἐπίστ. γεν. κατοικία) to carry water, as it were, from the fountain of thy eyes, καὶ μάτια μένεις τοιαύτα, and therefore to be one of the “nymphs.”

Among pools, those fair ones at Heshbon were much celebrated; which were in the very entrance of the city, hard by the gate called Bath-rabbim; because it opened towards the way that led to Rabbah, the metropolis of the children of Ammon. And therefore it is likely that the more people pass in and out at it. For Heshbon, we find in Numb. xxii. 34, 25, &c., was the principal city of Sihon, whose country bordered upon the Ammonites: and it fell to the share of the Gadites, who desired this country, because it abounded with pasture, and was excellently watered; there being many rivulets and brooks in its neighbourhood, from whence the “pools of Heshbon” were supplied. Which were remarkable for their purity, and serenity, or quietness; and therefore fitter to represent the composed, settled eyes of a modest virgin.

Whose gravity and majesty, I suppose, are also set forth in the next words, by comparing her nose to the “tower which was in Lebanon;” and appeared at a distance among the trees (especially on that side which looks towards Damascus), as the nose in the face doth among the locks of hair that fall upon the cheeks.

A large, but well proportioned nose, was always acceded a considerable part of beauty; and an indication, it was generally thought, of greatness of mind and height of spirit. Some add, that it is a token of sagacity and prudence: and the nose being the instrument of smelling, they apply it to the great judgment and foresight of the doctors of the church, who, they think, may be hereby intended. For as the Chaldee paraphrast applies this whole verse to the Sanhedrin, who governed the affairs of that people (who were as full of wisdom, saith he, as a pool is of water), so Christians generally by eyes understand the guides and governors of the church. Who may the better be compared to the “pools of Heshbon;” because it was, after the conquest of Canaan, one of the cities of the Levites (Josh. xxi. 39), whose office it was to instruct the people. And such being called by the Jews ῥηβάδ, and in the singular number ῥαββί, and ῥαββανί, some have fancied that they are also denoted in the name of the gate of Bath-rabbim. For Bath (laughter) signifies people, or inhabitants; who were, as it were, those great men (as ῥαββανί signifies) what was law and judgment, in the gates of their cities. Damascus also being a great enemy to Israel, and noted for idolatry, they suppose, the nose being turned towards the watch-tower looking that way, is an emblem of the care that Christian doctors should take that the people be not seduced to idolatrous worship. We do not read anywhere in scripture of this tower; but that it was a watch-tower, the word συνήπτει here intimates; which we translate babith, but signifies, “looking like a watchman.”

[e] Ver. 5.] It appears from the very phrase, “Thine head upon thee,” that they mean the covering of the head. And this being a description of her utmost perfections, it denotes, I conceive, the crown or garland which she wore (as ready for her nuptials) resembling the top of Carmel. Which was another beautiful mountain in that country, whose head was covered with great variety of flowers and trees. Certain it is, that as it was a rich and fruitful, so a very pleasant and lofty place (Isa. xxxv. 2, Jer. ii. 7), and therefore fitly chosen to set forth the dignity and majesty of the spouse.

But there is no necessity, it must be confessed, to interpret this of the mountain Carmel; but the words may be translated, “Thy head is like a pleasant fruitful field.” For so the word Carmel (from the goodliness, perhaps, of that mountain) signifies in many places, Isa. xvi. 10, xxxii. 15, Jer. xviii. 33, where joy and gladness is said to be taken in Carmel, from Carmel; which we truly translate from the plentiful (or pleasant) field. For there the prophet speaks of the fruitful country Carmel, and Moab. And this is an illustration of beauty in other authors: who compare the head of a delicate woman, unto a fair meadow, or field. As Philostratus writes to his wife, ἥ δε τῇ καλῇ ἔρειν ἐνθά λοιπά; ἢ ἄρθρα διήρηκα, &c., “Thy head is a large meadow full of flowers; which are never wanting in the summer, and disappear not in the midst of the winter.” And in the same manner Achilles Tatius, lib. i. saith of his Clitophon and Leucippè, ἐν τοις προϊώνισιν ἐν λευκὸν, &c., The next word dailath is never used anywhere for hair; but should rather be translated the hair-lace that wherewith the hair, and all the ornaments belonging to it, were tied up. This hair-lace is said here to be of a purple colour; i.e. it was rich and noble. For this was the royal colour, and therefore called here the purple of the king (as the Vulgar Latin takes it, joining the latter part of the verse with this), tied up in folds, hanging down like canals, that is, hanging loose upon the shoulders (as some expound it), it is supposed to have given its name to the river which ran through the vale of Lebanon.

But the LXX. make the last words a distinct sentence as we do, in this manner: “The king is tied or bound in his walks.” That is, when he walks in his palace-royal, and beholds her beauty, he stands still, and cannot take his eyes off from her; being captivated with it, and tied as fast to her as the hair of her head is to the lace that binds it.

The former part of this verse is applied by the Chaldee paraphrast to the “king (the head of the people), who shall be just like Elias; who was zealous for the Lord of hosts, and slew the false prophets upon mount Carmel;” and the latter part of it to the poor, “who shall be clothed by him in purple; as Daniel was in Babylon, and Mordecai in Shushan.”

[f] Ver. 6.] This verse may be either taken for a commendation of love, which had thus adorned her, and raised her to this pitch of happiness; or of her, who is called love, in the abstract: to express more vehemently how lovely she was, and what pleasure they took in beholding her beauty.

The first word fair may relate to the rare composition of the whole body; and the next word pleasant or sweet, or comely (as some translate it), to her graceful motion, gesture, and sweet conversation.
And the sense, in short, is this: "O how desirable do the pleasures which thou impartest make thee."

Theodoret's note here is very pious; that we become thus beautiful and lovely (though deformed before) by delighting in charity, and making good our highest pleasure.

The remarkable thing is, that the Vulgar verse is a reflection upon the whole foregoing description; as appears by the first word zoth, this: as if they had said, "to all this thy stature is proportionable." Which is compared to the palm-tree: because it shoots up straight as well as high: and therefore sets forth that part of loveliness, which consists in tallness. Which was always thought a great addition to beauty: and was one reason why women wore ornaments upon the very top of their heads, as well as high shoes, to make them appear the taller. The noblest palm-trees of all other were in Judæa (especially about Jericho), as Pliny writes, lib. xiii. cap. 4. From whence it was, that, in future times, it became an emblem of that country: as we find in that medal of the emperor Titus, with a captive woman sitting under a palm-tree, and the inscription of Judæa captata.

Our learned countryman, Sir Tho. Brown (in his Miscellan. Tracts, p. 78), hath ingeniously observed, that they speak emphatically, when they say they will "go up to take hold of the boughs of this tree." For it must be ascended, before one can come at the boughs, which it bears only at the top and upper parts. But the trunk, or body of it, is naturally contriv'd, densis, gradatuisa corticea pollicibus, ut eburnus (as Pliny there speaks), with rings in the bark, orderly disposed, like steps, whereby it may be very easily clim'd.

And the clusters, to which the breasts are here compared, some think, are nothing but the fruit of this tree, viz. dates; for it is not expressed in the Hebrew what clusters these were: the word grapes being added by our translators of the Bible.

Who supposed, as others do, that vines ran up the palm-tree in those countries: which agrees well with what follows in the next verse, where the clusters of the vine are mentioned, as a fit emblem of her breasts. Which were described before (v. 4), but now mention'd again: to show that they looked not merely at the boughs, but that they saw the branches of that which is meant there by. And Theodoret makes this pious observation upon it: that "(though the church be described as sublime, and reaching up to heaven" (as his words are), "yet she accommodates herself to the weakest and lowest souls, stretching out the breasts of her doctrine to all that need it. For the boughs of the palm-tree" (saith he) "hang down very low." Which must be understood not of their hanging down near the earth, but below the boughs: which are all at the top, and very high. For which reason Menochius (lib. vii. De Repub. Hebr. cap. 8, n. 10) thinks it not to be true, which Aben Ezra here notes; that the vines in Palestine were jointed unto palm-trees: because the palm-trees had not enough strength to support the branches of the vine. [4] Ver. 8. I take this verse to be still the voice of the same persons, though in the singular number (as appears from the mention of the beloved, ver. 9, which shows it is not he that speaks here, but some other person), for one spoke in the name of the rest (as Daniel did in the name of his other three brethren ii. 30, 36), or the whole choir is considered but as one person: who desire to have fellowship and communion with the church in her benefits. Of which having tasted, they say, "Now also thy breasts shall be as clusters of the vine;" that is, now we shall enjoy those delicious pleasures before mentioned ver. 6).

That which we translate "nose," in the last clause of the verse, the Vulgar translates conformation (or mouth, rather), agreeable enough to the Hebrew; and most agreeable to the rest of the words. For that which is small is the breath, coming out of the mouth; compared to the fragrance of cedron, oranges, peaches, or other sweet fruits: which is peculiarly common to all such fruits, as well as those we peculiarly call apples; and indeed signifies any fruit that hath a fragrant odour breathing from it.

And this may be thus mystically expanded. And now shall he have delight and joy in the church, and the breath or spirit of the apostles; sweeter than grapes, or the smell of any other fruit. [5] Ver. 9. Which is farther explained in this verse. Where the roof of the mouth, i. e. the words which come from thence, is compared to the most excellent wine: which was so choice, that it was fit only to be presented to him to whose love they owed all they had (or so delicious, as our translation hath it, that it went down glibly), and so generous, that it put spirits into those who were quite spent with age; nay, raised those who were, in a manner, dead. So this character of the best wine runs, word for word, in the Psalm: and the metaphor of the mouth (or roof of the mouth) is brought straight to my beloved, and causeth to speak the lips of old people, or of those that sleep! that is, are dead. For this word, jeschinnin, our translators thought, may either signify old men, or men asleep: though exact grammarians will not allow it; but make a great difference between jeschinnin and jeschemin. The first of which (which is the word here), they say, never signifies old men, but only sleepers.

But if we wave this nice distinction, the words may also be thus translated——"which makes men speak with the lips of the ancient;" i. e. sentences, or most excellent sayings. I omit other glosses, which may be found everywhere.

[6] Ver. 10. Here now the speaker, after long silence, puts an end to their encouragement: modestly acknowledging that there was nothing in her that could deserve it; but only as she was, his who could not be praised enough.

The words, in effect, we have met withal twice before (ii. 37). For the meaning of the latter part, "his desire is towards me," is no more than this (as Mr. Mede hath observed upon Dan. xi. 37), he is my husband. Only there seems to me to be an allusion here to Ps. xlv. 11 ("the king shall greatly desire thy beauty," &c.), unto which Solomon, as I take it, hath a respect all along in this poem.

[7] Ver. 11.] And now she turns herself from him (beginning a new part of this song), and being augmented with those new companions who had joined themselves unto her, she desires him (without whom nothing could be effected) to go along with her into the fields and villages; that is, to those places to which we were not yet become his garden, of which they had been speaking hitherto. Or they were but preparing for it, by the culture he had begun to bestow upon them: which, from the following verse, seems to be the meaning.

Ophir, villages, are opposed in scripture to cities (1 Sam. vi. 19), and signify small and humdrum, as we speak, 1 Chron. xxvii. 25, Neh. vi. 2. And the word wallah, "let us lodge," signifies to tarry, and to make one's dwelling or abode in a place (Ps. xct. 1); and may be applied to the settling of the gospel in those regions where it was but newly planted. So Theodoret glosses: "Let us now take care of the nestlings, and most delicate souls, that they be long neglected; which are tropically called the
fields and villages." Most apply, to the genuine word, in this manner, *We have stayed long enough in the city of Jerusalem, and in its temples; let us go now to the heathen, &c.* I pass by other applications, which may be found in interpreters; and only add this note of my own, that the gospel was first preached in cities mostly, and from thence spread itself in time into the neighbouring villages: in which idolatry lasted so much longer than in cities, that they gave the same name of paganism to it.

[**m**] Ver. 12.] This verse supposes those fields (ver. 11) not to have been quite uncultivated: but there were *vineyards* (that is, *churches*, in the mystical sense) planted in them. And her desire is, that he would accompany her, in visiting them early: that is, *very diligently*, as the word signifies in many places. Thus in Eccles. xxxix. 5, it is said of a just man, that he will give his heart "to resort early to the Lord that made him." Which is suitable to what the psalmist saith, Ps. v. 1, and Jeremiah, xxi. 12, xxxv. 3, 3. Thus Theodoret here expounds it, "It behooveth us to use all fitting diligence, in visiting those that have already received the preaching; whether they bring forth more than leaves; and especially, whether any beginning of charity appear among them." For so he expounds "if the pomegranates bud forth." And this, saith he, is the greatest expression of love to him; which he makes the meaning of the last words, "there will I give thee my loves." For what is sweeter than to love one another, he accounts as done to himself; according to his own words, "inasmuch as you have done it unto one of the least of these, ye have done it unto me."

The *vines* may signify the lesser sort of people, and the *pomegranates* the greater.

[**n**] Ver. 13.] The word *judaim* is found only here and in Gen. xxx. 14, where we read, how Jacob's wives contended for them, as a most precious, that is, a rare and delicious fruit. For none can imagine they strove about that now called by us *mandarakes*, which are of a striking smell, and very offensive; or about any ordinary flower, such as *violts* or *jessamine* (by which some expound this word), which they might have sent out their maids to gather everywhere. Lundolphus, therefore, in his late Ethiopic History (lib. i. cap. 9, n. 23), hath happily conjectured that it signifies the fruit which the Arabians call *mazz* or *maza* (called by some the Indian fig*), which in the Abyssinian country is as big as a *cucumber*; and of the same form and shape, fifty of which grow upon one and the same stalk; and are of a very sweet taste and smell; from which cognition (as he calls it) of a great many intellects, he thinks it took the name of judaim. Which some derive from doth, either as it signifies love, or a breast: with which they fancy this fruit to have had resemblance.

So the sense of this verse is, that they found more there than they expected: or, that by her care the most excellent fruit was produced from people of the best rank (who may be understood by this most rare sort of fruit), and that everywhere; so that they needed not to be at the trouble to go far to gather it. For at their very gates there were *megadim*, all precious spices (mentioned before, iv. 13, v. 1), and those both *new and old* (a phrase for plenty and variety), which, as a faithful steward, she saith, she had laid up for him, with the same care that we do the most precious treasure; so the word *zephanitis* (I have laid up) is used, Ps. xvii. 13, civ. 11.

At the gates] May also signify as much as just ready to be gathered: or to be brought home.

Some apply *new and old* to the knowledge of the Old and New Testament, by which idolatry was vanquished, and true religion planted in the world: and they think our Lord himself alludes to this place, in those words, Matt. xii. 52, "which speaks of a wise scribe that bringeth forth out of his treasures things new and old." Others apply *new and old* unto those virtues that are only from faith, hope, and charity, and the like, and which the Lord had bestowed on him. But, I think, it may most aptly be accommodated to the spiritual gifts, which were newly bestowed upon the church by the Holy Ghost, after our Lord went to heaven: and the temporal blessings, which they enjoyed before: which were now all reserved for him, to be employed in his service. And so these words seem to me to have a respect unto Ps. cx. 3, where it is said, "In the day of his power, they should be a people of freewill-offerings." For when men give up themselves to God sincerely, they readily devote all they have to his uses; when he hath occasion for it. And thus the first Christians at Jerusalem did; who brought all their goods into his treasury: and other nations afterward made plentiful oblations as need required; thereby fulfilling another prophecy, Ps. lxxxi. 10, 15. Unto which *megadim* may have respect: for such precious things as silver and gold, as well as the excellent fruits of trees, are called by this name; as may be seen Deut xxxiii. 12—16.

CHAPTER VIII.

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

**CHAP. VIII.**

**ARGUMENT.**—The first four verses belong to the end of the foregoing chapter; wherein the spouse continuing her ardent desire to see his kingdom enlarged, he agrees to it. And then begins (ver. 5) the ninth and last part of this song: in which all the persons speak in their turns. Her friends admiring her new advancement; and the spouse declaring the mighty power of love, whereby she had attained it and hoped to keep it, and was made desirous to propagate it unto those that wanted it (ver. 6, 8). Which the bridegroom favour'd

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

(ver. 9); and they all promising greater industry in his service, he testifies his acceptance of it, and she her longing to see all this accomplished (ver. 10, 11, &c.).

**Spouse.**

**Ver. 1.** And now, having finished this blessed work, I hope to gain more intimate fellowship with thee. I cannot but wish, at least, to be made so happy as to have thy gracious presence always with me: and, by familiar acquaintance and conversation, to be so united with thee, that I may not be ashamed openly to own my love; but look upon it as an honour to
3 His left hand should be under my head, and his right hand should embrace me.

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

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

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

7 Many waters cannot quench love, neither can the floods drown it: if a man would give

make a public profession of my relation to thee. See Annot. [e].

Ver. 2.] Whereby I would carry the knowledge of thee from place to place, till I had introduced thee into the acquaintance of my nearest kindred: which would enlarge my knowledge, and make new discoveries; and cause no less joy unto thee, and unto all the world, to see them give entertainment to thee. See Annot. [f].

Ver. 3.] And thanks be to his goodness, I feel him communicating the power of his spirit to me: which is the greatest token of his love; and then works most strongly in our hearts, when he sees them fullest of love to him. See Annot. [g].

Bridegroom.

Ver. 1.] Who, with his wonted care, or rather with a more earnest concern than ever, repeats his charge to my companions: saying, I conjure you to take heed, lest you discompose, or give the least disturbance to this love; but let it enjoy its satisfaction to the height of its desires. See Annot. [d]

Daughters of Jerusalem.

Ver. 5.] And who can choose but admire at the power of love! which hath advanced her to such a degree of greatness, that it diminishes these things belied, and makes them say, Who is this that, out of a low condition, is raised to such familiarity with her beloved, that she leans upon his arm; being made one with him, and enjoying all manner of happiness in his love! Which I have excited towards me, saith she, by the pains I took in thy service, when I laboured in the country plantations (vii. 11, 12); such pains as thy mother felt, when she travailed with thee, and brought thee forth out of her womb. See Annot. [h].

Spouse.

Ver. 6.] Place me, therefore, hereafter so near unto thy heart, that I may never slip out of thy mind; but constantly receive fresh marks and tokens of thy love and favour: deny not this suit, which proceeds from most fervent love; which can no more be resisted than death, and is as inexorable as the grave; especially when it flames to the degree of jealousy, and is afraid of losing what it loves; then it necessarily torments the soul, if it be not satisfied; it wounds incurably; it burns and rages with such a violent and unextinguishable heat, as I feel in my breast, now that it is mightily moved by the Lord. See Annot. [i].

Ver. 7.] Though fire may be quenched, yet love cannot; no, not by the greatest difficulties, nay, troubles and sufferings: which, though they come pouring in continually, are so far from being able to suppress it, that they cannot abate it; nor translate it to any other, from the person it loves: for, as it is inestimable in itself, so it cannot be purchased by money; nor they whom it possesses part with it for the greatest estate that they might enjoy without it; but perfectly scorn and reject such profilers. See Annot. [j].

Ver. 8.] And as for those that want it, or in whom it is but just kindled, it makes us very solicitous what we shall do for them; particularly for one that is as dear to us as a sister; but of a small growth in this most desirable quality; and therefore not capable of that happiness which we enjoy: what shall we do for her, when it shall be said, The time is come that she should be disposed of in marriage; and yet it shall be said withal, that she is not fit for it! See Annot. [k].

Ver. 9.] We will not despair of her; nor cast her off; but be both patient with her, and do our utmost to make her such as we desire: let her but be faithful and constant, and we will do for her as we do for a wall that is low; which we pull not down, but build up higher, and adorn also with fair and goodly curtains; or as we do with the door of a noble house; which, if it be too weak or too mean, we spare no cost to mend it, but enclose in a case of cedar. See Annot. [l].

Little Sister.

Ver. 10.] And our labour, I foresee, will not be lost; for I hear her say, I am such a wall; and my breasts rise and grow big like such turrets: I am no longer of a low and despible stature, nor unmeet for his love; but from this time forth I shall be acceptable unto him, and find such favour with him, as to enjoy all the happiness which he imparts to those that are most dear unto him. See Annot. [m].

Ver. 11.] Which I will endeavour to answer by my best diligence in his service; and from thence still promise myself a greater increase of happiness; for though great persons let out their lands to others, as king Solomon doth the vineyard he hath in Baal-hamon unto several tenants, from every one of which he receives a vast revenue, besides the gain, which they have to themselves as a reward of their labour (ver. 12). See Annot. [n].

Ver. 12.] Yet I will not commit the vineyard which I am intrusted withal, to the care and management of other persons; but cultivate it myself, with my utmost industry; my own eye shall be ever upon it,
18 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

and I will let nothing be wanting for its improvement; and therefore, if he receive so much profit, besides the benefit that accrues to others, what fruit may not I expect from a far better soil than his, and from far greater pains and providence that I will use about it? See Annot. [a].

Bridegroom.

Ver. 13.] Which coming to the ears of her beloved, he said to her, in the presence of all that waited on her, Thou hast taken up a worthy resolution: nothing can be that will not be so happy, as to see thy habitation in thy vineyard: nor canst thou possibly be better employed, to thy own as well as my content, than about the gardens (vi. 2) committed to thy charge; and therefore ask what thou wilt of me, and I will thee before all thy companions, who are witnesses of what I say, I will do it for thee. See Annot. [n].

Spouse.

Ver. 14.] I have nothing to desire but this, that thou, who art my only beloved, wouldest come and accomplish all these things: make all the speed, that is possible, to come and save us, and perfect thy loving-kindness always as it is said, to the swiftest creatures make to save themselves from danger; let nothing hinder this; but thy love, which makes all things sweet and easy, overcome the greatest difficulties in thy way to us. See Annot. [e].

ANNOTATIONS.

[a] Ver. 1.] This verse, at first sight, looks like a repetition of the same desire wherewith he began this book; that they might be so happy, as to see the Messiah appear, though it were but in his infancy; which would transport them with joy, &c. And thus the Chaldee paraphrast interprets it, of the time when the Messiah shall be revealed to the congregation of Israel.

If we consider what follows, it will be more reasonable to connect it with what went before: and to take it for a most ardent expression of love to the person before spoken of, with a desire to have more intimate familiarity with him; such as a sister hath with a brother when he is a sucking child; whom, if she met in the street she would not be ashamed to take out of the nurse's arms into her own, and openly kiss; and not imagine she should thereby incur any reproach or contempt.

This seems to be the most literal sense of the words; which may be applied to the open profession of Christianity, with the greatest confidence and security; nothing being more innocent and harmless than the love and service wherein it engages its disciples to their Lord and master, Christ. Who the more obedient any person is to God's commands, holds that man or woman the nearer to him; even as dear as a "brother, sister, or mother" (Matt. xii. 50). Which (saith Grothus upon that place) is the mystical sense of the Song of Songs (see more in my Preface).

[b] Ver. 2.] This dear Lord (i.e. the knowledge of him) she desires here to carry still farther; till she had brought him into the house, that is, into the family of her mother. Which may be applied unto the design of God to awaken the Jews to believe on Christ, by bringing in the fulness, that is, a vast number of the gentiles (Rom. xi. 25). Which the apostle saith there (ver. 15), would be "life from the dead:"

unto which the last words of this verse may be accommodated.

For after she had said she would lead him or bring him down; and then bring him into the house of her mother; she adds, thou shalt teach or instruct me. Which agrees with what the apostle there writes (ver. 12), that the fall of the Jews was the riches of the gentiles; that is, enriched them with the treasures of divine wisdom and knowledge, how much more would their fulness enrich them? If we refer this clause (as we do) to mother before named, the best sense I can make of it is this. By whom I was educated and instructed. And then follows her making him drink of spiced wine (that is, making a feast for him, Prov. xi. 2, where the most excellent wine made the chiefest part of the entertainment), such wine as makes those who are asleep to speak (vii. 9). Which effect, the receiving of the Jews again will produce; as the apostle tells us when he saith, it shall be life from that which is death (Col. iii. 3). i.e. a most powerful argument to culminate the most stupid souls, and move them to believe in Christ.

Certain it is that herabach, spiced or aromatic wine, denotes its fragrancy or delicious odour; whereby the best wines are discerned, as much as by their taste: and the word we translate "juice" signifies everywhere, in the Hebrew tongue, as it never were, whereby the prophets set forth something that works with greater power and efficacy than ordinary (Zech. ix. 17). And here, I doubt not, relates to something new and unusual: and in the mystical application, may signify a greater fulness and power of the Spirit, than had been in former days; working like new wine in the hearts of those that received the gospel.

And this is said to be done to him, because, as Theodoret noted before, what is done to his members, he takes as done to himself.

[c] Ver. 3.] Who is here represented as immediately condescending to her desires, and fulfilling her wishes: vouchsafing a new supply of the power of the Spirit to transport and comfort her in those labours of love for his name's sake. Which were so great, that she is represented here as spent and fainting away. So she had done before, ii. 6, where see the meaning of these words.

[d] Ver. 4.] This verse hath also been twice used before; with no difference from what we read here, but that now the mention of krukh and race is left out: and yet he charges them with greater reverence than ever. For the Hebrew phrase here signifies, as much as what do you do, why do you stir, &c., that is, by no means; take heed how you disturb her (see ii. 7, iii. 5).

[e] Ver. 5.] This seems to be the voice of her companions, or "daughters of Jerusalem," mentioned in the very beginning (and begins the last part of this song), admiring the new change they saw in her. For she was represented before as coming out of the wilderness (iii. 6), but not as "leaning upon her beloved:" as she is here. Which signifies her advancement unto a state of greater dearness to him, and familiarly with him.

The word mikreppeloth is not found elsewhere, and therefore variously translated by interpreters. But most agree that it signifies, either closely adhering, or leaning, relying, and recumbent, as they speak: which L. De Dieu hath shown is the use of the word in the neighbouring languages. But there are those who think it imports something of pleasure (and therefore the Vulgar takes in that sense with the
other, as I have in the paraphrase), and translate it, "flowing with the delights." For she having been in the fields and villages, visiting the vineyards, and other places (vii. 11—13), is now introduced as coming back from thence, into the royal city. Which being seated on high, in comparison with the plains out of which she came, she is said to ascend, or go up, but, that she might not be tired with the journey, is represented as "leaning upon the arm of her beloved" (or, as some will have it, "lying in his bosom," as St. John did in our Saviour's), and laden with the delicious fruit before mentioned (vii. 13). Which excited the admiration of all that knew her, when they beheld the grace of her heart towards her: togedther with her own beauty, riches, ornaments, and happiness.

The latter part of this verse, all the Greek fathers take to be the bridgroom; and so do many of the Latins. But some of them, and all the Hebrew writers, take them to be the words of the spouse; because thee is of the masculine gender. Whichever way we take them, the sense is very hard to find. If we go the first way, the most natural sense seems to be, that he puts her in mind of the poor and mean condition out of which he had taken her, into a state of the greatest friendship with him: that she might not be thereby put off, with the acclamations which were made to her.

But I have followed the Hebrew points in my paraphrase, and understood the words of stirring up his love towards her, when they were looking after the plantation mentioned vii. 11, 12. Which was excited by the care and pains she took in that business; like the pains of a woman in travail: unto which St. Paul compares the solicitude and care he had about the Galatians, that "Christ might be formed in them" (iv. 19).

Certain it is that eilbelath a word which relates to the pangs of travelling women, and therefore the LXX. translate it ἁγήθησας; so that if I have not conjectured amiss about the rest, my interpretation of the last words is natural enough. For ἐγερθῆναι similitudinis (as they call it) is frequently omitted in the scripture, and to be supplied in the sense. Twice in this very book it is wanting, v. 15, vii. 4; "thy eyes are doves;" that is, as doves. And in Prov. xvii. 21, and in his father's words, very often, Prov. xvi. 22, "How say you to my soul, Flee a bird (i.e. as a bird) to your hill!" And to omit other places, cxix. 119, "Thou puttest as all the wicked of the earth doors;" i.e. as or like doors.

In like manner I take the last words of this verse, "there (viz. I stirred thee up) as thy mother travailed in birth with thee, there, I say, like her that brought thee forth:" i.e. by such pains as these I raised up thy love to me.

As for what is said by many interpreters, concerning Eve's eating the apple in paradise, and thereby ruining all mankind; there is no reason to think, either that she is the mother here meant, or that topparch denotes an apple, rather than orange, citron, or such-like fruit.

[8] Ver. 6.] The words, according to the Hebrew points, are the words of the spouse; beseeching her beloved to keep her always in his mind, as one very dear to him. For that was the end of having the name, or the picture, of a beloved person engraved on a seal, or jewel, and wearing it next the heart, or upon the arm; that it might testify their great esteem of such persons, and the constancy of their affection towards them, and that they desired they might never slip out of their memory (see Jer. xxxii. 24). So that this verse is an allusion to the high-priest; who carried the names of the children of Israel engraven in precious stones, not only upon his breast, but upon his shoulders also; as may be seen, Exod. xxviii. 11, 12, 21, and this, "for a memorial before the Lord continually," ver. 29. (Which interpretation may be confirmed by the words of the son of St. John, Ecclus. xlv. 11, who saith, "Aaron was adorned with precious stones, graven like seals.") And they think withal, that "seal upon the heart" relates to the inward affection; and "seal on the arm," to the outward expression of love and esteem.

And then follows the reason of this prayer; which proceeded from the remembrance of her love, which he had grown to her in the height of jealousy (which is nothing but the highest degree of love), lest she should lose him, as she had been in danger before (v. 6, &c.).

This love is said to be "as strong as death;" which is admirably expressed by Maximus Tyrius, dissert. 10. "Wild beasts are not terrible to it, nor fire, nor precipices, nor the sea, nor the sword, nor the hailers, οὐδα καὶ τά ἄρματα οὐδὲ πυρωστάτα, &c., but even the most unpassable difficulties are got over by it; the hardest things are presently mastered; the most frightful easily surmounted," &c.; it is everywhere confident, overbids all things, overpowers all things, &c. But none express this like St. Paul, Rom. viii. 35—37, &c.

There is no difficulty but in the last clause of the verse for (as "strong as death," signifies to be insuperable; so "cruel as the grave," denotes it not to be moved by prayers and entreaties, or anything else); where the word ἐξοπλασθήσεται should not be translated "the equals thereof," but the "arrows thereof are arrows of fire." That is, it shoots into the heart, wounds it, and burns there: nay, infames it vehemently by the wound it gives: as the reverend and learned Dr. Hammond hath observed upon Ps. lxxvi. 3. And so the LXX., seem here to understand it, when they translate it ἐξοπλασθῆσεται, its feathers, or wings, wherein it flies, "are wings of fire. Which wings or arrows of fire, are said, in the last words of all, to be a "most vehement flame;" or rather it should be thus translated, "which are the flames of the fire of the Lord." So the Hebrew word seems to signify, being compounded of three words, fire, flame, and the Lord: denoting mighty, and exceeding scorecloth, and kindled with the love of the Lord. This is found in other parts of the Bible (Jer. ii. 31), but in the Punic language also, as Bochartus shows in his Canaan, lib. ii. cap. 15. Some translate it, "Such flames are kindled only by the Lord. And then, if there be an allusion to the breastplate of the high-priest, in the beginning of the verse, I fancy the conclusion may allude to the fire that went out from before the Lord" (Lev. ix. 21), and devoured the sacrifices, as love doth all manner of difficulties. This fire was to burn perpetually upon the altar, and never be suffered to go out (Lev. vi. 12), and therefore the best emblem of love that could be found.

[6] Ver. 7.] For it is unextinguishable, as it here follows, "Many waters cannot quench love." Which is a metaphor whereby profane authors also have set forth the mighty, inconquerable power of love, τίς ο δ ψαυτός ἐμπυρώσης, &c., "What new kind of confiscation is this!" saith Philostratus in one of his epistles; I say, Aaron was ready to call for water, and therefore he knew none to bring it, ὅτι τῶσομαι νῦν τοῖς ἑλέους τῆς φύσης ἀπὸρωστά, for a quencher of this fire is the most impossible to be found. If one bring it from the fountain, or if he take it out of the river, it is all one; for the water itself is burnt up by love.

By many waters are sometimes meant, in scripture, the river of heaven, Ps. cxlv. 5.
many afflictions (as is very well known), which they that love, frequently endure, before they can accomplish their desire. But though there should be an inundation of them, we are told they cannot overflow them: as the word they translate “drowned” signifies, but it will still live and be uppermost, and prevail.

And such is its constancy, and satisfaction also, which it hath in its own pleasures, it regards not riches at all; but will rather be poor with one whom it affects, than enjoy great possessions with another person. Nay, it despises, and that with disdain, the offers of a man’s whole estate; if that condition be imposed, of forsaking its love. Others may laugh, perhaps, at such persons; but, it is all one, they smile at them again. So Theodoret, and the LXX. understand the latter part of this verse, “if a man give away all his substance in charity, they will extremely despise him.” That is, saith he, they that spend all they have, and their very lives, for the love of God, are set at naught by those that want such love. Other interpretations of these words I have expressed in the paraphrase.

[f] Ver. 8. Here is another property of divine love, that God’s house and collections for those that want it; or have but the beginning of it, will not be in danger to lose them. And this seems to be the speech of the spouse to her companions, who were all troubled for a sister (that is, some church), which was of a small growth, and had no breads; that is, was not ripe for marriage. For all have breasts; but they do not all increase even, till they are of such an age that they may be called women of the church, xvi. 7. The interpreter inquires there what they should do for her, “in the day when she shall be spoken for!” that is, demanded in marriage. Or, “when there shall be speech concerning her,” that is, concerning this defect of hers.

[2] Ver. 9. Here he returns an answer to that question: which is, that he and they will take the greater care for her; to raise her stature, and to bring her to perfection. For where there are good beginnings, we are not wont to forsake them: but rather to add to them and improve them. As, for example, the wall of a building which we esteem, we do not suffer to fall to the ground, but strengthen and raise it: nay, adorn it somewhat, and beautify it with towers and pinnacles; which was not for the wall’s sake, but to appear more gloriously. Or, if it be a door of a house, which we value, we let it not decay; but rather case it with boards of cedar, to make it more durable, as well as neat and handsome: for cedar is not apt to putrefy.

This seems to me the most simple exposition of these words; and I do not think fit to trouble the reader with that vast variety, which may be found in interpreters. But only add, that they may very naturally be applied unto a soul, or a church in a state of imperfection: but built upon Christ the foundation: in this manner, "Let her but be firm and constant, like a wall, in her love to me, and I will not abandon the care of her; let her but exclude all other, and open to me alone, and she shall never want any thing necessary to her perfection: for I will richly adorn her, and make her like the house of God himself; which is lined with cedar.”

[F] Ver. 10. And then this verse may be thus applied (being her answer): “I am resolved to do what thou requir’st (to be steadfast and faithful), and already perceive the reward of my fidelity,” &c. For these words plainly relate to the foregoing, as I have expressed in the paraphrase: unto which I shall add nothing; for if that be admitted, there is no difficulty in them. It being known to everybody, that shalom, “peace,” signifies all manner of happiness in the Hebrew language: which is included also in our English word favour, whereby we there translate it. For it signifies all the good things, that may be expected from the favor of life, or the favor of a person.

[2] Ver. 11. And being thus favoured by him, she now promises her diligence (in this and the next verse) to do him the best service, and to make the greatest improvements she could, of the talents committed to her. For though Solomon (she here saith) let out his vineyard, which he had in Baal-hamon, a place near Jerusalem, as Aben Ezra tells us (which is followed by most interpreters, few thinking it to be near En-gedi), where abundance of people had vineyards, and he a very large one: for it being let to several farmers, every one paid him a “thousand pieces of silver,” i. e. shekels (as much as to say, it brought him a thousand shekels); which is for a “parcel,” or a “portion” as is a sum of perfection, Ps. exi. 13; Micah vi. 2, and other places, and the number of farmers or tenants, though not expressed, some think to be ten; yet she takes upon another resolution, which she expresses in the next verse.

[m] Ver. 12. Where she saith she will herself look after the vineyard committed to her trust, and not leave it to the care of others. Which seems to be the meaning of her parable: “My vineyard which I have before me;” i. e. under my eye (as we speak) and special care. Thus God’s judgments are said to be before David (Ps. xviii. 29); that is, he took great care never to swerve from them.

It amounts also to the same sense, if we take this phrase to signify as much as, it is in my power (Gen. 20:1; Jer. xi. 4). For there was no man kept it in her own hand, or occupation, and did not farm it out to others.

And then the last part of the verse signifies, that if Solomon made such a profit of his vineyard as that before named (besides two hundred shekels, which each of the farmers got over and above for their pains), though he do not express it himself, what would be the increase that she was likely to make by her own care and diligence in the business! That is, it was incredible what fruit she would reap by her pains; according to that of the son of Sirach (Eccles. xxiv. 31, &c.), “I said I will water my best garden, and I will water abundantly my garden-bed; and lo, my brook became a river, and my river became sea,” &c.

This seems to me the most natural sense of these two difficult verses, which Almazir suggested to my thoughts. And that Solomon, not any other person, is here intended, Malmedides himself agrees; who, in his treatise of the Foundation of the Law, ch. vii., hath these words: “Whereas you meet with the name of Solomon, in the book of Canticles, it is holy; as the rest of the names there are: save only in that place, A thousand are to thee, O Solomon,” &c. Others also add that place (Cant. iii. 7), “Behold his bed, which is Solomon’s,” &c. Where the masters say, it is a common name, as well as here.

These two verses are ingeniously applied by some, to the far greater increase of knowledge and goodness in the church than in the Synagogue: that is, by Christianity than by Judaism.

[n] Ver. 13. This verse, according to the Hebrew points, is the voice of the bridegroom: who seems to commend the resolution she made, in the foregoing verse. And he calling her “the inhabitant of the gardens” (which are the same with the vineyard before mentioned), she signifies her perpetual care about their prosperity. In recompense of which, he bids her, before they finish this interview, to ask what she will of him, and it shall be done for her. Which, in
short, is the sum of what the same Almonazar hath
long ago conjectured to be the sense of this place.

[3] Ver. 14.] Unto which she returns her answer
in these words, and so shuts up this Song. Which
seems to me to conclude as it began; with a desire
that the Messiah would come, and make good all
those things that had been represented in these rup-
tures.

The word berach, which we translate "make haste,"
is twice translated by the LXX. δικτεικαι, to go, or
run through, to the very end (Exod. xxvi. 38, xxxvi.
32). And, no doubt, denotes here most vehement
and restless endeavors in a speedy course: like that
of a roe, buck, or wild goat, rather; whose agility, both
in running and jumping, is celebrated by all authors,
and said to be such as is scarce credible.

The young hart (called here ophir) is still more swift
and nimble than the old; the exceeding great fear
wherein it is adding wings (as we speak) to its feet.
Whence Xenophon saith, there is nothing comparable
to their swiftness when the old ones are absent, and
they are pursued by dogs: τοις ταξις ὁδί τιξον, &c.,
"then there is no speed like" to that of such young
harts, as his words are quoted by Bochartus.

Who well observes (lib. iii. cap. 17, par. 1. De Anima),
that the sense of the last words ("upon the moun-
tains," &c.), is to be made out by adding one
word, in this manner: "Be thou like the young harts
running (or when they run) upon the mountains
of spices;" i.e. the mountains where spices grow; such
as those mentioned lv. 6. Such, perhaps, was Bether
(ii. 17, where we meet with these words before), and
I have sometimes thought, that they should be so
translated here, "the mountains of Besamin:" as there
"the mountains of Bether."

But what these mountains were we are now igno-
rant, though this is certain, that the creatures here
mentioned were bred in the highest mountains of the
country; as Ellem testifies in the latter end of his
fifth book: "The harts in Syria are bred in their
highest mountains, Amanus, Libanus, and Carmel."
For there they were safest and most secure from
danger; there it was difficult to pursue them, es-
pecially when they climbed up the steepest places.
And therefore the psalmist and the prophet Habakk-
kuk, when they would represent themselves as in a
state of perfect security, say, God had "made their
feet like hinds' feet, and made them to walk upon
their (lambeth) high places" (Ps. xviii. 33, Hab. iii.
ult.). Which words allude to the inaccessible moun-
tains, which those creatures frequented; especially
the females, that they might there secure their young
ones. Besides, as there they could feed and bring
forth their young most securely; so there was the
sweetest feeding.

In short, Solomon here seems to long for the first
coming of the Messiah, as St. John doth for his last:
who concludes his book of the Revelation in the same
manner as Solomon doth this: saying, "Come, Lord
Jesus" (Rev. xxii. 20).

There are those who fancy, that in the foregoing
verse the bridgework asks her consent, for the per-
fecting their love in marriage; and desires her, in the
audience of her companions, to lift up her voice, and
sing the nuptial hymn: which she now, say they, in
this verse, professes herself to be ready to do, if he
would but be present with her, and assist and direct
her to do it aright. And then it is thus applied and
paraphrased by the forenamed Almonazar:—

"Thou commandest me that I should with morning
and evening hymns and songs celebrate thy omnipot-
ent wisdom and goodness, &c.; vouchsafe, then,
speedily to adjoint the eternal force and flame of thy
Holy Spirit unto my voice; that, in spirit, and truth,
and sanctity of heart, I may sing thy praises: and,
not only with my mouth and sound, but in my mind
and heart especially, worthily worship thy incompre-
hensible majesty."

Whence it is, that the church, being moved by a di-
vine inspiration, saith thus in all her prayers:

"O Lord, open thou our lips: And our mouth shall show forth thy praise.
O God, make speed to save us.
O Lord, make haste to help us." Amen.

END OF BISHOP PATRICK'S COMMENTARY, &c.
COMMENTARY

UPON THE

PROPHECY OF ISAIAH.

TO THE RIGHT HONOURABLE
AND
RIGHT REVEREND FATHER IN GOD,
JONATHAN,
Lord Bishop of Winchester, and Prelate of the Most Noble
Order of the Garter.

My Lord,

The chief design of the following work, which I humbly offer to your Lordship, is to assert the ancient and catholic sense of several texts of the prophet, whom I undertake to explain, and to transcribe them from some novel expositions, which tend to deprive the Christian religion of the benefit of so considerable a testimony; and I humbly beg leave to present to your Lordship this small acknowledgment of my duty and observance, as a member of your cathedral, and minister of a parish church of your diocese and patronage, and to which your Lordship hath been pleased to be a benefactor, when it lately suffered under a great calamity.

How mean soever the performance may be, I hope the design of it may in some measure recommend it to your Lordship's patronage, which is to illustrate this evangelical prophet, who, by the general consent of former ages, hath been placed at the head of that noble order: a person whose supernatural gift of prophecy added a new lustre to the greatness of his birth, and whose liberal education furnished him with a noble eloquence, and suitable to the dignity of his argument.

The same Holy Spirit who sometimes spake to the world by shepherds and fishermen, that the excellency of the truths delivered by them might appear to be of God, and not of themselves, at other times made choice of the pen of a David, a Solomon, and an Isaiah, to instruct us that the outward accomplishments of birth and fortune may be sanctified to higher purposes, and made instrumental in advancing the glory of God and the interests of religion.

That your Lordship may continue to employ the advantages of your great station and quality to God's honour and the service of his church, is the hearty prayer of,

My Lord,
Your Lordship's most dutiful
and obedient servant,
WILLIAM LOWTH.

PREFACE.

There is no part of the holy scriptures that more deserves the thoughts of inquisitive men, than the writings of the prophets. God, in his word, hath offered suitable matter for the several capacities of men. The historical books instruct us in the methods of providence, and afford an agreeable entertainment to inquisitive minds, as they contain the most ancient records that are in the world, and relate the most remarkable occurrences that ever happened in it. Persons of ordinary understandings may find all necessary truths plainly delivered, and often repeated in the New Testament writings, and in the practical books of the Old : those of higher endowments may find sufficient employment in unfolding the types and figures of the Jewish economy, and in searching into the depths of the prophetic predictions. We may, indeed, find some prophecies plainly delivered with great exactness of time and particularity in circumstances (those especially which relate to the coming of the Messias), that, when the events came to pass, they might appear to be the effects of God's determinate counsel and foreknowledge. But the far greater part of the prophetic predictions are couched in symbols and sacred hieroglyphics (a way of conveying the abstruser parts of knowledge much used in the eastern countries), as it were on purpose to excite the curiosity of the ingenious, and reward the diligence of the industrious searchers after divine truth. Which we may add, that the metaphorical style of the prophets is very proper to inspire the minds of attentive readers with noble ideas of God's wisdom and providence, and to affect us with the most lively image of the
glorious kingdom of God and Christ, the happiness of those that shall have a share in the triumphs of it, and the terribleness of those punishments which are denounced against such as will not have him to reign over them. And to encourage men in the searches of this kind, they will find such a harmony and correspondence between the figures and emblems whereby the prophets point out things to come, that the careful comparing of them with each other will afford the best clue to guide the attentive reader through the most difficult parts of their writings, and is likewise a surprising proof that they all wrote by the direction of one and the self-same Spirit.

This hath been in some measure attempted in the ensuing work, where the author hath used his utmost diligence to compare the text with such parallel passages, both of the Old and New Testament, which might any way conduce to the clearing up its sense: and he is willing to believe, that if he hath given any new light to the obscure and difficult passages of this prophet, it is chiefly by comparing the phrase and idiom of the text with other parallel places more exactly than hath hitherto been done by any commentator upon this prophet that he hath seen: and he desires the reader, that when he finds a more than ordinary difficulty, he would carefully consider the parallel texts there referred to, which to have set down at length would have enlarged this work beyond its due bounds.

The writings of the prophets unfold the methods of providence in many remarkable instances: such as are God's disposal of kingdoms and governments, and making use of wicked princes and nations to be the instruments of his justice in punishing others as bad or worse: the gradual discovery of the coming of the Messias, and the several steps and advancements by which God introduced his kingdom into the world, and will still carry it on till the consummation of all things. These speculations must needs afford great entertainment to men of curious and inquisitive tempers, and be matter of delight as well as instruction. These reasons, as they should encourage those to the study of the prophetical writings who have any talents for such an employment, especially those whose profession engages them to search the scriptures: so they should recommend any attempt that is made towards the farther explaining of so considerable a part of the holy scriptures. For after all the pains that hath been taken in clearing up the sense of these sacred books, by persons excellently qualified for such an undertaking, still there is room left for farther endeavours in that kind. For there is a treasure of heavenly wisdom contained in them, that can never be exhausted: and as it is highly reasonable to believe that some parts of the Old Testament prophecies reach to the end of the world, so it is as reasonable to expect, that in every age Providence should open some new scene which will give farther insight into the meaning of those sacred writings.

I confess I can by no means approve of the opinion of some learned men, who are for trumping the sense of the prophets, and confining it within as narrow a compass as they can, and will needs maintain that the prophets scarce foresaw any thing but what was to come to pass in or near their own time. I must own myself puzzled to assign a reason why God should appoint a succession of prophets to foretell what should come to pass within the compass of about three hundred years (for within that time most of these prophets lived whose writings make up that part of the scripture canon which is called by that name), and take no notice of any other occurrences which should happen in succeeding times; whereas to extend the prophetic views to the end of the world, seems much more agreeable to that description of God's prescience which the holy writers give us, that "he declares the end from the beginning" (Isa. xlv. 10), and "his wisdom reaches from one end of the world to the other mightily, and sweetly does it order all things" (Wisd. viii. 1). So that even when the whole mystery of God's dispensations shall be finished, it will appear that nothing is contained in them but what God hath formerly "declared to his servants the prophets," as it is expressly affirmed, Rev. x. 7.

For a farther proof of this assertion, I desire it may be considered, that the prophecies which foretell the visibility and universality of Christ's church, accompanied with perfect peace, prosperity, and holiness, cannot, with any probability, be said to have as yet received their accomplishment, as neither have those predictions which foretell the flourishing state of the Jewish church and nation in the latter times. And to suppose these prophecies to have already received their utmost completion, is, in my judgment, to give too great an advantage to the Jews, and in effect to acknowledge that they never were, nor will be, fulfilled in their natural and obvious sense. Whereas, on the other side, to assert that many prophecies relating to the Messias are already fulfilled in our Lord Jesus Christ, a truth that can be made out beyond all contradiction; and withal to maintain that several others concerning the same subject relate to his second coming, and their accomplishment shall usher in or accompany that his glorious appearance; I say, the observing this distinction between the different times wherein the several prophecies relating to the coming of Christ shall be fulfilled, effectually answers all the arguments which the Jews make use of to support themselves in their incredulity; it discovers a perfect harmony and correspondence between the prophecies of the Old and New Testament, and it gives us an agreeable view of a more flourishing state of the church than the world has yet been blessed with, and thereby engages us to use our best endeavours to restore the church to its primitive purity, wherever we find it defective.

These considerations at first engaged me to attempt a commentary upon the prophet Isaiah; who, as he is the first and principal of the prophets
A
COMMENTARY
UPON THE
LARGER AND LESSER PROPHETS:
BEING
A CONTINUATION OF BISHOP PATRICK.

BY WILLIAM LOWTH, B.D.
PREBENDARY OF WINCHESTER.

in order, so he hath had the honour of being styled the evangelical prophet by the Christian church, because he foretold the coming and kingdom of the Messias with greater clearness than any of the rest. But he will have but little pretence to that title if we follow some men's notions, which have been lately renewed and zealously maintained by Mr. Samuel White, in his commentary upon this prophet; where he all along supposes that the far greatest part of this prophecy relates only to the times in which the prophet lived, and those that succeeded till the return of the Jews from the Babylonish captivity. Indeed, he is willing to allow the fifty-third chapter of Isaiah to have been fulfilled only in our Saviour; but, according to his hypothesis, that prophecy must come in very abruptly, without any connection upon what went before, or what follows. To do him all the justice I can, I must own, that in his preface he asserts a double meaning of many prophecies; one more immediately relating to the present circumstances of things in or near the prophet's own time; the others having more distant views upon the state of the gospel times. But this general design in his argument, as to the chapters, and in his note whenever an occasion is offered, is to run down and ridicule the spiritual and mystical sense of particular texts or prophecies, and to accuse the commentators who have asserted it, as making a noise of wax of the scriptures, and forcing the words to an unnatural and improper signification (see his argument on ch. lxvi. as also on xxi., xxxvi., lv., lx., lxxi., and his notes upon xxx. 25, xlii. 2, xlix. 9, lx. 7). Now these assertions are a direct contradiction to the manner of interpreting the Old Testament prophecies made use of by Christ and his apostles in the New; where we find our Saviour applies several of the ancient prophecies to himself; and the apostles frequently assert, that all things happened to the Jews in figures, that their ordinances were parables (τα ἐν τοῖς σχηματισμοῖς τῶν νόμων), Heb. ix. 11) or allegories with respect to the times of the gospel; that the Christian church is the true Israel of God, and all the privileges appropriated to the Jewish nation in the Old Testament, as God's segullah, or peculiar people, do in a more eminent manner appertain to the church of Christ, which is that true kingdom of God, the Jerusalem coming down from heaven, of which the earthly Jerusalem, and the temple there, was only a type and figure.

These rules for interpreting the ancient prophecies laid down by the apostles, ought to be a standard for all Christians to square their interpretations by, as being delivered by those who had the γνῶσις or that especial gift of the Spirit, which enabled them to explain the prophecies of the Old Testament, and apply them to the times of the New. This is that public or authentic interpretation of the scripture prophecies that St. Peter opposes to a private interpretation, 2 Pet. i. 20 (ἀπαραθέτηται). The word ἀπαραθέτηται properly signifies interpretation, being derived from ἄπαρα, which signifies to explain, Mark iv. 34. So Gen. xli. 12, “to each man according to his dream he did interpret.” It is in the Greek, ἀπαραθέτηται τὸ νῦννον, ἵνα ἰδῇς; that is, to such an interpretation is wholly owing to human wit or invention, or relates to private persons and transactions. Whereas, this public interpretation is taken from the “common analogy of faith” (Rom. xii. 6), and arises from “comparing spiritual things with spiritual” (1 Cor. ii. 13); i.e. the spiritual sense of the Old Testament writings with that of the New, and with one another. In which particular I cannot but look upon Mr. White’s exposition as very deficient, in that he scarce ever compares the phraseology of Isaiah with that of the other prophets, or with parallel texts of the New Testament; which one would think every Christian commentator should have a particular regard to in explaining the sense of the ancient prophecies.

The ancient Jews never contested this point with the Christians, but always acknowledged that the chief design of the prophets was to foretell the times of the Messias. And when Christ and his apostles explained the prophecies in a spiritual or mystical sense, they interpreted them according to the received notions of the synagogue, and are never taxed, that we can find, for misapplying the particular texts they alleged, as if they did not belong to the times of the Messias. The words of St. Peter do, in some measure, inform us from whence the Jews might receive these notions, 1 Pet. i. 11, 12, where he tells us, that the prophets who “searched diligently what, and what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow, had it revealed unto them, that not unto themselves, but to us they did minister the things” which the apostles preached. No doubt but they studied their own prophecies, and the Spirit of God so far assisted them and enlightened their minds, as to enable them to leave this key for the interpreting their own writings, and letting succeeding ages into the true meaning of them. And thus a traditionary explication of the Old Testament prophecies was carried down from the very time of the prophets to after ages.

Several arguments may be alleged to prove that these notions were generally received among the Jews long before Christ’s time: in the first place, we may argue from their admitting the Song of Solomon into their canon, which could have no pretence for being placed among the sacred writings, but only as it was supposed figuratively to set forth the spiritual marriage of Christ and his church. The same point may farther be proved from their ancient Targums and paraphrases upon the scripture, from the Mishna, and those mystical expositions of several texts which we read in the epistle of Barnabas, and which it is probable were taken out of some Midrasch, or authentic exposition of the scripture texts, as hath been observed by

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Bishop Fell and other learned commentators upon that epistle. And though it should be granted, that some of those writings are not so old as the time of Christ and his apostles, yet this doth not invalidate the force of the argument, because those writings consist of traditional explications of scripture which the compilers took from the writings of former ages, just as, in aftertimes, the Greek Catena upon the scriptures were compiled out of the writings of the ancient fathers by authors of a later day.

It does not appear that this mystical way of applying the scripture prophecies to the times of the Messias was ever called in question, till the Jews came to engage in disputes with the Christians: and then, to avoid the force of their arguments, they found it necessary to reject the opinions of their ancestors. It was this consideration made Aquila and Thaddeus, apostates from Christianity to Judaism, to undertake a new translation of the Old Testament into Greek, because they thought the interpretation of the Septuagint too favourable to the Christians, having been framed according to the traditional explication of the sense of the prophets which had been received among the Jews time out of mind (see Bishop Pearson’s notes upon his Exposition of the second, third, and fourth Articles of the Creed; and Justin Martyr’s Dialogue against Trypho the Jew).

This Christian interpretation about the prophecies is called the mystical sense, because it helps to unfold the mysteries of the gospel, not as if it were always opposed to a literal sense. For in many cases what we call the mystical sense, more exactly answers the natural and genuine import of the words, than any other interpretation that can be given of them. To instance in that famous prophecy (Isa. vii. 14), “Behold, a virgin shall conceive,” &c. Supposing, but not granting, that this prophecy can be applied in a lower sense to Isaiah’s son, or any other person but Christ; yet it is plain, at first sight, that the historical sense which is commonly given of the words, to denote one that is now a virgin, but should afterwards marry and bear a son, comes infinitely short of the true force and meaning of them, and contains nothing in it that can deserve to be called a sign or wonder. This seems to have been a maxim in interpreting prophecies received among the Jews before Christ’s time, that wherever they observed an imperfect completion of a prophecy in the historical event, which no way answered the lofty expressions and extensive promises which the natural sense of the text imported, there they supposed the times of the Messias to be ultimately intended, “in whom all the promises of God are yea, and amen” (Scriptores divinarum de Typo disserentes, divinis quiddam ex inopinato pati solent, et ad Antitypum vehementiori Spiritus aflight Rapi et elevari.”) Spencer de Legib. Hebr. lib. iii. cap. 8, n. 2).

To prevent any misunderstanding, it may be proper likewise to take notice, that this mystical sense of the prophecies is now and then, but not so fitly, called a secondary sense; not as if it were less principally intended by the prophets, but rather with respect to the time, because it is the last or ultimate completion of their predictions.

That many of the prophecies are not limited to one single event, but may have different views, and be capable of being fulfilled by several steps and degrees, is what I have all along supposed in the following commentary, and therefore here it will be proper to assign the reasons for such a supposition. This subject hath been handled by several learned men, and of late by Dr. Nich. Clagett. [My Lord Bacon has made and observation upon this subject which deserves to be taken notice of; in his Advancement of Learning, book ii., ch. 11. “In the interpretation of prophecies, that latitude must be allowed which is proper and familiar to divine prophecies, that their accomplishments may be both perpetual and punctual. For they resemble the nature of their author, to whom one day is as a thousand years, and a thousand years as one day.” And though the fulness and height of their complements be many times assigned to some certain age or point of time, yet they have nevertheless certain stairs or scales of accomplishment throughout divers ages of the world.”]

I shall not repeat what hath been said already upon this argument, but only lay down some general reasons of this assertion.

I have already observed, that this opinion is agreeable to the sentiments of the Jews; the only point in which they differ from us is, whether the Messias, to whom the prophecies relate, be already come, or be yet to come. Therefore I shall not any longer insist upon that argument, but proceed to observe, that under the Old Testament all the most considerable persons and transactions there mentioned were typical, and prefigured the state of things under the Messias. Thus the New Testament informs us, that by Sarah and Hagar were allegorically represented the two covenants: by the preferring of Jacob before Esau, the rejection of the Jews and the calling of the gentiles; by the deliverance from the Egyptian bondage, the redemption of mankind by Christ, the “true passerover sacrificed for us:” that the Israelites passing through the Red sea did typify the sacrament of baptism; and their sojourning in the wilderness in their way to the promised land, was designed to signify that we are but “strangers and pilgrims” in this world, and must look upon heaven as the only true place of “rest which remains for the people of God.” In the characters the scriptures give us of Adam and Melchisedec, of Isaac and Joseph, of Moses and Joshua, of David and Solomon, of Eleakim and Jonah, of Cyrus and Zorobabel, they plainly describe them as figures of Christ: that several circumstances of their lives did forebode the most remarkable passages of his, and that the deliverances some of them wrought for God’s people were earnest of a greater redemption to be accomplished by the Messias. Several
of the psalms, particularly the eighteenth and the hundred and eighteenth, were written upon particular occasions, relating to some remarkable circumstances of David’s life, as appears both by their titles (which, to be sure, are as ancient as the compiling the Old Testament canon), and by the general subject handled in them: and yet several passages out of these psalms are applied in the New Testament to Christ and the gospel, as more eminently fulfilled in them. From these principles we may conclude that there is a resemblance, or correspondence, between many of the transactions mentioned in the Old Testament and those which should come to pass under the New; and consequently, that the prophets, when they spoke of some events near their own times, probably had more distant views, which might reach even to the latter ages of the world.

This assertion, as it shows that fulness of sense contained in the scriptures, which Tertullian saith (advers. Hermog. cap. 22) "he did so much reverence and adore" (adoro scripture plentitudinem), so it introduces Christ into the world with a great deal of pomp and solemnity; whilst it makes the whole contrivance of the Jewish dispensation, and all the eminent persons of former times, as so many harbingers to prepare the way for his coming, and thereby raises in our minds a just veneration for the gospel state, as the master-piece of divine providence, that point wherein all the lines of God’s manifold wisdom do meet as in their centre; from whence it is evidently demonstrated that “Christ was ordained by God, before the foundation of the world,” though in his wise disposal he did not appear till the latter times of it. These providential congruities between the times of the Old and New Testament do very much confirm the authority of both Testaments; for they plainly show that they were written by the direction of one and the same Spirit, who hath therein discovered to us one entire scene of providence, which reaches from one end of the world to the other.

The apostles justify this way of interpreting scripture prophecies, by the interpretations they give us, both of the ancient prophecies and of our Saviour’s own predictions: of each of these I shall give a remarkable instance. That prophecy of Isaiah (lxi. 4), “He hath borne our griefs, and carried our sorrows,” without question is principally to be understood of Christ’s undergoing the punishment due to our sins: but yet St. Matthew applies it to the pains which he took in healing men of their bodily infirmities, and his rendering his own life uneasy by the care and trouble he underwent to give ease to others (Matt. viii. 15). In like manner, that expression of our Saviour (John xvii. 12), “Those whom thou gavest me I have kept, and none of them is lost,” was chiefly meant of Christ’s care to preserve his disciples in a firm belief of, and adherence to, those truths which he taught them; yet we find St. John applies the words to the care that Christ took of their safety when he yielded himself up to those that came to apprehend him (xviii. 9). From hence it appears that the holy writers themselves suppose, that the expressions of inspired persons may have several senses couched under the words.

The same may be affirmed of that prophecy of Christ concerning the destruction of Jerusalem, and the end of the world (Matt. xxiv.), in which it is hard to determine where our Saviour makes a transition from one subject to the other: this makes it probable that he had both these events in his eye together, and that several of his expressions were partly verified at the time of the destruction of Jerusalem, but were more fully to be accomplished at the general judgment, of which that particular judgment was an earnest and forerunner.

The prophet Isaiah is certainly one of the most difficult of all the prophets, though perhaps few are sensible of it, but they that try to explain him: besides the want of ancient records to clear up some historical passages of his prophecy, a difficulty common to him with the rest of the prophets, there are some difficulties which do in a particular manner attend his writings. The profundity of his thoughts, the loftiness of his expressions, and the extent of this prophecy, have made the commentators hitherto written upon him fall short of a full explication of his book: and he that will undertake to fathom the depths of this prophecy, is in great danger of going out of his own. This prophet seems to have been favoured with an entire view of the gospel state, from the very birth of the Messias, to that glorious period when the “kingdoms of the world shall become the kingdoms of the Lord, and of his Christ.” Upon these accounts, as he deservedly holds the first rank in that noble order of prophets, so it may be hoped the candid reader will favourably receive any attempt that is made to give some farther light to this prophecy, how imperfect soever. And particularly, I would make one request to him, with which I shall conclude this preface, viz. that in those parts of this exposition where there is any mention made of the Jews being to be restored to their own land upon their conversion, and some other particulars relating to that glorious state of the church, which we may from prophetic grounds of scripture expect to come to pass in the latter times of the world, there he would not judge of what is said upon these obscure subjects as so many positive assertions, but only as probable conjectures, and such as the words of the text may fairly be supposed to favour. For in these and such like abstruse matters, which at present lie hid in their causes, and in the abyss of providence, a modest man should not pretend to be wise above that which is plainly and expressly written.

N. B. The additions inserted in the third edition, (fol. 1730) are distinguished by this mark [ ].
CHAPTER I.

1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

Ver. 1. The vision of Isaiah the son of Amoz.] The two usual ways whereby God communicated his will to the prophets, were visions and dreams (Num. xii. 6). In vision the inspired person was awake, but his external senses were bound up, and as it were laid aside in a trance. Thus Balaam describes it as to himself, "Who saw the vision of the Almighty, falling into a trance, but having his eyes open" (Num. xxiv. 16). It is called vision, not from any use made of corporeal sight, or that it is entertained with external objects; but because of the clearness and evidence of the things revealed, and the conformity this kind of inspiration bears to the information which the mind receives by corporeal sense. Though sometimes vision is accompanied with external representations; as when Isaiah saw the glory of the Lord "sitting in his temple" (vi. 1), and Ezekiel had the description and dimensions of the temple revealed to him in a vision (Ezek. xlv. 2), and St. John had a sight of the "new Jerusalem coming down from heaven" (Rev. xxi. 10).

Which he saw concerning Judah and Jerusalem.] His prophecy does chiefly relate to the kingdom of Judah, though he does accidentally speak of the ten tribes, as he does also of the Moabites, Egyptians, &c., the kingdom of Judah itself being concerned in the good or ill which befall their neighbours.

This probably was not the first vision which Isaiah had (see note on vi. 1), but is placed at the beginning of his book; because this and the four following chapters contain a general description of the state and condition of the Jews, under the several judgments which God liketh shall be brought upon them. This part of the preface or introduction to the rest of his prophecy.

Ver. 2. Hear, O heavens, and give ear, O earth:] An expression bespeaking men's attention (compare xxiv. 1; Deut. xxxii. 1; Micah i. 2, vi. 1, 2). It further signifies an appeal to the world, to angels, and to men (compare Deut. iv. 26, xxx. 19; Ps. l. 4). The holy writers sometimes appeal to inanimate things, to signify the evidence and undeniableness of the truth which they assert: so Joshua tells the Jews, "This stone shall be a witness to us" (Josh. xxvii. 19).

If have nourished and brought up children.] God's protection over his people is compared to the care that parents take in nursing and breeding up their children (see Deut. i. 31; Isa. xlvii. 3, 4, xlviii. 9).

Ver. 3. The holy writers send men to brute creatures for instruction, thereby to upbraid their stupidity (see Prov. vi. 6; Jer. viii. 7).

Ver. 5.] The end of God's judgments in this world is men's reformation; and since this people appears to be incorrigible, it is no reason to expect that he should try any further methods of discipline with them, but consume them all at once (see Nah. i. 9).
7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Go- morrah.

10 ¶ Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorr.ah.

11 To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 ¶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together,
saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

21 ¶ How is the faithful city become an harlot! it was full of judgment: righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 ¶ And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy councillors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

28 ¶ And the destruction of the transgressors

commodating their differences. So God, upon the repentance or reformation of the people, engages to pass over their former transgressions, and to load them with the same grace and favour, as if they had never offended; for by their "sins being made white as snow," is meant, by a usual metonymy, the sinners themselves being thoroughly purged from guilt (compare Ps. ii. 7).

Ver. 21. ¶ How is the faithful city become a harlot? Cities are often represented under the resemblance of women (see Jer. vi. 2): as being mothers of their inhabitants: sometimes they are called virgins (see note on xxiii. 12). But when they turn lewd and vicious, they are styled harlots. This name is given to the heathen cities of Tyre (Isa. xxiii. 16), and Nineveh (Nahum iii. 4); but it is applied to Jerusalem chiefly with respect to that solemn covenant made between God and the Jews, often expressed in scripture by his being married to them (see Jer. iii. 14, xxxi. 29); and by idolatry they were guilty of the same falseness against God, as a woman is guilty of adultery; the sin of idolatry being commonly styled, "Going a whoring after other gods" (see Bishop Patrick's preface to his comment upon the Canticles).

It was full of judgment; This relates to the first, and the early settlement of the Jewish government, under the reigns of David and Solomon.

Ver. 22. Thy silver is become dross.] A proverbial phrase, signifying that there is nothing sincere or pure left among them; but the very best things, such as government and the administration of justice, have a great allowance made of them. (compare Jer. vi. 28, 30, Ezek. xxix. 18, 19.)

Thy wine mixed with water.] Another proverbial speech of the same importance; the LXX. render it more at large, οἱ τοῦ κυρίου χυμού τοῦ ὁδόν ἔηστιν,

"Thy vintners mix thy wine with water," whence κυρίου signifies to embace by a foreign mixture (see 2 Cor. ii. 17).

Ver. 23.] They rulers and magistrates are in a state of rebellion against God, and live upon injustice and rapine (see Hos. iv. 18, Micah iii. 11, vii. 3).

Ver. 24.] An expression borrowed from men's passions, who find some sort of ease and rest in their minds upon venting their anger on just occasions, or in bringing offenders to condign punishment; in like manner, God is described as feeling ease and satisfaction in executing his justice upon obstinate and incorrigible offenders (compare Ezek. v. 13, xvi. 42, xxii. 17). We may further observe, that God is never said to take pleasure in the punishment of any, but those who have filled up the measure of their iniquities (see Gen. xlix. 24, Lev. xi. 30): those whom he corrects in anger, as Jeremy expresses it. As to others, the rule of the same prophet holds, that

"He doth not willingly afflict or grieve the children of men" (Lam. iii. 33), but even sympathizes with their calamities (compare Judg. x. 16, Isa. liii. 2). See ver. 23. ¶ I will turn my hand upon thee.] The phrase signifies to fall upon or punish those whom we had spared or conivied at before; see Ps. xxxi. 14, Zech. xiii. 7, 2 Sam. viii. 3, where the phrase is the same in the original, but otherwise understood by our interpreters, who translate it, "To recover his brother." And purely purge away thy dross, &c.] See ver. 22. This place foretells some great reformation (compare Mal. iii. 3), which shall be brought to pass by separating the bad from the good, and destroying those that are incorrigible (see Ezek. xx. 33, and notes upon iv. 3).

Ver. 26. ¶ I will restore thy judges as at the first.] These promises relate, at least in their primary sense, to the restoration of the Jews after the seventy years of captivity, when they had the face of a government restored to them: and their governors, Zerubbabel, Nehemiah, and others, were remarkable for their integrity. The expression seems to allude to those judges, whom God raised up to the Jews at their first settlement in the land of Canaan, to whom the prophet resembles these rulers, both because they were men of great piety and virtue; and because these latter did not affect the state and title of kings, till the latter times of the Jewish commonwealth. (Compare Jer. xxx. 20, 21.)

Afterward thou shalt be called, The city of righteousness.] This title is taken in its full extent, relates to more flourishing times of the church than the world hath yet seen (compare Zech. viii. 3, compared with ver. 20 of the same chapter: see likewise Isa. iv. 3, xxvi. 8, xi. 1, ix. 21, Zech. iii. 11-13).

Ver. 27.] When God shall redeem Zion, and restore those that truly turn to him, he will make a remarkable discrimination between the righteous and the wicked; God's judgments will be visible in punishing the latter, and his mercy in saving the former (see note on v. 15).

Ver. 28. ¶ For they shall be ashamed of the oaks which ye have desired.] The sacrificing in groves and shady places was an ancient rite of idolatry. Learned men observe, by comparing Judg. ii. 12, with iii. 7, that Baal and Ashhtaroth are the same with Baalim and Asheroth, or the gods worshipped in groves. This kind of worship was expressly forbidden in the law (see Deut. xii. 3, xvi. 21): and yet prevailed so much in the times of the idolatrous kings, that the practice was not quite laid aside under religious princes (see Kings xv. 24, xxii. 43). But the captivity of the Jews had that good effect, that they scarce ever afterward relapsed into idolatry.
and of the sinners shall be together, and they that forsake the Lord shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

If we suppose the words relate to some further reformation of the church in the latter times, we may observe, that when the prophets speak of an entire reformation of the state of the church, and mention the utter extirpation of idolatry out of it, as if that were one of the last enemies of God and his truth that was to be destroyed (compare with this place, Isa. ii. 18, xxvii. 9, xxx. 22, xxxi. 7, xiv. 16, lxv. 10; Hos. ii. 17; Mich. v. 13; Zech. xiii. 2; Tobit xiv. 6).

Ye shall be confounded for the gardens [See note on lxv. 3].

CHAPTER II.

ARGUMENT.—The former part of this chapter describes the promulgation and success of the gospel upon the first coming of Christ: the latter part represents his second coming to judgment: the first and second coming of Christ are often joined together by the prophets: one reason of which may be, because the destruction of the Jewish state quickly followed after the promulgation of the gospel, which is represented in words that denote the general dissolution of all things. See Joel ii. 31; Matt. xxiv. 29, as indeed all God's remarkable judgments are types and forerunners of the last and general one (see note on xiii. 10).

Ver. 1. The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.
ship the work of their own hands, that which their own fingers have made;
9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.
10 ¶ Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty.
11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.
12 For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

kingdom (see xi. 6, lv. 35; Ps. lxvii. 7; Zech. ix. 10; Luke ii. 14): and he himself is called prince of peace (Isa. ix. 6). The spiritual sense of this prophecy implies our Saviour being the great peace-maker, who should reconcile the Jews and gentiles to God, and to each other, Eph. ii. 14 (see more in the notes upon xi. 9). But if we look upon this and the like prophecies, as foretelling the outward peacefulness of Christ's church or kingdom, which the natural sense of the words imports, they seem to relate to some more flourishing state of the church than hath yet been seen upon earth, when Christ, after having subdued all his enemies, shall grant rest unto his faithful servants (2 Thess. i. 7). And thus much is implied in the former part of the verse, and will farther appear by comparing Zech. ix. 10; Hag. ii. 21.

Ver. 5. The prophet addresses himself to those Jews of latter times, that should live when the glad tidings of the gospel were published, and exHORTs them to make use of those means of grace which God would so plentifully afford them, and not continue stubborn and refractory as their forefathers had done, which disobedience of theirs had provoked him to forsake them as his peculiar people.

Ver. 6. Therefore thou hast forsaken thy people.] This is not an inference from what goes before, as Mr. White pretends, in order to confine the preceding prophecy to Isaiah's own time, but is rather an inference from what follows, and should be translated, 'Therefore this reason thou hast forsaken thy people, because they be replenished,' &c. (See a like instance, v. 13).

Because they are replenished from the east, and are soothsayers like the Philistines.] The prophet assigns the reason of God's withdrawing his kindness from the Jews of the present age (as there would be a more remarkable rejection of them under the gospel), because of their following the corrupt manners of the idolatrous nations round about them, in seeking to soothsayers and wizards, which God had so expressly forbidden them (Deut. xviii. 14). Both the eastern parts that border upon Judea, i.e. Syria and Chaldea, were famous for pretenders to this sort of science (see Numb. xxiii. 7; Isa. xlviii. 12); and likewise the Philistines, who lay westward of it (see 1 Sam. vi. 2; 2 Kings i. 2).

They please themselves in the children of strangers.] They invited or encouraged pretenders to such knowledge from foreign parts: or, they took pleasure in learning the idolatrous practices of the strangers round about them, as the Philistines (see Deut. xii. 30; Exod. xxxiv. 16; 1 Kings xii. 3). Ver. 7. Their land also is full of silver and gold.] The prophet reproves those who, in the midst of the public calamities, made no conscience of enriching themselves by oppression and injustice (compare i. 22, v. 7, 5; see also likewise 3 Kings v. 29). Their land is also full of horses.] The king was forbidden to 'fetch horses out of Egypt' (Deut. xvii. 16), which was a country that abounded in horses, of which there was great scarcity in Judea (see 1 Kings x. 29; Isa. xxxi. 1, xxxvi. 9). One reason of that prohibition was, that the Jews might not have any alliance with Egypt, which the prophets often reprove them for. Indeed, if they had continued firm in their obedience, they need not have sought the alliance of any of their neighbours (see Deut. xxix. 10).

Ver. 9. The mean man boweth down, and the great man humbleth himself. The words denote a universal corruption, that both high and low are given to idolatry (see Psa. lxxxi. 11). Therefore forgive them not.] i. e. Thou wilt not forgive them: the imperative is here taken for the future (see the like instances, vi. 10, xxiii. 16; Zech. xii. 7). God's judgments are sometimes foretold by way of imprecation (see 2 Tim. iv. 16): and many of the imprecations of the Psalms may be understood as such predictions (see likewise Gen. ix. 29). If we understand the words in this sense, they are supposed to be uttered against incorrigible sinners; and it is for the glory of God's justice, that such persons should receive the due rewards of their deeds. Compare Neh. iv. 5; Ps. xxviii. 4, lxx. 3, lxxix. 27; Jer. xviii. 25]

Ver. 10. The remaining part of the chapter is a prediction of some general judgment that should end in the utter destruction of the Jewish land and government: such was that of the captivity. But many of the expressions are such as relate to the last judgment (see the note at the beginning of the chapter). The prophets often take occasion to represent the terrors of the last day, from the particular judgments which should befall some one nation (see note on xili. 10, xxiv. 1). Enter into the rock, and hide thee in the dust.] The words express the great consternation of wicked men, especially at the day of judgment, whose guilt shall prompt them to cast about where to hide themselves (see v. 19, 21 of this chapter, Luke xxii. 30, Rev. vi. 15).

Ver. 11.] "Pride being the beginning of sin," as the wise man speaks (Eccles. x. 12), God's judgments are more especially levelled against it; and one end of the destruction he brings upon particular countries, and will bring upon the whole world, is to "stain the pride of all worldly glory," as our prophet speaks (xxii. 9), and to convince men that there is nothing in this world worth men's setting their hearts upon (compare xxvi. 5).
13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan.
14 And upon all the high mountains, and upon all the hills that are lifted up.
15 And upon every high tower, and upon every fenced wall.
16 And upon all the ships of Tarshish, and upon all pleasant pictures.
17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.
18 And the idols he shall utterly abolish.

Ver. 13.] i. e. The great and principal persons of any city or nation (see the same metaphor, x. 33, 34, xiv. 8, xxxvii. 24).
Ver. 14.] The words may signify greater or lesser magistrates (compare Ps. lxiii. 5).
Ver. 15.] Upon all the cities and towns of strength.
Ver. 16.] Bochart does probably guess, that Tarshish, in its primary signification, was a port in Spain, called afterward Tartessus. But it likewise appears, by comparing 1 Kings xxii. 48, with 2 Chron. xx. 36, that there was a place of the same name near Ophir, famous for its gold; which Ophir the same learned person places in India (see his Phaleg, lib. ii. cap. 27, iii. 7), and Huetius, in the eastern coast of Africa (Lib. de Navigat. Solomonis, cap. 2). Wherever this Tarshish stood (and it is not unlikely that in process of time this name might be given to more places than one), it was famous in former times for the traffic of the Phenicians, who were the first merchant adventurers. From thence, “ships of Tarshish” signify in scripture any trading or merchant ships. Accordingly here the Septuagint render the words, “ships of the sea,” as our old English translation does, Ps. xlviii. 6. The words here, joined with what follows, “and upon all pleasant pictures,” denote the destruction of all fine and elegant furniture, and those rarities which are brought by sea from foreign parts, in which men are apt to pride themselves (compare Rev. xviii. 17-19).
Ver. 16.] See note on i. 29.
Ver. 19.] See note on ver. 10.
Ver. 20.] They shall bury their idols under ground, or hide them in some dark corner, as what they are perfectly ashamed of.
Ver. 22. Cease ye from man,] i. e. From valuing man (see note on ver. 11). See the like phrase, Prov. xxi. 4, “Cease from thine own wisdom;” i. e. from esteeming it.

CHAPTER III.

1 For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,
2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,
3 The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

CHAP. III.

ARGUMENT.—This chapter contains a description of the calamities which should befall the Jews in the declining part of their government, and should at last conclude in a total captivity (ver. 20).
Ver. 1.] Bread is commonly called the staff of life (see Lev. xxvi. 26, Ezek. xiv. 18). This judgment seems to relate to the siege of Jerusalem by the Chaldeans, when bread and water were both very scarce (see Jer. xxxvii. 2, Ezek. iv. 16).
Ver. 2, 3. The mighty man, and the man of war, the judge, &c.] This likewise relates to the same times, particularly to Jehoiachin’s captivity, when all the men of war were carried away captive with him (see 2 Kings xxiv. 11).
The prophet.] This same judgment threatened in the times of the captivity (Ezek. vii. 26), and actually fulfilled then, as appears by Jeremiah’s complaint.
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19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.
20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats:
21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.
22 Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?
ISAIAH.

7 In that day shall he swell, saying, I will not be an heale, and will not be an healer: for in my house is neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory.

9 ¶ The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not; Woe unto their soul! for they have done to me what is not good; the anger of the Lord shall fall upon them.

10 Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.

11 Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.

12 ¶ As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

13 The Lord standeth up to plead, and standeth to judge the people.

14 The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

15 What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

16 ¶ Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.

18 In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their caulds, and their round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

21 The rings, and nose jewels,

22 The changeable suits of apparel, and the

saying, Thou hast clothing, be thou our ruler.] Thou hast all manner of necessaries (see ver. 7) fit to support the dignity of a ruler.

To take hold of another, is a gesture of entreating his friendly assistance (see iv. 1. Zech. viii. 23).

And let this ruin be under thy hand.] Let thy hand, thy power, and interest, support this righteous state of the government: so some understand the phrase, as if it were spoken by the figure hypallage; others thus, "Let this righteous and tolerating government be under thy care and protection."

Ver. 7. Make me not a ruler of the people.] I have not ability to undertake such an office; and the times are so bad, that I will not expose myself to the envy and danger of a high station.

Ver. 8. To provoke the eyes of his glory.] To provoke the glorious and all-seeing eyes of God, who is said to be "of purer eyes than to behold iniquity," but with no mercy (Hab. i. 12).

Ver. 9.] It is very uncertain what the word hucorath signifieth, being never found elsewhere in the Bible: our translators render it, the shew, i. e. the impudence of their countenance: whereby they put a bold face upon the worst of crimes, and glory in their shame, after the example of Sodom, as it follows (see i. 10).

Ver. 10, 11.] See a parallel place to this, Eccles. viii. 12, 13. Both these texts plainly intimate that God hath appointed a time wherein he will put a difference between the righteous and the wicked: times of great calamity and confusion are proper seasons to put men in mind that God will one day rectify these disorders.

Ver. 12. As for my people, children are their oppressors.] See ver. 4. The words may be rendered, "Their oppressors glean them;"] i. e. take from them that poor remainder of their substance, which the former calamities had left: the word is used for gleanings, after the main vintage is already gathered, Deut. xxiv. 22, 23: see see ver. 11.

Women rule over them.] Women signify here, metaphorically, the weakest and most contemptible part of the people, who take upon them to govern their butters (see ver. 4, 5). In this sense the word is taken, xxvii. 11, like that of Virgil:

"O vere Phrygice, neque enim Phrygeseaus."

They which lead thee cause thee to err.] The margin reads, "They that call thee blessed," i. e. the false prophets who soothe thee up in thy sins, and foretell nothing but peace and prosperity (compare ix. 15, 16).

Ver. 14.] He will avenge the cause of the poor and oppressed, by those judgments which he is bringing upon the great and honourable (see ver. 1—3).

Ver. 15.] Thou squeeze them by thy oppression: this is expressed, by "flaying their skin, and pulling their flesh from their bones," Mic. iii. 2, 3.

Ver. 16.] Making a tinkling with their feet.] Some interpret this of chains like a sort of trammels put about their feet, which hindered these nice ladies from making too large strides (see Dr. Alix's Reflect. upon the Scrips. p. i. ch. 20). But the words which describe the women's ornaments in this and the following verses are of a very doubtful signification; the modes of every age and country varying so often, that the succeeding fashion makes the former to be quickly forgotten, and the words that express it to be out-dated.

Ver. 17.] The Lord will discover their secret parts.] When they shall be carried captive, stripped and bare, without any covering for their nakedness; for such were the barbarous customs of conquerors towards their captives (see xx. 4, xliv. 3, Jer. xiii. 22, Mic. i. 11. Nah. iii. 5.

[Ver. 21. Nose jewels.] The word may be translated "jewels for the face," or forehead, as it is rendered, Gen. xxiv. 47, Ezek. xvi. 12. But the same phrase is used Prov. xi. 22, where it certainly signifies a nose jewel; and our interpreters translate it to that sense "As a jewel of gold in a swine's snout." St. Austin, in his Questions upon Genesis, tells us, it was the custom of the women in Mauaitania to hang jewels in their noses, and the same custom is still observed in Persia, Arabia, and other countries, as those who have travelled thither inform us. See Harris's Collect. of Travels, par. i. p. 207.]
manly, and the wimples, and the crisping plait.
23 The glasses, and the fine linen, and the hoods, and the vails.
24 And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair balding.

Ver. 24. And burning instead of beauty.] The old English translation reads, sun-burning, by way of explication: their faces shall be exposed to the heat of the sun, either by their being made slaves, and forced to toil in the open air, or else in their transportation into foreign parts.

Ver. 26. Her gates shall lament and mourn.] As being solitary, and none passing through them, and the courts of judicature, that used to be kept there, being shut up.

CHAPTER IV.

I And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

CHAP. IV.

Argument.—From the second verse the prophet describes the glorious state of the church, which should follow upon its restoration from those calamities described in the former chapter: and the words plainly point at the conversion of the Jews in the latter times of the world, and the flourishing state of the church, which should follow upon it. This subject is more largely handled in the latter part of this prophecy, particularly ch. iv., and so on to the end of the book.

Ver. 1. Seven women shall take hold of one man.] This verse should have been continued to the former chapter; for it contains another melancholy instance of the calamitous circumstances which should attend the church. "Their young men" are said to be "fall by the sword" (lil. 25): so that there should be "seven women to one man," who "should take hold of him;" i.e. use importunity to be married, contrary to the natural modesty of their sex, and that upon hard and unusual conditions of maintaining themselves.

Only be so called by thy name.] It is the custom of all nations for the wife to be called or distinguished by her husband’s name. Thus we read of Mary the wife of Cleophas, John xix. 15. So among the Greeks and Romans, Hectoris Andromache, Marcia Catonis.

To take away our reproach.] Barrenness was thought a great reproach among the Jewish women (see Luke i. 25), and is threatened as a curse to them (Hos. ix. 14): as fruitfulness is promised for a blessing (Deut. xxviii. 4; Ps. cxxvii. 3). Upon this account the Hebrew women generally married young (see Selden’s Uxor Hebræica, lib. ii. cap. 5), and were very desirous of children (see Gen. xxx. 1; 1 Sam. i. 5).

Ver. 2. In that day.] This phrase often denotes in Isaiah, not the same time with that which was last mentioned, but an extraordinary season, remarkable for some signal events of providence; called elsewhere, by way of excellence, “the day of the Lord” (compare ii. 11, 12. x. 20, xvii. 7, xix. 18). Just as that day denotes the day of judgment in the New Tes-

ness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty in the war.
26 And her gates shall lament and mourn; and she being desolate shall sit upon the ground.

And she being desolate shall sit upon the ground.] Sitting upon the ground is a sign of the deepest mourning and lamentation (see Job ii. 13; Lam. ii. 10; Isa. xlvii. 1): so Jerusalem is here described as a woman bereaved of her children, and lamenting over them in this melancholy posture. And thus she was represented in a medal coined by Vespasian’s order, after the destruction of that city by the Romans (see Mr. Gregory’s Observat. chap. 5).

2 In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

tament, as a time of all others the most remarkable (see 2 Thess. i. 10; 2 Tim. i. 12, 18, iv. 8).

Mr. White is forced to own that the expression here cannot be meant of the same time mentioned ver. 1, though elsewhere he is willing to take advantage of the phrase, that he may the better confine the sense of the prophet to some particular juncture, in or near, his own time; particularly in his notes upon xl. 11, xix. 18. But here even Grothus his leader differs from him, and acknowledges in his notes upon xiv. 21, "That it is usual for the prophets to pass from the threatenings that relate to their own times, to the promises which belong to the times of the gospel."

We may further observe, that the scriptures speak of the extraordinary appearances of Christ’s kingdom as ushered in by greatigrations foregoing (see xxiv. 15, xxxi. 2; Jer. xxxiv. 7; Dan. xii. 1; Matt. xxiv. 21). Thus the saints are said to come out of great tribulation, Rev. vii. 14, and are here called the escaped, and sometimes ζητομένοι, as it is expressed in the Greek (see note on i. 9): those that are escaped, as it were, out of the fire.

Shall the branch of the Lord be beautiful and glorious.] The Messias is often called the branch. See Jer. xxiii. 5; Zech. iii. 8, vi. 12, in all which places the Hebrew reads Tsomok, as it does here. But the Septuagint, in the three last places, render it Ἀναρέω, the east or morning light, and translate it to the same purpose in this place: concerning which sense of the word, see the note on xli. 12.

The church is likewise called the branch of God’s planting,” Jx. 21.

The fruit of the earth shall be excellent and comely.] The spiritual blessings of the gospel are sometimes described under the emblems of fruitfulness and plenty (see xxviii. 6, xxx. 23, xxxii. 20, xiv. 6; Psal. lxviii. 6; Joel iii. 18; Hos. ii. 22).

For them that are escaped of Israel.] Those Jews who are converted, and escape that destruction which shall overtake the inerudite and disobedient. This may be partly understood of those that were converted by the preaching of Christ and the apostles; and thereby escaped that vengeance which involved the
3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

rest of the nation (see Acts ii. 40; 1 Thess. ii. 16). But I conceive it is chiefly meant of those Jews who shall be converted at the end of the world, when the obstinate and incorrigible shall be destroyed, and shall return home from their several dispersions (compare xxvii. 12, 13, xiv. 20, lxvi. 19; Ezek. xx. 34—15).

Ver. 3. He that is left in Zion.] Those that escape the common destruction of those countrymen (see ver. 2).

Shall be called holy.] This may relate to the great purity and holiness of the first professors of Christianity, which the apostles often bear witness to, and glory of, in their writings (see Acts iv. 33; 1 Cor. vi. 11; Phil. ii. 16; Col. i. 6, ii. 5; 1 Thess. i. 3, 11, 13, 19, 20; 2 Thess. i. 1). But the words look further, to the conversion of the Jews in the latter times, and that abundant degree of grace and sanctification which shall be conferred upon them, after that the "transgressors and rebels are purged out of them," Ezek. xx. 39 (compare Isa. i. 27, lxxvi. 1, Zeph. iii. 11; Zech. xiv. 20).

Even everyone that is written among the living in Jerusalem.] Whose names are written in the book of life among God's elect, to whom the promises made to God's people peculiarly belong (see Ps. lxi. 23; Ezek. xiii. 9; Phil. iv. 3; Rev. iii. 5, xxi. 27). The phrase alludes to the registers which were kept of the Jewish tribes and families (see Ezra ii. 59); and those that could not prove their pedigrees from thence were not admitted to the same rights and privileges which others enjoyed (see ibid. ver. 62).

Ver. 4. When the Lord shall have washed away the filth of the daughters of Zion.] Whose sins are mentioned, iii. 16, &c. The Septuagint express the sense more fully, and read by way of supplement, "The sons and daughters of Zion,"

And shall have purged the blood of Jerusalem.] The sins of cruelty and oppression (see v. 7), or of murder and bloodshed (i. 15), particularly in killing the prophets, and persecuting God's servants (see Matt. xxiii. 37; Acts vii. 52). Or it may signify pollution in general, as the word sometimes is taken (see Ezek. xvi. 6; Joel iii. 21).

By the spirit of judgment, and by the spirit of burning.] By making them pass through the "flame of affliction," as it is expressed xviii. 10. The phrase denotes that severe discrimination which God shall make between the good and the bad, the pure silver and the dross; the better being purified, the worse being consumed in the fire (compare Ezek. xxii. 21; Mal. iii. 2, 3.). These expressions may probably allude to that severe trial which all shall undergo at the general confutation which is designed for the "perdition of ungodly men" (2 Pet. iii. 7); when many of the righteous shall escape with great difficulty, and "be saved as through fire," 1 Cor. xi. 13, that place being understood of the general judgment by many interpreters, both ancient and modern.

Ver. 5. A cloud and smoke by day, and the shining of a flaming fire by night.] A plain allusion to the cloud by day, and pillar of fire by night, that conducted and protected the Israelites in the wilderness (Exod. xiii. 21); and afterward rested upon the tabernacle (Ex. xlvi. 3). In like manner, God promises here to give visible tokens of his presence in, and protection over, the church, and each particular member thereof. Smoke and thick darkness was an emblem of God's presence, as well as a cloud (see vi. 4; Ps. xviii. 8).

For upon all the glory shall be a defence.] The saints or living members of the church are called God's glory, because God is glorified in them (see xlv. 13, xlix. 3, lxix. 20). Grace and glory of God is in some measure communicated to them (see John xvii. 22; 2 Cor. vii. 1); and they are designed to be made partakers of farther degrees of it in the world to come (see 2 Cor. iii. 18; 2 Thess. ii. 14); and here God promises, in an especial manner, to protect and defend them. The Septuagint render the words to a plainer sense, and such as the Hebrew will bear, παραρελμὴντοι, παρασκευάζων ἑαυτῷ, "It (i.e. Zion) shall be defended with all the glory" (of God): i.e. God's glory, or the divine Shechinah, shall be both a light and a defence to his people (compare Zech. iii. 5).

Ver. 6.] God's placing his tabernacle among the Jews was a token of his dwelling among them, and admitting them under his immediate protection (see Lev. xxvi. 11, 12) accordingly, dwelling in God's tabernacle is, in scripture phrase, equivalent to abiding under his shadow or protection (compare Ps. xci. 1, with xxvii. 5, xxxi. 20). So here it is said, that God's visible presence in his church will be its defence and security from all sorts of calamities and persecutions. The expressions in the latter part of the verse allude to the movable tents which travelers carry along with them in hot countries, for a defence against the scorching heat of the sun, and the fierceness of storms and rain (compare xxv. 4, xxxii. 2; Rev. vii. 15).

CHAPTER V.

1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My well-

beloved hath a vineyard in a very fruitful hill: 2 And he fenced it, and gathered out the

CHAPTER V.

ARGUMENT.—This chapter contains a general reproof of the Jews, for their ingratitude, impurity, excess, and covetousness, for which sins the prophet de-
stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

8 Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

9 In mine ears saith the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 ¶ Woe unto them that rise up early in the morning, that they may follow strong drink; that they continue until night, till wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

13 ¶ Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

14 Therefore hath he enlarged himself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be h humbled:

16 But the Lord of hosts shall be exalted in
judgment, and God that is holy shall be sanctified in righteousness.  
17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.  
18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:  
19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!  
20 ¶ Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!  
21 Woe unto them that are wise in their own eyes, and prudent in their own sight!  
22 Woe unto them that are mighty to drink

used, Isa. x. 22, lix. 17. If we understand the words so here, the sense will be, that God's power and holiness shall be magnified in the judgments he executeth upon the wicked. But we may understand righteousness here as opposed to judgment, and signifying the same with mercy (see i. 27, and note on xxxii. 16); and then the meaning of the latter part of the verse will be, that God's holiness shall be rendered illustrious in his showing mercy to the righteous (see the following verse): God is said to be sanctified in those in whose preservation or destruction he exerts his power after a remarkable manner (see Numb. xx. 13, Ezek. xx. 41, xxii. 22, 25, xxxvi. 23, xxviii. 16, 25, xxxix. 27).  

Ver. 17.] While strangers devour the possessions of those who have grown rich by oppression (compare i. 7); the lamba, i.e. good men, shall be under the peculiar care of Providence, and shall want nothing that is necessary for their support. God is often represented as a shepherd, and his care of the righteous described by their feeding securely in rich pastures (see Ps. xxxii. 1; Isa. lix. 10).  

Ver. 18.] Who are industrious in finding out pretences to confirm themselves and others in their evil practices, and still add one sin to another.  

Ver. 19.] This is an objection often in the mouths of the prophets, that God doth not hasten the fulfilling of his promises or threatenings, so as to give them ocular demonstration of their certainty (see Amos v. 18; 2 Pet. iii. 3, 4).  

Ver. 20.] That endeavour to confound both the names and the natures of virtue and vice, commend and applaud what is evil, and disparage and disconsest what is good. This reproof of the prophet supposes, that the difference between good and evil is as self-evident as the most contrary qualities which we are informed of by the report of our senses: and that the advantage which light hath above darkness doth not shine out with a brighter evidence, than the pre-eminence which virtue hath above vice.  

Ver. 21.] Who think themselves too wise to need any instruction, and therefore despise the admonitions of God's prophets.  

Ver. 22.] By condemning and punishing him, make him look as if he were guilty.  

Ver. 23.] They shall be consumed both root and branches. The prophet alludes to the metaphor insisted on at the beginning of the chapter, where he calls the Jews God's vineyard, and his pleasant plant.  

Ver. 24. The hills did tremble.] The mountains and the earth itself are often said to tremble at God's judgments (see Ps. lxvii. 18, exvii. 7; Jer. iv. 24; Micha. i. 4; Nahum. 5; Hab. iii. 10), which expressions allude to the trembling of mount Sinaï, when God came down upon it (Exod. xix. 18), as also to the thunder which accompanies God's extraordinary judgments, and makes the earth tremble (see Ps. xviii. 7, 13). And because these particular judgments are an earnest of the general judgment, when the whole frame of the world shall be dissolved.  

Their carcasses were torn in the midst of the streets.] The preterperfect tense is here used for the future (see ver. 10), for the words relative to Sennacherib's invasion, or rather to the Babylonian captivity (see the following verse). He compares those enemies to lions (ver. 29), and by the same metaphor he says that they shall tear the Jews to pieces, and leave their carcasses torn in the midst of the public ways or streets (compare 1 Kings xiii. 21).  

Ver. 26. He will lift up an ensign to the nations from far.] Setting up a standard is a signal for armies to assemble together (see xviii. 3; Jer. ii. 27). Thus God will gather together the nations that live afar off, and assemble them to fight against Judea. The nations here specified are the Babyloniens, who are, in like manner, described as "coming from a far country" (xxxix. 3; Jer. v. 15). It is true, Babylon stood upon the river Euphrates; which was once the border of the Jewish kingdom (see Gen. xv. 19; 1 Kings iv. 21). From whence it may be argued, that the Babyloniens or Assyrians cannot be meant here. But to this it may be replied, that many of their confederates, who made up great part of their army, lived at a farther distance. Indeed, all foreigners were looked upon by the Jews as living a great way off, because they maintained but little commerce with their neighbours. So the queen of Sheba is said to have come "from the uttermost parts of the earth" (Matt. xii. 42), whereas she came but from Arabia Felix. This threatening may also be extended to the desolation of Judea by the Romans (compare Deut. xxviii. 49, and see the note on vs. 11).  

Will he kiss unto them from the end of the earth.] Will call them by a certain signal (compare viii. 15). "From far," and "from the ends of the earth," are equivalent expressions (see xliii. 6). The meaning of the phrase is, that the least whisper of God's voice shall be heard from one end of the earth to the other, and shall summon the nations to the place appointed.  

Ver. 27—30.] See a parallel description of a hos-
and, soldier's. «So. that and Isa. this 2 Deut. lion, with flint throne, I saw His and with scripture habit (see Dan. 5), (see Ver. 1. 2 Kings iii. 21), for it fastened his armour upon him, and made him more nimble and fit for action. From thence it is taken to signify strength and courage (Job xlviii. 3; Isa. xlv. 5), and to unloose the loins, is to cleanse and dispirit (Dan. v. 6; Isa. xlv. 1).

Nor the latchet of their shoes be broken.] They shall be all well appointed; and as their courage shall not fail them, so neither shall any defect in their habit or armour retard them, or render them unfit for action.

Ver. 33. Their wheels like a whirlwind.] That nothing can stop nor resist. Chariots were a principal instrument of war, and are always mentioned in the ancient accounts of battles, as well in scripture as in profane authors.

Ver. 39.] Every thing looks black and dismal. The scripture expresses great calamities by the heavens being darkened, and the sun, moon, and stars, withdrawing their light (compare viii. 22, xiii. 10, Jer. iv. 23; Ezek. xxxiii. 7; 5; Joel ii. 10; Amos vii. 9).

### CHAPTER VI.

1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, like flint, and their wheels like a whirlwind.

29 Their roaring shall be like a lion, they shall roar like young lions: yea. they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

### CHAP. VI.

**Argument.—** This chapter, though not the first in order, gives an account of Isaiah's call to the prophetic office (at least, of a new commission to him), together with a prediction of the unsuccessfullness of his ministry, by reason of the hardness of the people's hearts. The like account we have of Jeremiah's call, Jer. i.

Ver. 1. I saw also the Lord] i.e. The divine Shechinah, or the "glory of the Lord," as St. John explains it (John xxi. 41); who also assures us, that it was the Logos, or second person of the blessed Trinity who now appeared, this vision having a particular relation to the times of the gospel (see ver. 9, 10). It was the unanimous sense of the ancient church, that all the divine appearances in the Old Testament were made by the Son of God, by whom all the affairs of the church were ordered from the beginning: see this proved both from the New Testament and the fathers, by Bishop Bull, Defens. Fid. Nicen. cap. 1, sect. 1. Dr. Aix hath shown that the ancient Jews were of the same opinion, in his Judgment of the Jewish Church against the Unitarians, especially ch. 13—15.

**Sitting upon a throne.]** A description of what the Jews call the divine Shechinah, or a glorious representation of the divine majesty, which was exhibited in a mighty lustre, or flame of light, together with a visible appearance of angels as its attendants (compare Exod. xxiv. 10; Ezek. i. 26; Dan. vii. 9, 10; Rev. iv. 2). The divine presence is usually represented in scripture as a bright light, or flaming fire, breaking out of a cloud, or thick darkness (see Ps. xviii. 12, 13; Ezek. i. 5; Dan. vii. 10). A lively image of both was that pillar of cloud end of fire, which accompanied the Israelites in their journey (Exod. xiii. 21), then settled upon the tabernacle (xli. 35), and afterward.

and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

filled the temple (1 Kings viii. 10). This argument is handled with great accuracy, by his Grace of Canterbury, in his learned treatise of Idolatry (ch. 14).

But, and ver. 2. His train filled the temple. Above it stood the seraphims] God is always represented as attended with a numerous train of angels (see Ps. lxviii. 17; Deut. xxxiii. 24; Dan. vii. 10). For this reason the cherubim were placed in the temple, as overshadowing the mercy-seat, to which posture the next words here allude, "above it stood the seraphims," which might better be translated "above him (i.e. the Lord) stood the seraphims." We read in Ezekiel (x. 20, xi. 22), that "the cherubim were under the God of Israel, and his glory was over them above;" but there God is represented as carried by them in a triumphal chariot, which the modern Jews call the mercurial, and the psalmist expresses by God's "riding upon the heavens" (Ps. lxviii. 33), and "flying upon the wings of the wind" (xviii. 10). The seraphims are called so from their bright colour, like that of flaming fire (see Ezek. i. 3; Ps. cix. 4). There seem to be only two seraphims represented in this vision, in imitation of the two cherubims over the ark.

[Ver. 2. Above it stood the cherubims.] The words might be better translated, "Beside it (i.e. the throne) stood the cherubims," as attending upon him. So the LXX. understood it, and render it, "The cherubims stood round about him." The Hebrew word maimmon signifies the same here with maimal, which is rendered beside, Jer. xxxvi. 21.

With twain he covered his face.] Out of reverence towards God, as being unable to bear the glory of his majesty (see Exod. iii. 6; 1 Kings xix. 13).

With twain he covered his feet.] Or lower parts: the Hebrew expresses the nakedness or secret parts by the feet (see Gen. xlix. 10; Deut. xxvii. 57; Judg. ii. 21; Isa. vii. 20). The expression applied to angels imports those imperfections, to which even the
4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

9 ¶ And he said, Go, and tell this people, saying, 'Hear ye indeed the word of the Lord, and say ye, The word of the Lord is unto找准, and who will go forth for us? And I said, Here am I; send me.'

ISAIAH.

5.5] God himself says, that 'no man can see his face and live' (Exod. xxxiii. 20): i.e. unless his life be preserved by a peculiar favour. This made men afraid of approaching the divine presence (see Deut. v. 24; Judg. xiii. 22); especially when they reflected upon their sins, which made them unwilling to appear in the presence of God (see Luke x. 8). Isaiah was terrified at this vision, and withal sensible that God appeared to him, in order to send him upon some message to the people, to which end he had formerly appeared to Moses (Exod. iii. 2), as he did afterward to Ezekiel (i. 4). In these words, therefore, he deprecates the undertaking of the prophetic office, as one who had no extraordinary talent in speaking, especially to a people that were not at all disposed to hearken to God's commands (compare this place with Exod. vi. 12). What the prophet here calls unclean or un sanctified, Moses there styles un circumcised lips; where he excuses himself from the like employment, both from his own incapacity, and from the cold reception he was like to meet with among the Israelites.

6.6. Having a live coal in his hand.] Signifying thereby the gift of utterance, represented by fiery tongues, Acts ii. 3, and the efficacy of God's word uttered by the prophets, compared elsewhere to fire (Jer. v. 14, xxiii. 29). The use of fire, likewise, is to cleanse and purify (see the following verse).

7.7. He laid it upon my mouth.] To signify that all the grace and gifts that purify the mind, and enable us for the discharge of any particular function, come from God (compare Jer. i. 9).

8.8. Whom shall I send? God asks this question, not as if he were not resolved whom to send, but that Isaiah might voluntarily offer his own service. So God is elsewhere introduced as asking questions, not to inform himself, but to condemn, or justify men out of their own mouths (see Gen. iii. 9, 10).

Who will go for us?] So God speaks in the plural number, Gen. i. 26, which is justly thought to imply a plurality of divine persons: for it cannot be said, with any probability, that God is described in Genesis as acting with, or communicating his purposes to the angels, which is the fancy of the rabbins; because the history of the creation takes no notice of angels, and, consequently, there is no ground for interpreting any text in the first chapter of Genesis with relation to them.

9.9.] The imperative is put for the future (see note on ii. 6), and so the Septuagint here understand it. This threatening is denounced for their former contempt of God's messages (compare Matt. xiii. 12, &c.).
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Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.

12 And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teak tree, and as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof.

For the circumstances of one age may be exactly parallel to those of another; and God, that comprehends all things at one single view, can adapt the same prophecy to answer the event in both cases. This subject is more largely handled in the preface.

13.] The inhabitants of the land, by God's just judgment, shall be carried captive into a far country (see note on v. 26): so that the cities and populous places shall become desolate, and the palaces of great men forsaken (compare xxxii. 14).

19. But yet in it shall be a tenth, and it shall return, and shall be eaten. The Hebrew may be translated thus: which makes the sense run plainer; But yet in it shall he be left a tenth, after it is (or although it is) again eaten; or devoured; the verb shab, which is translated here return, is often adverbially, and is translated to that sense by our interpreters, Ps. lxxxi. 26, Thou shalt quicken me again; where our old translation reads more to the letter of the Hebrew. "Thou didst turn and refresh me." Thus the word is used, Eccles. iv. 1, ix. 11; "I returned and considered," i.e. I considered again: and so, I conceive it should be translated here; for the sense of the verse is plainly this, that although God suffers the Jews to be devoured by repeated judgments; first carried captive by the Babylonians, and afterward destroyed by the Romans (see note on ver. 11), yet still he will preserve a remnant (see i. 9); called here a tenth part, which holy seed shall be a seminary to preserve the nation to aftertimes: just as when a tree is stripped of its leaves, and looks as if it were dead, in winter, yet the root and sap of it remain, from whence arises a new succession of branches and leaves in the spring. According to this interpretation, the words contain in them a promise that God will never utterly reject the whole nation of the Jews, how severely soever he deals with them: which promise is more explicitly mentioned, Jer. xxxvi. 36, 37, compared with Rom. xi. 2, 16, 29. The holy seed is called here a tenth, perhaps is allusion to the tithe under the law, which was set apart from the rest, and consecrated to God's service.

CHAPTER VII.

1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his
let us make a breach therein for us, and set a king in the midst of it, even the son of Tabael:

7 Thus saith the Lord God, It shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin: and within threescore and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

10 ¶ Moreover the Lord spake again unto Ahab, saying,

11 Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above.

Damascus shall be the metropolis only of Syria, and Rezin shall have no other royal city under his government besides Damascus.

And within threescore and five years shall Ephraim be broken, that it be not a people. Archbishop Usher hath given the clearest explication of this difficult verse, in his Annals of the Old Testament, ad A. M. 3327, where he explains it, not of the first captivity of the ten tribes by Shalmaneser, but of their final deportation by Esar-haddon, who totally dispeopled the land, and brought new inhabitants from Babylon, Cuthah, and other cities of the Assyrians, to inhabit the cities of Israel (see Ezra iv. 2, compared with 2 Kings xxvii. 21). And then Ephraim or Israel wholly ceased from being a people. This last captivity that learned prelate places in the twenty-second year of Shalmaneser the fifth, which is just sixty-five years from the beginning of Ahaz's reign.

Capellus and Grotius correct the text here, and put shesh instead of shisim, sic for sixty, and so make the two numbers amount but to eleven years, which they suppose to be the space between the date of this prophecy and the captivity of the ten tribes. I had not thought this criticism worth taking notice of, but that Mr. White mentions it with approbation. But I believe he can hardly find a like instance of any number bigger than a decimal, broke into such an unusual partition. Besides, all the present copies of the Hebrew text, and the ancient versions, justify the received reading: and to alter the original, without either reason or necessity, is not to be allowed in criticizing upon profane authors, much less upon sacred ones. It may be farther observed, that this criticism, if it were allowed, doth not solve the difficulty: for it is two-and-twenty years from the date of this prophecy, to the captivity of the ten tribes by Shalmaneser. Inasmuch as Rezin and Pekah invaded Judea at the beginning of Ahaz's reign, as appears by comparing 2 Kings xv. 37, with xvi. 5. Now Ahaz reigned sixteen years, and after him Hezekiah six years, before that captivity. The occasion of Grotius's mistake appears in his notes upon this place; viz. that he did not allow for the interregnum, which all judicious chroniclers place between the end of Pekah's reign and the beginning of Hosea's, which is plainly inferred by comparing the times of the kings of Israel and Judah together.

Ver. 9.) The same sort of expression with that of ver. 8. Or else it may be thus translated, "The head of Ephraim which is Samaria, and the head of Samaria is Remaliah's son" (shall be broken): the verb being supplied from the foregoing verse.

Ver. 11. Ask thee a sign of the Lord thy God.) A sign is a miracle wrought for the confirmation of
some message or promise delivered from God (see Exod. iv. 8; Judg. vi. 17; Isa. xxxviii. 22): this was usually wrought presently; but sometimes a thing future, where the event is remarkable, is proposed for a sign, as here (see, likewise, Exod. iii. 12; 1 Sam. iii. 31; Jer. xliii. 9, 105; in the depth, or in the height above.) Either in the heaven or in the earth. The Jews were very fond of signs from heaven, as if they were more convincing than any other sort of miracle (see Matt. xvi. i).

Ver. 12. To tempt the Lord is to mistrust his providence, or expect he should give some extraordinary instance of it to confirm our belief (see Deut. vi. 16; Matt. iv. 7): but these words of Ahaz, although they have a show of piety, do yet really proceed from despair and unbelief, as appears by the prophet's answer, ver. 13.

Ver. 13. Hear ye now, O house of David.] The prophet does not apply himself any farther to Ahaz, as a person who would not regard what he said, but directs his discourse to the house of David, or the royal family, to comfort them under desponding apprehensions (see ver. 2): and assures them that God's promises to the family of David should never fail; but have their eminent completion in the Messias, whose birth he foretells in the following words.

Is it a small thing for you to weary men, but will ye weary my God also? You may reckon it a slight and inconceivable fault to despise God's prophets, but surely you must needs think it a heinous offence to treat God Almighty after this fashion. Men are elsewhere said to "weary God with their sins" (Isa. xliii. 24; Mal. i. 17), when they tire out his patience: just as they are said to " vex and grieve his Holy Spirit" (xviii. 10. Eph. iv. 30), when they turn a deaf ear to all his admonitions.

Ver. 14. The Lord himself shall give you a sign.] He shall give it marked, and such a sign as could not enter into your thoughts to desire. This shows that God's signs were not applicable only to the immediate work of God, such as a son of a virgin is, which therefore must be the genuine sense of the following words.

Behold, a virgin shall conceive, and bear a son.] Christ is called "the seed of the woman," by way of distinction (Gen. iii. 15), as not to be born in the ordinary way of generation. The Hebrew word almah, most properly signifies a virgin, and so it is translated here by all the ancient interpreters; and is never once used in the scripture in any other sense, as several learned men have proved against the pretensions of the modern Jews (see particularly Bishop Kiddle's Demonstration of the Messias, part. ii. ch. 5). The primary signification of the word almah is hid, or concealed; from whence it is taken to signify a virgin, because of the custom in the eastern countries to keep their virgins concealed from the view of men, never suffering them to stir out of the woman's apartment.

But shall call his name Immanuel.] This is spoken of the mother, who usually gave the name to the child (see Gen. iv. 1, xvi. 11, xxix. 32, xxx. 6, 8). To be called is the same in scripture phrase as to be; name being often put for thing in the Hebrew dialect. To this sense the word daber is often used in the Old Testament; and Luke i. 32, the original reads "with God no word shall be impossible;" i.e. no thing: so it is said of Christ (ix. 6), "his name shall be called Wonderful," i.e. he shall be a wonderful person; and (i. 26), "Jerusalem shall be called a city of righteousness;" i.e. her manners shall answer that title: this we are to understand the Messias's being called Immanuel, i.e. being really what that name imports; i.e. "God with us;" being both truly and properly God, and called so. ix. 6, and also living or dwelling with us, men. In the same sense we are to understand that prophecy of Christ (Jer. xxiii. 6), "This is his name whereby he shall be called, The Lord our Righteousness." Several other texts of the Old Testament speak of the Messias as God (see xxviii. 4, xlviii. 16; Isa. xli. 9, 10; Hos. i. 7; Zech. ii. 10, 11; Mal. iii. 1).

Ver. 15. But and honey shall he eat, that he may know to refuse the evil, and choose the good.

It may, indeed, justly be wondered, that any part of this illustrious prophecy concerning Christ should be supposed applicable to any other person or event. But to this it may be answered, that as all the merities promised to the Jews were figures or earnest of the times of the Messias, in whom all the promises of God were verified (see 2 Cor. i. 20): so the prophets, in foretelling temporal merities, are sometimes carried beyond themselves and their subject: if I may so express it, to foretell the blessings of the gospel; and after this extraordinary rapture, they return to the subject which was the immediate occasion of their prophecy (see the note upon x. 20).

But and honey shall he eat, &c.] This subject is again enlarged by St. John. The learned Archbishop Usher, in his Annals, ad A. M. 3292, suppose this prophecy to be applicable to none but Christ; accordingly that learned prelate explains the fifteenth and sixteenth verses to this sense, "Butter and honey shall he eat;" i.e. Christ shall take upon him the infirmities of childhood, and shall be fed with the common nourishment given to children in those countries, which was milk, or butter and honey. Then he supposes the prophet to point to his son Shear-jashub, whom he took along with him (see ver. 3); and to tell Ahaz, for his present comfort, that before that child should come to discern good from evil, the land of Israel, and its two confederate kings, should be destroyed by the king of Assyria. To confirm this exposition, it may be observed, that Isaiah mentions but two of his own children, Shear-jashub, here (ver. 3), and Maher-shalal-hash-baz, viii. 3, and never calls Immanuel his son; from whence we may justly conclude, that he was a distinct person from them both; and, indeed, the eldest son, or heir of the house of David, and king of Judah: see viii. 8.

Ver. 15. Butter and honey shall he eat.] If we suppose these words applicable to any person that was to be born quickly after the uttering this prophecy, the sense of them will be, that although the invasion of the land, and the siege of Jerusalem, did threaten
16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. 17 ¶ The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. 18 And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. 19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. 20 In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard. 21 And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep; 22 And it shall come to pass, for the abundance of milk that they shall give that he shall eat butter: for butter and honey shall every one eat that is left in the land. 23 And it shall come to pass in that day, that

God's people (see xix. 23, xxvii. 13; Zech. x. 10). Archbishop Usher, A. M. 3294, supposes that the conquest of Egypt by the king of Assyria, foretold in the twentieth chapter of this prophecy, happened before the siege of Jerusalem by Sennacherib, and that a great many Egyptians were his auxiliaries in that expedition.

Ver. 13.] He pursues the same metaphor, and represents this foreign army as so many flies that lie in shoals in lower grounds; and as bees, whose custom it is to get into rocks (see Deut. xxix. 13; Ps. lxxxi. 17): implying that no place should be free from them, and even the strongest and best fortified cities (compared sometimes to rocks: see Numb. xxiv. 21) should be no security against them.

Ver. 20. In the same day shall the Lord share with a razor that is hired, namely, by them beyond the river, by the king of Assyria. Because shaving the head was used as a mourning (see Lev. xxiv. 5), from hence it is metaphorically used for a great calamity (see Ezek. v. 1). And the invasion of an army is particularly resembled by it here, because that leaves a country bare, and strips off all its ornaments, among which the hair hath a principal place. The Assyrian is called a hired razor, because God often rewards those whom he makes instruments of his vengeance upon sinners, which is expressed by giving them their hire (see Ezek. xxix. 18, 19; 2 Kings x. 30). And as Ahaz hired the king of Assyria to assist him (see 2 Kings xvii. 7, 8; 2 Chron. xxviii. 21) so the prophet says God will hire the king of the same country to destroy Judea, as Tiglath-pileser did, whom Ahaz had hired (2 Kings xvi. 6). Though by the river is meant Ephraim (see note on xl. 16).

The head, and the hair of the feet: i. e. All ranks and conditions, both high and low. In what sense the feet are here understood, see note on vi. 2.

Ver. 21, 22.] The enemies shall make such a destruction both of man and beast, that there should want hands and cattle to till the ground, so that the whole land should of itself turn to pasture. And those few inhabitants that should be left, should have neither flocks nor herds to feed in those waste places; the utmost of their stock should be a cow and two sheep, which should give abundance of milk by reason of the plenty of grass, and want of cattle to eat it: whereupon milk and butter should be the chief part of the people's sustenance: compare xxxvii. 30, where it is said, 'Ye shall eat this year,' meaning the year of Sennacherib's invasion, 'such as growth of itself,' without ploughing or sowing, as appears by the following words there.

For butter and honey shall every one eat! He means wild honey, which is found in the woods (see Matt. iii. 4).

Ver. 23.] The choicest vineyards, which in times of peace would let for a thousand shekels a year,
every place shall be, where there were a thousand vines at a thousand silverings, it shall even be for briers and thorns.

21 With arrows and with bows shall men come thither; because all the land shall become briers and thorns.

shall be left uncultivated, to be overrun with briers and thorns, there being no encouragement for any improvements, which men expected every day should be destroyed by the enemy.

Ver. 24.] For hunting wild beasts (see Gen. xxvii. 3); or else to defend themselves against them.

Ver. 25.] The Hebrew may be thus translated, which makes the sense run easy; And all the hills that are (or used to be) digged with a mattock, that the fear of briers and thorns may not come there! (i.e. to clear them from briers and thorns: see the note on xxvi. 23, "shall be for the sending forth of oxen," etc. All those hills that used to be carefully manured and turned to vineyards, which were usually planted upon hills (see v. 1, Ps. lxxx. 11), shall now lie waste, and be only fit for cattle to graze in: ground untilled naturally turns to pasture; therefore these and the like expressions signify great desolations and destructions both of man and beast (compare xvii. 2, xxvii. 10, xxxii. 11).

CHAPTER VIII.

1 Moreover the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jerebekiah.

3 And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord unto me, Call his name Maher-shalal-hash-baz.

CHAP. VIII.

ARGUMENT.—The prophet renews the promises made to Ahaz in the former chapter, which are to receive their utmost completion in the Messias; and he foretells the rejecting of the Jews for not believing on him.

Ver. 1. Take thee a great roll, and write in it with a man's pen] When the prophets are commanded to write any thing, it signifies first the certainty of the thing spoken of, and then the importance of it, that the memory of it ought to be transmitted to posterity (see xxx. 8; Dan. x. 21; Hah. ii. 2). The prophet is commanded to take a great roll, either because the words were to be written in capital letters, or that he that runs may read them! or else because it was to contain all that part of Isaiah's prophecy which concerns this subject, comprehending the foregoing chapter and the following one. By a man's pen, is meant such a pen, and such characters, as are in ordinary use among men. So the "measure of a man" (Rev. xxi. 17) is such as is commonly used among men.

[Take thee a great roll.] Compare Zech. v. 1, and then see the note there.

Concerning Maher-shalal-hash-baz.] The word signifies to "run swiftly to the spoil, and make haste to the prey," and denotes the speedy destruction of the confederate kings of Samaria and Damascus (see ver. 4).

Ver. 2. I took unto me faithful witnesses to record.] There were always witnesses to the matrimonial contract (see Selden's Uxor. Hebræica, lib. i. cap. 2); the same custom is mentioned, Tobit vii. 14 (or the sixteenth verse, as it is reckoned in some editions), according to the Hebrew copy published by Fagius, which reads the verse thus, "Then he called witnesses, and gave her in marriage in their presence, who signed and sealed the deed which contained the particulars of the dowry which she was to have.

This circumstance signifies the prophet's contract-

25 And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

4 For before the child shall have knowledge to cry. My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 And the Lord spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah which go softly, and rejoiceth in Rezin and Remaliah's son;
7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come secret friends to the two confederate kings, as thinking them an overmatch for the kingdom of Judah; and so were resolved to be of the strongest side. Shiloah was a small river that ran through Jerusalem (see Neh. iii. 15; John ix. 7), and denotes the small strength and forces of the king of Judah, that did bear no greater a proportion to the power of the Syrian monarch, than a small brook does to the mighty river Euphrates.

Ver. 7. It is usual to resemble multitudes to great waters (see Ps. cx liv. 7; Rev. xvii. 1, 15). Especially an army is fitly represented by the inundation of a rapid river, which carries all before it, and leaves the ground waste and desolate: compare xvii. 12, 13; Dan. ix. 25, xi. 10, 22, where the same expressions are to be found which are used in this and the next verse.

Ver. 8. He shall reach even to the neck. The prophet persists in the same metaphor, the words importing the danger which threatened the Jews by reason of this invasion, as a person is in great danger of being drowned when the water comes up to his neck (see xxx. 23).

The stretching out of his wings shall fill the breadth of thy land, O Immanuel. i.e. His army or his camp shall fill thy land, as the Septuagint very well express the sense. So the "wing of abominations," as some render the original, Dan. ix. 27, is by many interpreters translated "the abominable army," which translation is confirmed by the authority of St. Luke, xxii. 22, and St. John, xvi. 33. I observed before, that the prophet never calls Immanuel his son; and here he speaks of him as a distinct person from both the children above mentioned, and in such a style as befitts none but him that was to be in an eminent manner the son of David, and king of Israel.

Ver. 9. Associate yourselves, O ye people, and ye shall be broken in pieces. The prophet returns to the subject spoken of, ver. 6, and insists over the confederacy of Syria and Israel against Judah, foretelling that all their united endeavours shall prove abortive, because, saith he, God is with us, the import of the word Immanuel (see Matt. i. 22). He will certainly make good his promises to the family of David, which will be eminently fulfilled in raising up Christ to sit on his throne, whose "kingdom shall have no end."

Give ear, all ye of far countries. This expression seems to favour that interpretation which expounds the foregoing words of the Assyrians and their associates (see the note upon ver. 9), but the most distant times and countries may be fitly said to be concerned in the admonition here given; the import of which is, that God will preserve his church, and advance the kingdom of the Messias by such measures as he in his infinite wisdom shall think most proper, in spite of all the united endeavours of men to the contrary. This is the very introduction of the scriptures, and is the subject of the second psalm in particular. Gird yourselves. See note on v. 27. And ye shall be broken in pieces. Ye shall be disincomfited, and all your designs blasted (compare Dan. viii. 25).

Ver. 10. Speak the word, and it shall not stand. Whatever decrees you resolve upon, whatever commands ye give out, in order to their being put in execution, shall come to nought.

Ver. 11. For the Lord spake thus to me with a strong hand. The spirit of prophecy is expressed by "the hand of the Lord being upon the prophet" (see 2 Kings iii. 15; Ezek. iii. 14, xvii. 1). Accordingly here the word of the prophet felt an extraordinary impulse to deliver this message, as from God, containing a doctrine of great importance (see ver. 13): who likewise inspired him with courage and presence of mind to discharge his duty in this particular.

Ver. 12. To all them to whom this people shall say, A confederacy. Or rather, "In all things wherein this people shall say," &c. Many of the Jews were secret friends to Rezin and Pekah; and this circumstance much increased the fears of that invasion, because it was given out that they had a strong party among the people of Judah; so that it seemed impossible to contend against such an enemy. The prophet is commanded to arm those that heard him against these posters, and prevent them not to join with the popular cry in this matter.

Ver. 13. Sanctify the Lord God in your hearts, as St. Peter expresseth the sense, 1 Peter iii. 15. God is the proper object of our fear (see Ps. lxvi. 7; Luke xii. 4, 5): men ought therefore to possess their minds with an awful sense of his power, justice, and faithfulness, and this will preserve them steady in their trust and dependence upon him under the worst circumstances: this is a lesson of great importance, and necessary for our conduct at all times.

Ver. 14. He shall be for a sanctuary. i.e. A refuge and protection (see Ezek. vi. 16). The same thing is elsewhere expressed by "dwelling in the secret place of the most high" (Ps. xci. 1), and "in his pavilion or tabernacle" (Ps. xxvi. 5, xxxi. 20).

But for a stone of stumbling and for a rock of offence to both the houses of Israel, &c. God and his promises, which shall be men's refuge and security, become the occasion of hurt and mischief to unbelievers. Their sins are aggravated by "dwelling in the secret place of the most high" (Ps. xci. 1), and "in his pavilion or tabernacle" (Ps. xxvi. 5, xxxi. 20). But for a stone of stumbling and for a rock of offence to both the houses of Israel, &c. God and his promises, which shall be men's refuge and security, become the occasion of hurt and mischief to unbelievers. Their sins are aggravated by "dwelling in the secret place of the most high" (Ps. xci. 1), and "in his pavilion or tabernacle" (Ps. xxvi. 5, xxxi. 20).
full, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.

18 Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.

the prophets have foretold concerning him, that he should be matter of offence to the Jews, and their iniquity should in the end be the occasion of their ruin, and the "taking away both their place and nation." The prophet expressly mentions "both the houses of Israel," to show the general rejection of the Jews under the gospel. This very expression is a demonstration that the prophet here enlarges his views beyond the subject of Rezin and Pekah's association, which was the immediate occasion of this prophecy. Under those circumstances, Israel and Judah were in two different interests, and the prophet exhort the king and people of Judah to trust in God, who would be their defence against the designs of their brethren of the ten tribes; whereas, this verse speaks of them both as involved in the same sin and punishment.

We may further observe, that this text is directly spoken of God by the prophet, but applied to Christ and the apostles in the above-mentioned places (see the like instances in vi. 1, compared with John xii. 41, and xlv. 23, compared with Rom. xiv. 11): a plain proof that Christ is God, and is described as such by the Scripture.

Ver. 16.] To seal, signifies sometimes to secure or keep safe; in this sense it is joined with scutting up, John xiv. 17, the same with binding up here. But when the word is applied to a book, it signifies to conceal, or hide from common understandings (see Isa. xxix. 11; Dan. xii. 4). God here commands the prophet to deliver his promises, and the several declarations of his will, especially those concerning the Messiah, to his faithful servants, to be kept safely by them, and laid up in their memories; and although at present they were as a book sealed up, and not easily understood; yet when the event answered the prediction, they would be a justification of God's truth, and of those who depended upon his word: of which number the prophet professes himself to be one, in the following verse.

The law and the testimony may signify, in general, any declaration of God's will, so as to comprehend his promises as well as his precepts: thus the Hebrew word אָבָד (equivalent to גַּ֫לּ, the word used here), which commonly signifies a law or statute, denotes God's promise and decree, Ps. ii. 6, exii. 7, and exix. 151, where David saith, "All thy commandments are true," the context shows, that the word commendments is equivalent to promises: the word testimony is used in the same sense, Ps. xxviii. 5.

Ver. 17.] The prophet still persists in his resolution to depend upon God; though at present, saith he, he doth not give any visible tokens of his presence among us, yet I doubt not but in his due time he will remember his promises, and not suffer any part of them to fail. God is said to hide his face, when he does not answer our prayers, or give any marks of his favour and assistance (see Deut. xxxii. 27; Job xxxii. 24; Ps. xlv. 24).

Ver. 18.] These are the words of the prophet, as well as the verse foregoing, though speaking in the person of Christ, whom he here represents (see Heb. ii. 13); and the meaning of them is, that he and his children, mentioned vii. 3, viii. 3, were remarkable for being visible pledges of God's promises, and rememberers of his veracity and the people's duty. For which reason as they were admired and respected by well disposed persons; so they were made objects of scorn and derision to hypocrites and unbelievers (compare Deut. xxviii. 16; Ps. lixxi. 7; Zech. iii. 8; Ezek. xlviii. 4; Luke ii. 31).

Ver. 19. Seek unto—wizards that peep, and that mutter.] To peep signifies the same with the Latin pipere, or spy, as seen in xiv. 10. By peeping and muttering are meant the answers of those who, pretending to familiar spirits, muttered or spoke imperfectly, as if their voice proceeded out of the caverns of the earth (see xiv. 10), or spoken inwardly, so that their words seemed to come out of their belly, from whence they were called ἐπιστασία in Greek.

Should not a people seek unto their God? for the living to the dead?] i. e. "Should they seek for the living to the dead?" By the dead may be meant idols which are dead insensible things (see Ps. cxv. 5, &c.), and for that reason opposed to the living God, 1 Thess. i. 9. A great part, likewise, of the heathen idolatry consisted in worshipping dead men (see Ps. cxv. 20, and inquiring after oracles which were placed in the temples, and monuments dedicated to their deified dead). Under this account, several mournful and funeral rites were used in their worship, such as cutting their flesh (1 Kings xviii. 28), and shaving their heads (Baruch vi. 31), which usages were for this reason forbidden to the Jewish priests in particular (Lev. xxi. 5), and to the people in general (Lev. xix. 27, 28).

Ver. 20. To the law and to the testimony.] Have recourse to the oracles of God (see ver. 16).

It is because there is no light in them.] Compare Mic. iii. 6. Some render the latter part of this verse "There shall be no prosperity to them;" according to the usual acceptation of light for happiness, as darkness is put for misery (see particularly ver. 23).

Ver. 21. They shall pass through it, hardly bested and hungry.] They shall pass through the land, or the earth, mentioned ver. 22. The prophet describes the condition of unbelievers under the public calamities; that they shall wander here and there, be impatient under their pressures, and, in the rage of their despair, curse first God and providence (compare Rev. xvi. 10, 11), and then their king, to whose ill conduct they impute a great part of their miseries. Ibid. and ver. 22. And look upward. And they
1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

CHAPTER IX.

ARGUMENT.—The prophet continues to foretell the times of the Messias; the sixth and the seventh verses being an illustrious prophecy of his birth and kingdom. Afterward he returns to describe the calamitous state of the ten tribes, and the provoking sins they were guilty of in the midst of those judgments; which subject is continued to x. 5. The writings of the prophets are very much obscured by the unskillful division of the chapters, which very often break off in the middle of a subject; as at other times, discourses are joined together, that have no affinity with each other.

Ver. 1. Nevertheless the dimness shall not be such as was in her vexation, &c.] If we follow the division of the text just now mentioned, and begin this chapter in the original with the words kay'v harashon, the verse may be thus translated according to Mr. Mede (see book i. disc. 25, p. 101 of the fol. edit.): "As the first (or former) time made void (or debased) the land of Zebulun and the land of Naphtali" (when the king of Assyria, Tiglath-pileser, carried great part of that country captive: see 2 Kings xv. 29); "so the latter time shall make them glorious, the way of the sea by Jordan, Galilee of the nations, the people that walked in darkness," &c. This translation exactly agrees with the sense of the text, as it is applied by St. Matthew to our Saviour's preaching in Galilee, by the "borders of Zebulun and Napthali" (Matt. iv. 13, 14). So that to make the Hebrew text correspond with the sense of it given by the evangelist, we must understand it is containing a comfortable promise to those parts of Judæa; whereas the contrary is rather suggested in the usual translation of the words. This translation is likewise agreeable to the stops or sentences which are placed under the Hebrew text, where we find a full stop put at the word lechid, which is not taken notice of in the common versions. But if we follow that sense, which the English and most other translations give of the place, we must understand the people spoken of in the second verse to be the same with those mentioned in the first.

By the way of the sea, beyond Jordan, in Galilee of the nations.] By the sea is meant the sea of Galilee away from the distress of that [land], or that [time]."

For the first six words in the Hebrew text of the ninth chapter: the first verse be joined to this; which division of the words is confirmed by the Chaldee paraphrast and the Vulgar Latin, and is indeed necessary for the explaining the prophecy contained in the first two verses of the following chapter (see more there).
4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish

introduces this prophecy with this preface. The prophetic speech to the house of David. Compare viii. 13.

Unto us a son is given; God's sending his Son into the world," especially his "giving him to die for our sins," is spoken of in scripture as the greatest gift that God could bestow upon mankind (see John iii. 16. 10), and may fully be applied to the mystery of our redemption, which the scripture speaks of as the great masterpiece of the divine wisdom (see Eph. iii. 10).

Counselor.] i. e. Intimate to all his Father's counsels and decrees, "those eternal purposes which he purposed in Christ Jesus our Lord," as St. Paul speaks. In the spiritual sense we are to understand those words of St. John, that "the onlybegotten Son was in the bosom of the Father" (John i. 18), and those of Christ, "None knows the Father, save the Son" (Matt. xi. 27).

The mighty God.] The same expression is used, x. 21, concerning the God of Israel. Christ is likewise styled the Almighty," Rev. i. 8.

The everlasting Father.] "The author of eternal salvation," as Christ is styled by St. Paul, Heb. v. 9. The Septuagint renders the words, μητρὸς ὕποτισας αὐτοῦ, "The Father of the world to come;" and the Vulgar Latin follows this translation; which, since the Hebrew words will admit of, I cannot but have a particular regard for, because I xxxv. 10, is from the authority of this text, that the state of the gospel, or the kingdom of the Messias, is called in the New Testament by the title of μητρὸς αὐτοῦ, "The age," or "world to come" (see Matt. xii. 32. Heb. ii. 8. vi. 5).

The everlasting Father.] If we follow the common translation, the words are very applicable to Christ. Masters and teachers have a title of fathers commonly given to them (see 2 Kings ii. 12. vi. 21. xiii. 11. I Cor. iv. 15). So our Lord calls his disciples his children (John xiii. 23. xxi. 5). And St Paul applies that text of Isaiah (viii. 18), "Behold I, and the children whom God hath given me," to Christ and his followers.]
it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

8 ¶ The Lord sent a word unto Jacob, and it hath lighted upon Israel.

9 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.

11 Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.


Ver. 7. Of the increase of his government and peace there shall be no end.] The Jews write the Hebrew word lemordek with a mem chosam, as they call it, wherefore may think some great mystery is implied: this conceit of theirs shows that there hath been an ancient tradition among them for interpreting this place of the Messias.

Upon the throne of David, &c.] The Messias is said to sit upon the throne of David, because all the promises concerning the perpetuity of his family and kingdom, did chiefly relate to Christ, and were fulfilled in him (see Gen. xlix. 10); whose kingdom was truly and properly to be an everlasting kingdom (Dan. ii. 44. vii. 11). For the same reason Christ is called by the name of David (Ezek. xxxiv. 23. Jer. xxx. 9. Hos. iii. 5). Justice and righteousness are elsewhere spoken of as the characteristics of Christ's kingdom (see xi. 4. Ps. xlv. 6. lxix. 1. 2.)

The zeal of the Lord of hosts will perform this.] God shall do this, not out of regard to a man's deserts, but to his own honour; and that there may be always a society of people in the world called by his name, and heirs of the promises which he made to their fathers (compare xxxii. 32). The redemption of the world is always spoken of as an act of God's free grace and mercy (see Rom. iii. 21. Eph. ii. 8. 2 Tim. i. 9).

Ver. 8.] The remainder of this chapter contains a prophecy against Israel (see ver. 9); and was uttered before the carrying away of the ten tribes into captivity.

The Lord sent a word into Jacob, and it hath lighted upon Israel. He speaks here of the judgments that were antecedent to their captivity (see ver. 11, 12), and saith, God hath brought to pass those threatenings which he had before denounced against them by his prophets. The place is parallel to that of Daniel ix. 12. "He hath confirmed his words which he spake against us." Jacob and Israel are synonymous terms here, and so they are used, viii. 17. 18. x. 20. xvi. 2. 4.

Ver. 9.] God's hand shall visibly appear in his judgments. But Abraham a Shultens, in his Critical Observations upon Job, notes, that the Hebrew word yadang, which commonly signifies to know, is sometimes used for suffering punishment, and in this sense he understands the word here, as also Job xii. 19. and Judges vii. 16. where it is said, that with briars

and thorns Gideon taught the men of Succoth;" or as the margin reads, "made them know what they had deserved."

Ver. 10.] The words import the people's sighing God's judgments, as if the damage suffered by them might easily be repaired, and therefore they were not worth minding or laying to heart; and men, instead of humbling themselves under his mighty hand, took occasion from thence to indulge their pride and luxury: cedars were proper for stately buildings, such as the temple and the king's palace (see 2 Sam. vii. 2. 1 Kings vii. 15. compare this verse with 1 Kings x. 27).

Ver. 11. Against him.] probably means against Ephraim, and Israel, mentioned ver. 9. Rezin the king of Syria was a great ally and support of the king of Israel (see vii. 1); so his being subdued and slain by Tiglath-pileser king of Assyria (2 Kings xvi. 9) was a great blow to Pekah and his subjects: for when Tiglath-pileser had subdued the Syrians, he made them join with his army in invading Israel (see the following verse).

Ver. 12.] i. e. The Syrians from the east, and the Philistines from the west; so the Septuagint understand it (compare Joel ii. 20). The Philistines were ancient enemies to Israel, and took all occasions to give them disturbance.

Ver. 14.] i. e. Both great and small (see the following verse, and xix. 16).

Ver. 16.] When the blind lead the blind, both fall into the ditch. The margin reads, They that call this people blessed: the expression is the same with that of ii. 12 (see the note there).

Ver. 17. The Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows.] When the people were in his favour, God is said to "love them over them to do them good" (Dutch xxviii. 62). The quite contrary is said here, that whereas in former times God did, like an indulgent father, take pleasure in seeing their young men grow up and flourish; now he would have no regard for the strength of their nation, nor have compassion upon the weak and helpless part of it, but deliver them up alike into the power of their enemies.

For every one is a hypocrite] The Hebrew word ha'emeph signifies a lewd, or profane person; and so it is used, Job viii. 13. xiii. 16. xv. 34. and the noun hanophah is translated profaneness, by our interpreters, Jer. xxviii. 15.

Ver. 18.] For wickedness burneth as the fire.] Wickedness causeth utter ruin and destruction; it
CHAPTER X.

1 Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the desolation which shall come from

Chapter X.

Argument.—The first four verses of this chapter should have been joined to the foregoing, as has been already observed in the argument of the ninth chapter. The remaining part of the chapter is a denunciation of God's judgments upon Sennacherib, whom God had made the instrument of his vengeance upon others: but when that end of providence was served, he himself should suffer a more remarkable punishment than that which he had executed upon his neighbours.

Verse 1. A continuation of the subject treated of in the foregoing chapter, wherein the prophet reproves the sins of the ten tribes, particularly their injustice and oppression, and denounces the judgments they should suffer for the same.

Verse 3. What will ye do in the day of visitation? God is said to visit when he punishes (Jer. x. 9), and the time of punishment is called the "day of visitation" (Jer. x. 15, xi. 23). The punishment here threatened is said to come from far, viz. from Assyria (see note on v. 26, compared with viii. 1). The prophets elsewhere mention thus as an aggravation of God's judgments upon his people, that he would suffer them to be subdued by foreigners, with whose language they were unacquainted, so that it would be in vain to try to soften them by arguments or entreaties (see Deut. xxviii. 49, Jer. v. 13).

CHAP. X.

shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

19 Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

20 And he shall snatch on the right hand, and makes men fit fuel for God’s vengeance to take hold of (compare ver. 19, and Job xxxi. 12).

It shall devour the briers and thorns, and shall kindle in the thickets of the forest. It shall make a general destruction of the tall cedars as well as of the lower shrubs (compare x. 17, 18, 31). The Chaldee paraphrast renders the former part of the sentence thus, “It shall consume the sinners and the wicked:” in which sense, briers and thorns are often used in scripture, upon the account of their unfruitfulness, and because as thorns presently catch the fire, so destruction lays hold on sinners. Compare xxvii. 4, xxxiii. 12, Misc. vii. 4. Ps. lvii. 9, where the words may best be rendered, “He shall take them away (the thorns mentioned just before) both green and dry” (see the like expression, Ezek. xx. 47).

Verse 19.] Compare v. 30, viii. 22.

be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

Verse 20. He shall snatch on the right hand, and be hungry: &c.] They shall plunder and devour one another without ever being satisfied or giving over. They shall eat every man the flesh of his own arm:] i.e. Those of his own country, and even those of his own blood (compare xlix. 26). This was literally fulfilled, when they were reduced to that extremity, as to “eat the flesh of their own children” (see 2 Kings vi. 25. Jer. xix. 8): a judgment denounced for their sins by Moses (Deut. xxviii. 52).

Verse 21.] When those of the ten tribes had preyed upon one another as long as they could, they should turn their rage upon Judah, whom they looked upon as their common enemy, upon the account of their own separation from God’s public worship established there (see vii. 6).

Far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

5 ¶ O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6 I will send him against a hypocritical nation, to deposit his honours and possessions! To whose keeping or protection will you entrust them, that they be not exposed as a prey to your enemies?

Verse 4.] The Septuagint and Vulgar Latin join these words with the foregoing verse, to this sense, “Whither will this people fly for refuge to preserve themselves, that they may not bow down, or be subdued among the captives, or destroyed by the slain?” This seems the easiest and most natural sense of the words, taking the particle bilti for lebili; which word is used in this sense, Jer. xxiii. 14.

If we follow our own translation, the words import that it is in vain for the Israelites to trust in their own strength, or in the assistance of their allies, such as the Syrians were, since it is from God alone that they must expect deliverance from the impendest evils, who for their sins are miserably displeased.

Verse 5. O Assyrian, the rod of mine anger,] Here begins a new prophecy which reaches to the end of the chapter, and instructs us in this great and important truth, that God often prospers wicked and tyrannical governments to be his scourge, and the instruments of his vengeance upon others; and when they have done the work which God allotted them, he then punishes them for those very oppressions which they have exercised towards their neighbours, and to which they were carried on purely by their own ambition and covetousness, although providence made them serviceable to better ends and purposes. The prophet directs this discourse to Sennacherib king of Assyria (see ver. 9, 16).
tion, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.

8 For he saith, Are not my princes altogether kings? 

9 Is not Calno as Carnochish? is not Hamath as Arpad? is not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand And the staff in their hand is mine indignation.]

Or, “The staff of mine indignation is in their hand.”

So the wicked are called “a sword of God,” Ps. xvii. 13, and his “weapons of war,” Jer. li. 20.

Ver. 6.) Or, “a profane nation,” as the word hanechah signifies (see note on 17). The like commission God gives to Cyrus (xli. 26, xlv. 1), and to Nebuchadnezzar (Jer. xxv. 9).

Ver. 7.) The Assyrian’s design was purely to extend his conquests, and thereby gratify his own ambition; although God, that can bring good out of evil, made him instrumental in carrying on the designs of his providence. For which reason God justly punishes those very princes for the cruelties they committed, notwithstanding that they are the instruments of his vengeance in committing them; because that is beside their own intention, the wickedness of the facts being altogether their own, and the good ends served by them to be wholly ascribed unto God. Thus God punished Jeho for his cruelty towards the house of Ahah, although he himself gave him a commission (see 2 Kings ix. 7), to put those very judgments denounced against Ahad’s family in execution (see Hosea i. 4, and the note on Isa. xlvii. 7).

Ver. 8. Are not my princes altogether kings? He makes his boast that kings are his tributaries, and obey his commands. Upon this account Nebuchadnezzar is styled a king of kings (Dan. ii. 37, Ezek. xxvii. 7). The same title is given to Artaxerxes (Ezra vii. 12). And this very king of Assyria, Sennacherib, is called a great king in this prophecy (xxxvi. 4).

Ver. 9.) Have I not been equally successful against all these cities? some of which lay at a greater distance from Judea, upon the river Euphrates, as Calno, called Calneh, Amos vi. 2, and Charchemish, 2 Chron. xxxv. 20. Others, as Hamath, were upon the confines of the Jewish territories, towards Syria, and therefore called the entrance of Hamath. Amos vi. 14 (compare this place with 2 Kings xviii. 33—35, which fully explains the sense of this and the following verses).

Ver. 10.) My power hath subdued them, they have not been able to escape out of my hand (compare ver. 11, and Ps. xxi. 8).

Ver. 11.) The prophet speaks in the person of the king of Assyria, who looked upon the God of the Jews to be no better than the other gods of the countries. I have done it and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn round about (see 2 Kings xviii. 33), which deities, as he thought, sufficiently discovered their weakness in not being able to deliver their own countries and vassals.

Ver. 12.) Thus Jeremy foretells the destruction of the king of Babylon, as soon as over the seventy years of the Jewish captivity are ended (Jer. xxv. 19—14). And here, in like manner, God saith, he will “punish the fruit of the stout heart of the king of Assyria;” i.e. those deeds and achievements which were the effects of his pride and ambition. The word fruit is equivalent to work (see Prov. xxxi. 16, 31). So the “fruits of the Spirit” are the effects of the Spirit (Gal. v. 22).

Ver. 13.) He ascribes all his success to his own prowess and wisdom, according to the usual pride of such haughty tyrants (compare Ezek. xxvii. 8—6). This success of his appeared in the new modelling the governments of his new conquests, and destroying many of those cities which were formerly frontier towns, and transplanting the people from one country to another, a common practice with conquerors (see 2 Kings xvii. 6, 24).

Ver. 11. And my hand hath found as a nest the riches of the people; &c.) I have made myself master of their substance and treasures, so easily as one takes away a nest of young birds, neither the dam nor the young ones daring to complain.

Or perplexed. It means the same with chirped (see viii. 19).

Ver. 15.) Men are only second causes and instruments in the hands of providence (see note on ver. 9), therefore the glory ought to be ascribed to God alone.

Ver. 16. Send among his fat ones leanness;) Shall consume his principal men for strength and courage (compare Ps. xxxiii. 31).

Under his glory he shall kindle a burning like the burning of a fire.) A sudden destruction is often compared to fire (see ix. 5). The expression here denotes that sudden stroke which destroyed the whole Assyrian army, 2 Kings xix. 35 (compare Isa. xxx. 33).

Ver. 17.) God is called the light of Israel, perhaps in allusion to the pillar of fire which conducted them in the wilderness, and he will now be a consuming fire to devour their adversaries.

Ibid. and ver. 15. It shall burn and devour his
and devour his thorns and his briers in one day; 18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. 19 And the rest of the trees of his forest shall be few, that a child may write them. 20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

21 The remnant shall return, even the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

CHAPTER X.

23 For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, that future conversion of the Jews; but I leave it to him to explain how the inhabitants of Jerusalem, who, according to his own interpretation, "were cooped up by their enemies within that city," can be said to return home upon raising the siege.

The consumption decreed shall overflow with righteousness. God's judgments are said to overflow, when they spread universally; the metaphor being taken from an inundation that sweeps all before it (compare viii. 28, xxviii. 15. Dan. ix. 26. xi. 10. 22. 26). The word righteousness signifies here the severity of justice. (see note on v. 16).

Ver. 23. Determined is the same with decreed, or pronounced by the sentence of God, the supreme judge; the word likewise imports that this destruction shall be but for a limited time, not to endure for ever (compare xviii. 22. Dan. ix. 27. xi. 36). This consumption relates immediately to that desolation which Sennacherib should make over the whole land of Judea (see 2 Kings xvii. 13): none but Jerusalem escaping that judgment; but it hath a farther aspect upon that universal desolation which shall overspread that country and people after their rejecting the Messias.

Ver. 24. O my people that dwellest in Zion, be not afraid of the Assyrian! The promises of deliverance from Sennacherib's invasion are made only to the inhabitants of Zion and Jerusalem (see xxxvii. 9, 22): but in this verse the prophet extends the promises, in which God will fulfill the promises made to their fathers (see Rom. xi. 7. 28).

And shall lift up his staff against thee. He shall come against Jerusalem with all his force, to make an entire conquest over the Jews, as the Egyptians endeavored to do, Exod. xiv. 9. The use of the word staff is explained before [ix. 4].

Ver. 25. It shall appear by their destruction that mine anger is turned away from thee. 

Ver. 26. The Lord of hosts shall stir up a scourge for him. And shall lift up his rod, as it follows, in opposition to the "rod of the Assyrian," mentioned ver. 24.

According to the slaughter of Midian. See ix. 4. And as his rod was upon the sea, so shall he lift it up! God shall give as evident tokens of his power interposing for the deliverance of his people, as Moses did when he lifted up his rod for a signal of the Egyptians' overthrow (Exod. xiv. 20). 

Ver. 27. His burden shall be taken away from off thy shoulders. Compare ix. 4. xiv. 26. And they shall be destroyed because of the amounting for the sake of God's chosen people (especially the remnant mentioned ver. 20, 21), called his anointed.
is his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28 He is come to Aiath, he is passed to Migron; at Michael he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

Ps. cv. 15, and likewise for the preservation of the kingdom and priesthood, both which offices were conferred by the ceremony of anointing. But without question the Messias, the anointed in an eminent sense (as the word signifies) and described as such. Ps. xlv. 7, is principally intended here, who was to rise from the stock of Judah, and whose coming is directly foretold in the following chapter. God preserved the kingdom of Judah from utter destruction, because the Messias was to come from that tribe (see note on vii. 10).

Ver. 29—31.] In these verses the prophet describes the march of Sennacherib's army, and the consternation which is raised in all the towns and countries through which it passed in its way towards Jerusalem.

Ver. 32. As yet shall he remain at Nob that day. Or, to-day: the prophet describes the army as coming within sight of Jerusalem so that after one day's march they might sit down before it. Thus the king of Assyria did literally "shake his hand against it," as it follows, and stood in a threatening posture as just ready to assault it.

Ver. 33.] The prophet here, as before (ver. 19), describes the destruction of the Assyrian army by the metaphor of cutting down a forest. Princes and great ones are commonly represented by the tallest trees, as the mean people are by the lower shrubs, or the thicket (ver. 34), compare xlv. 8, xxxvii. 24.

Ezek. xxi. where the same metaphor is pursued throughout the whole chapter, Dan. iv. 10. Jer. xxii. 6. (see Ver. 34.) The flower of the Assyrian army shall fall by the stroke of a mighty angel (2 Kings xix. 35). Might is often ascribed to angels (Ps. ciii. 20. 2 Pet. ii. 11. Rev. xviii. 21). Lebanon was famous for its tall cedars, to which the captains and principal commanders of the Assyrian army are here compared (see xxxvii. 24).

CHAPTER XI.

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord:

3 And shall make him of quick understanding

[\textit{A rod out of the stem of Jesse.}] The prophet expresses the family of David by "the stem of Jesse," who was a private man, to imply that the royal-house should then be reduced to a private condition. The Chaldee paraphrase expounds this text of the Messias: "There shall come a king out of the sons of Jesse, and Christ shall arise from his sons' sons."]

It is usual for the prophets to take occasion from some great temporal deliverance, to foretell the blessings of the gospel.

Ver. 2. [\textit{The spirit of the Lord shall rest upon him.}] The Messias, being the great prophet foretold by Moses (Deut. xviii. 15), is described as more plentifully endowed with the gifts of God's Spirit, than any other prophet ever was (see Ps. xlv. 7. Isa. xlii. 1. xli. 1. John iii. 34. Acts x. 38). The gift of sanctification is peculiarly attributed to the Holy Ghost. And since the union of the Logos, or Word, with the human nature of Christ, is ascribed by the sacred writers to the operation of the Holy Ghost, all the extraordinary graces consequent to that union, may upon that account be justly attributed to the same principle.

\textit{Of wisdom and understanding.} The former may be understood of divine things, the latter of natural.

\textit{Of counsel and might.} Of counsel to form good designs, and of might, or courage, to execute them. The word geburat, which our translation renders \textit{might}, signifies courage (compare xxviii. 6). This word is often translated \textit{Á½Ò³Ì·} by the Septuagint, to the same sense; in which sense it is likewise used by
in the fear of the Lord: and he shall not judge after the light of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the falling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

St. Paul, 2 Tim. i. 7, where he saith, "God hath not given us the spirit of fear, but of power, nor of contempt for the truth of Christ's mission, and laying down his life in the confirmation of what he had preached, were as great instances of constancy and courage, as his sufferings themselves were of meekness and patience. Accordingly he is called "the faithful witness," or martyr, by St. John (Rev. i. 5), and St. Paul speaks of "the good confession which he witnessed before Pontius Pilate," as a pattern to his followers, of adhering constantly to the truth, even to death (1 Tim. vi. 13.).

Of knowledge and of the fear of the Lord: The knowledge of the law or will of God, and a disposition to obey it: the will of God may not improperly be ascribed to Christ, who in all things gave God the glory, and professed that he had received all things from him (see Matt. xii. 26), and was himself the most perfect pattern of an entire submission and resigna-
tion to the will of God; and therefore is said by St. Paul to have been "in that he feared," or upon the account of his piety (Heb. v. 7.)

The Septuagint reckon up here seven gifts of the Spirit ascribed to the "seven spirits of God," mentioned Zech. iii. 9, Rev. i. 4.

Ver. 3. And shall make him of quick understanding in the fear of the Lord: In things pertaining unto godliness: he shall lay hold of all opportunities of advancing God's honour, and promoting true piety: this exactly answers that character our Saviour gives of himself: that he made it "his meat and drink to do the will of him that sent him, and to finish his work" (John iv. 34).

He shall not judge after the sight of his eyes. "He will not judge according to outward appearance, but will judge righteous judgment," as our Saviour speaks, John vii. 24.

Ver. 4. But with righteousness shall he judge the poor. It is a great sign of the impartial administration of justice, when the poor are equally regarded with the rich, and protected from the oppressions of the great ones. Accordingly this is a constant character of Christ's kingdom (see Ps. lxxii. 2, 12. Isa. xxvi. 6, with these and other passages of the blessings of the gospel are peculiarly promised to the poor (Matt. v. 3. James ii. 5), that is, to those who have the true spirit of poverty, which consists in a contempt of this world, and a humble submission to the dispensations of providence.

He shall smite the earth with the rod of his mouth. As a rod is often compared to a rod (Ps. cx. 2), and to a "rod of iron" (Ps. ii. 9), because it will, in the end, break to pieces all its adversaries (see Dan. ii. 41. Rev. ii. 27). This rod is said here to proceed out of the mouth of Christ, as it signifies the word of God, containing his threatening and judgments denounced against sinners. This same word is said by St. Paul to be "sharper than any two-edged sword." (Heb. iv. 12), because it cut\erely consume and destroy those that continue disobedient, in allusion to the words here; this sword is described as proceeding "out of the mouth of Christ (Rev. i. 16), because it is like a sentence of condemnation pronounced upon the rebellious by him as the judge of the world (see John xii. 49).

The earth here signifies the ungodly, who are elsewhere called the world (see John vii. 32. xv. 21. xviii. 9, 14.)

Ver. 5. A girdle was a mark of honour (see xxii. 21); and was used both for strength and expedition (see v. 27. Ps. lxxvi. 6. Luke xii. 35.) The expression implies here, that a strict regard to truth, integrity, and justice, will be the honour and stability of Christ's kingdom (compare Eph. vi. 11). On the contrary, antichrist is described as coming "with all deceiv-

Ver. 6-8. These metaphorical expressions note, that everything shall contribute towards a firm and lasting peace, both inward and outward occasions of disturbances being removed; the great and powerful, that use to oppress their inferiors, being disposed to come to terms of accommodation. This may be meant by the "wolf and the lamb's dwelling together," and like expressions that follow (compare Excles. xiii. 17-19). But they further imply that God will protect his people against all persecution and outward violence, which is elsewhere expressed by his "making a covenant for them with the beasts of the field." (Hos. ii. 18. compared with Lev. xxvi. 5. John v. 23. Ezek. xxxiv. 25; see likewise the note on xxxv. 9.)

Ver. 9. They shall not hurt! See note on ii. 2. For the earth shall be full of the knowledge of the Lord: These words are a proof that the expressions used in the foregoing verses are metaphorical, and denote that the great change is: the outward face of things, under the flourishing state: Christ's kingdom, shall be chiefly owing to the increase of their knowledge in the duties of religion, which, when it is made the governing principle of men's lives, does tame the roughest tempers, and subdue the most boisterous passions; for whence it follows, that
And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Shinar, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy also of Ephraim shall depart, of the Jewish nation; when they shall embrace the gospel, and be restored to their own country from the several dispensations where they are scattered; this remarkable scene of providence, is plainly foretold by most of the prophets of the Old Testament, and by St. Paul in the new (see Deut. xxx. 3—5, xxiii. 43. Isa. xxvii. 12, 13. xlv. 17, &c. xli. 6, &c. liv. lix. lxv. lxv. Jer. xxii. 8. xxx. 8—10, xxxi. 36. 40. 1. 4. Ezek. xi. 17, &c. xx. 31, &c. xxiv. 13. xxvii. 24. &c. xxviii. 21. Hos. 1. 11. iii. 5. Joel iii. 1. &c. Amos xi. 15. Obad. ver. 17, &c. Mic. vii. 14, 15. Zech. vii. 13. x. 6, &c. xii. xiv. 18, &c. Rom. xi. 23. 26. 2 Cor. iii. 16. The Lord shall set his hand again the second time, &c. The words imply that this shall be as great a deliverance as that out of Egypt (compare Ps. lxviii. 23. Mic. vii. 15).

From Assyria, and from Egypt.] See note on ver. 16.

From Pathros.] A country in Egypt (see Jeremiah xliv. 1. Ezek. xxiii. 14)

Cush.] See note on xviii. 1.

Elam.] i. e. Persia.

Shinar.] See note on xxx. 21.

Hamath.] See note on x. 9.

From the islands of the sea.] The Jews call all those places islands that lie upon the seacoast, especially the countries upon the Mediterranean sea, the coast whereof they were best acquainted with. Thus the posterity of Japheth is said to peopled the "islands of the gentiles" (Gen. x. 5); that is, the seacoast of Asia and Greece (see Mr. Mede, book i. discourse 49). So that the expression of the text may very well comprehend even the European nations, and confines that cavil of Mr. White's, in his argument of this chapter, against understanding this part of the chapter of the restoration of the Jews in their own land, and the language of them, to the west of them, and as the scripture lands of England, Holland, Germany, &c. where their number is greatest. And it is observable, that generally where the prophet Isaiah foretells the calling of the gentiles, he makes particular mention of the islands (see xxi. 1. xii. 10. xiii. 1. ii. 5. ix. 9) which many interpreters have looked upon as a plain intimation, that the Christian religion should take deepest root in those parts of the world which were separated from the Jews by the sea, and peopled by the posterity of Japheth, who settled themselves in the island of the gentiles. So that the islands, in the prophetic style, seem particularly to denote the western parts of the world, or the European nations; the west being often called the see in the scripture language. In like manner, some explain the isles afar off, mentioned lxxvi. 19. of the western parts of the world, and suppose them, with the other countries there named, to denote the four quarters of the earth. Ver. 12.] See ver. 10. The gentiles shall not only come into the church themselves, but shall likewise make as it were a couple, as by a signet, restore all the Jews to their own country, and assemble them from the several dispersions whither they have been scattered (compare xlii. 6. xlii. 22. 4. lixi. 10).

Ver. 13.] When the ten tribes made a separation from Judah, Ephraim was looked upon as the principal tribe of that separation, and is often put for Israel,
and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall snite it in the seven streams, and make men go over dryshod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

CHAPTER XII.

1 And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God is my salvation: I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

CHAP. XII.

ARGUMENT.—This chapter is a hymn of praise, proper to be used in that triumphant state of the church, described in the foregoing chapter. Of the same use are the hymns recorded xxv. xxvi. and Rev. xxv. 3. Many of the psalms relate to the same glorious time, particularly Ps. xxi. xxvi. xxvii. cxlix. Vol. III. 33—43.

4 And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the Lord; for he hath done excellent things: this is known in all the earth.

6 Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

Ver. 3.] From God's mercy and bounty, who is the fountain of life, and of all blessings, both spiritual and temporal (Ps. xxxvi. 9. Jer. ii. 13). The Jews did use to repeat this verse, when, with a great deal of joy and ceremony, they drew water out of the river of Shiloh upon the last day of the feast of tabernacles: to which custom our Saviour is supposed to allude, John vii. 37.
CHAPTER XIII.

ARGUMENT.—Here begins the third part of this prophecy, which reaches unto the end of the twenty-seventh chapter. After the description of those glorious times which should come to pass in the latter days, the prophet foretells the destruction of God's enemies, and begins with Babylon, whither God's people were to be carried captive, and therefore was a type or figure of antichrist, the great enemy of God and his church (see Rev. xvi. 5). And whoever carefully considers several particulars in this and the next chapter, and compares them with the former part of the twenty-first chapter with ch. xlvii. and the fiftieth and fifty-first chapters of Jeremiah, which treat of the same subject, will easily find that these prophecies have an aspect beyond the taking of Babylon by Cyrus; inasmuch as the prophets describe this judgment as a decisive stroke, that should thoroughly vindicate the cause of oppressed truth and innocence, and put a final period to idolatry, and to all the miseries and oppressions of God's people: several of which particulars shall be taken notice of as the text offers occasion.

Ver. 1. A burden, in the language of the prophets, is a burdensome prophecy, threatening ruin and destruction. This word came, in aftertimes, to be used by way of derision of God's threatenings among the profane Jews, upon which account he forbade the use of it (see Jer. xxiii. 33, 34, &c.).

Ver. 2. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. The use of setting up a banner is for assembling of men as the prophet speaks (compare v. 20), which was for that reason set up on a high hill, that it might be more taken notice of (see xviii. 3. xxx. 17), shaking or lifting up the hand was a token that served to the same purpose (compare xix. 29).

Ver. 3. I have commanded my sanctified ones, That is, those whom I have appointed and set apart for this purpose. To sanctify war, in the Hebrew language, is the same as to prepare war (see Jer. vi. 4. xxii. 7. Joel iii. 9). To the same purpose, God calls Nebuchadnezzar his servant and chosen (see xxv. 9), and Cyrus his anointed (Isa. xlv. 1), because they were ordained and set apart by God to be the executioners of his judgments upon those nations whom he had marked out for destruction.

Ver. 4. And they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.

Ver. 5. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Ver. 6. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.
11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

18 Their bows also shall dash young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.

forrunners of the last and general judgment, the same expressions are common to both (compare Joel iii. 15. Matt. xxiv. 29. 2 Pet. iii. 10).

Ver. 11.] See xiv. 4—6. 13, 14, and the note upon ii. 11.

Ver. 12.] I will make a man more precious than fine gold.] This expression denotes the havoc that should be made of such men as were fit to bear arms, which should make them become as scarce as gold, and as valuable (see the like calamity described iv. 1), or else the words may import, that the Medes shall spare no man’s life, though he would purchase it with gold (compare ver. 17).

Even a man than the golden wedge of Ophir.] Ophir was a place noted for the best gold, whither Solomon trafficked for it (1 Kings ix. 28), though the place was famous for it long before, as appears by the book of Job, xxviii. 16. Some place Ophir in the East Indies, particularly Renanus, in his dissertation upon this subject. Bochart thinks that there was an Ophir in Arabia Felix, which is the place probably meant in Job, though he supposes the Ophir that Solomon traded with to be in India (see his Phæg. lib. ii. cap. 27). Huetins places Ophir in the eastern coast of Africa, where there is a place still named Sophala, which retains some affinity with Ophir, called Sophor by Polybius, lib. iv. 1, 1 Kings ix. 28 (see his treatise De Navigation. Solomonis, cap. 2).

Ver. 13.] These expressions denote great alteration (see note on v. 29, and compare Hag. ii. 6. Heb. xii. 27).

Ver. 11. It shall be as the chased roe, and as a sheep that no man taketh up.] The inhabitants of the country shall fly from place to place like a roe, one of the most timorous creatures that is pursued; and having lost their leaders, shall wander up and down like sheep that have lost their shepherd (compare 1 Kings xxii. 17).

They shall every man turn to his own people, and flee every one into his own land.] All the auxiliary forces which the Babylonians, shall make what haste they can to get home again, as people do in a general overthrow (compare Jer. i. 16. 1 Kings xxii. 26).

Ver. 15.] All the associates of the Babylonians, though they be foreigners, shall partake of their fate.

Ver. 16. Their children also shall be dashed to pieces before their eyes.] By way of retaliation for the cruelty of the Babylonians against the Jews (see 2 Chron. xxxvi. 17. Ps. cxxxvii. 9. Their houses shall be spoiled, and their wives ravished.] All manner of liberty shall be given to the rapine and lust of the soldiers (compare Zech. xiv. 2).

Ver. 17. I will stir up the Medes against them.] A nation of no account when Isaiah uttered this prophecy: their country being a province under the king of Assyria (see 2 Kings xvii. 6); and not erected into a distinct kingdom till Darius, their first king, took the administration of the government, about the time when several other of the western nations began to advance; and as they grew to be a very considerable people, and made up the principal part of the army which was brought against Babylon by Cyrus (who himself was a Median by the mother’s side); which army is upon that account described as coming from the north (Jer. i. 9. 11), for so Medin lay with respect to Babylon (see Hyghsea Isa. xxiv. 23). The Medes afterward, by Cyrus’s means, came to have the chief share in that empire; which he erected upon the ruins of the Babylonian monarchy, which is therefore called the kingdom of the Medes and Persians in Daniel (v. 28. vi. 8), though afterward the Persians had the precedence (see Esth. i. 3. 9.)(i).

Ver. 18.] If these two sentences are not equivalent, the former may be explained, of their ripping up women with child; a piece of barbarity sometimes used by conquerors (see Hos. xiii. 16. Amos i. 13).

Ver. 19. And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency,] The heathen writers give almost an incredible account of the greatness of this city. The most moderate accounts suppose its walls to have been five-and-forty miles in compass. That passage in Jeremy (li. 31), shows it to be of a vast extent, “One host shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end.” But Aristotle outlines even this account, telling us, that “when one part of the city was taken, it was three days before the other part knew of it” (Polyb. lib. iii. cap. 2). The vastness of the city was what Nebuchadnezzar gloried in, as the height of his greatness (Dan. iv. 30.).

Shall be as when God overthrew Sodom and Gomorrah.] See the same threatening denounced against Babylon, Jer. i. 49. 51. 64. Babylon never recovered its ancient place and influence: it was taken by Cyrus; but upon the removal of the seat of the empire from thence, by the Persians, it, by degrees, decayed, till it was at last reduced to an utter solitude (see Strabo, lib. xvi. and Pliny’s Nat. Hist. lib. vi. cap. 26). But this did not come to pass till a considerable time after the taking of the city by Cyrus. From whence we may conclude, that this prophecy (as likewise to another Babylon, mentioned in the Revelation, whose destruction is threatened in the foretold words of Jeremy (Rev. xviii. 21). This is a pregnant instance among many others, that the mystical sense of several prophecies, that is, the sense which is more remotely intended, comes nearer to the letter of the prophetic.
20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But wild beasts of the desert shall lie there: and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

CHAPTER XIV.

1 For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bringing to go along with them into Judah, there to enjoy the free exercise of their religion: as we find there was a mixed multitude of Egyptians, natives, that accompanied the Jews at their exit (Exod. xii. 38). It appears, too, that Cyrus himself acknowledged the God of the Jews to be the true God (see Ezra i. 2), and Darius gave orders that sacrifice should be offered daily in the temple for the prosperity of himself and his family (Ezra iv. 10). But these were but small beginnings of what should come to pass in the times of the Gospel, to which this prophecy does certainly relate, as will appear by comparing it with lvi. 3-8, and the notes there.

2 And the Lord shall possess them in the land of the Lord for servants and handmaids, &c.] Those that left their own country for the sake of the true religion, would be content to live in an inferior condition among the Jews: and as they became strangers during their captivity, so some of these very people shall become their servants, or, as some understand it, shall become converts to the true religion. This may be the sense of the words, with relation to the return of the Jews from the Babylonish captivity;
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them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 ¶ That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

5 The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at rest, and is quiet: they break forth into singing.

8 Yea, the fir trees rejoice at thee, and the but, without question, they have a farther meaning in them, and point at those times under the gospel, when those worldly powers, which were great enemies to the truth, shall be converted, and pay a profound submission to the laws of Christianity and the pastors of the church; and having been made "partakers of their spiritual things," shall minister to them in earnest things," as St. Paul speaks, Rom. xvi. 27 (compare xliii. 23. ixi. 5, and see the notes there).

Ver. 4. Thou shalt take up this proverb against the king of Babylon,] Compare Hab. ii. 6. The Hebrew word _sheelah_ signifies not only a proverbial speech, such as was in everybody's mouth, but likewise a parable, or an acute and excellent saying, drawn up with art, and adorned with rhetorical figures (see Job. xxxvii. 1. xxix. 1), such as are the parables of Jotham and others in the Old Testament, and those of Christ in the New. Of the same kind is this which here follows, made up of _sarcasms_ and bitter _remorses_; together with a poetical description of the infernal regions, where all the ghosts of the deceased tyrants are represented as rising out of their places, and coming to meet the king of Babylon, and congratulate his arrival among them (ver. 9, &c.).

Ver. 6.] This was the Lord's doing, none but he could have done it,] (see the note on ix. 1). The meaning of a _staff_ explained in the note upon ix. 4.

Ver. 7.] The people of the earth are at peace, now the great oppressor of the world is gone.

Ver. 8.] Kings and princes are figuratively denoted by these expressions (see note upon x. 33). Kings and princes of lesser note were oppressed and ruined by this great tyrant, as well as the common people.

Ver. 9.] See note on ver. 4. The Hebrew word _sheelah_, which our translation renders _hell_, or the grave, signifies the state of the dead in general (see Job. iii. 14, &c.), and is indifferently applied to the good and bad. Here it is taken in the worst sense, and denotes the infernal mansions of deceased tyrants. So likewise Ezek. xxxiii. 21, &c., a place exactly parallel to this. Sometimes it signifies the regions allotted to the souls of good men, as particularly when Jacob saith (Gen. xxxvii. 35), "I will go down to the grave [ _sheelah_ in the Hebrew] to my son mourning." Where the word cannot be understood of the grave properly so called, because Jacob thought his son to be still alive, but that he meant the place where he supposed Joseph's soul to be lodged. The Greek word _ Adams_, which answers to _sheelah_, is rendered "the place of the dead" by our own interpreters, Ecclus. xlvii. 8. See this subject largely and learnedly handled by Archbishop Pearson, in his works in the Old Testament, ch. 8, and by Bishop Pearson, upon the article Christ's descent into hell.

Ver. 11.] All thy state and glory, thy might and jollity. Thus the destruction of Tyre is threatened (Ezek. xxvi. 13), "I will cause the noise of thy songs to cease:" that is, all that joy and mirth which attend prosperity (see likewise xlii. 2. xxiii. 7. of this prophet).

Ver. 12.] Kings and princes are sometimes represented by the heavenly host (see note on xiii. 10). So by Lucifer, we are to understand the king of Babylon, who outshined other kings and princes, as much as the morning star does the other constellations. But the expression does likewise allude to the fall of Satan, the prince of the apostate angels, who is described as "falling from heaven like lightning" (Luke x. 18). And the title of "son of the morning," is common both to the morning star and to an angel; the angels being styled, morning stars, Job. xxxviii. 7. The fall of the apostate angels, is not directly recorded in the Old Testament; but it is implied in the distinction between good and evil spirits, and is sometimes alluded to by the prophets, when they threaten destruction to proud and insolent tyrants, who, in imitation of the pride of the devil, exalt themselves against God and his truth, and are the instruments of Satan in promoting idolatry and wickedness in the world (see Ezek. xxviii. 2. 13, 14).

Ver. 13. For thou hast said in thy heart, I will ascend into heaven.] Some tyrants have been so extravagant as to affect divine honours (see Ezek. xxviii. 2. Acts xii. 23), and the pretences of Caligula, and other Roman emperors, in this kind are sufficiently known. It is too common among those, whose will is a law, to forget their dependence upon God, and fancy them selves to be all-sufficient, which is in effect to ascribe that honour to themselves which is due to God alone. It was for this crime that Nebuchadnezzar was degraded into a beast (Dan. iv. 30).

I will exalt my throne above the stars of God.] Above the angels (see ver. 12): stars, in the prophetical dialect, signify rulers (see note on xii. 9); and, accordingly, the word is used of monarchs, whether either in church or state (see Dan. viii. 10. Rev. i. 20. vi. 13. viii. 13. ix. 1).
14 I will ascend above the heavens of the clouds; I will be like the most High. 15 Yet thou shalt be brought down to hell, to the sides of the pit.
16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; 17 That made the world a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?
18 All the kings of the nations, even all of them, lie in glory, every one in his own house.
19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.
20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of the carnage shall never be renowned.
21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.
23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.
24 ¶ The Lord of hosts hath sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand:
25 That I will break the Assyrian in my land, and call them by their own names, thereby to perpetuate their memory. Hence the cities took their rise, which were called by the names of Seleucia, Polemais, Alexandria, &c. Some render the latter part of the verse, "Nor fill the face of the world with enemies," such as should continue a succession of war and bloodshed, and disturb the peace and quiet of mankind.

Ver. 22.] See the note on ver. 31. [Son, and nephew.] Or rather "son and grandson;" the word neked is translated son's son, or grandson, Gen. xxi. 23, so it should be translated here, and Job xviii. 19, as Dr. Prideaux observes, ad an. A. C. 593. This prophecy was fulfilled in the death of Belshazzar, who was grandson to Nebuchadnezzar, and the last of that family. See the note upon Jer. xxvii. 7.

Ver. 23. I will also make it a possession for the bittern, and pools of water.] Compare xiii. 21, xxiv. 11. Babylon stood in a low, marshy ground, and the prophet threatens that it shall be as entirely destroyed, as if it were sunk into the bottom of a great lake or pool (see Jer. li. 44). This agrees with what is said xi. 19, that it shall be "as when God overthrew Sodom and Gomorrah," which were swallowed up in a lake of fire and brimstone. Several learned men are of opinion that the same sort of punishment is threatened to mystical Babylon, Rev. xviii. 21, which the prophet hath here all along in his eye.

I will sweep it with the besom of destruction.] I will make a clear riddance of all its wealth and substance (see the like expressions, 2 Kings xxi. 13).

Ver. 25.] Some interpreters understand this verse of Sennacherib, whose army was destroyed in its march towards Jerusalem upon the mountains of Judea (see the note upon iv. 9), and they think that the prophet mentions this as an earnest of the destruction which is here denounced against the Babylonian monarchy, which was all one with the Assyrian, and is called by that name, even after the seat of that empire was removed to Babylon (see 2 Kings xxii. 29, 2 Chron. xxxiii. 11). But to make this part of the verse agree better with what follows, "Then shall the yoke depart from thy neck," &c., it implies the final deliverance of God's people; I am apt to think that by the Assyrian, may be meant some remarkable enemies of God's church (note on xi. 14, xxxii. 16), and particularly these which are expressed by Gog and Magog, Ezek. xxxviii. who, as the prophet there tells us (ver. 17), were under several names "spoken of by the prophets of Israel;" and it
and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

27 For the Lord of hosts hath purposed, and who shall dissuad it? and his hand is stretched out, and who shall turn it back?

28 In the year that king Ahaz died was this burden.

29 If Rejoice not thou, whole Palestina, because of the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine; and he shall slay thy remnant.

31 Howl, O gate; cry, O city: thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.

32 What shall one then answer the messengers of the nation? that the Lord hath founded Zion, and the poor of his people shall trust in it.

he meeteth; and they are called fiery, because they cause an inflammation where they sting (see xxx. 6).

Ver. 30.] The same Hezekiah shall be a mild and gracious governor to his own subjects: he shall take care of them as a shepherd does of his flock, and relieve the poor who were oppressed by the Philistines in his father's time (see 2 Chron. xxviii. 13). The "first born of the poor" denotes those who are remarkably such, as the "first-born of death" (Job xviii. 13) signifies some unusual disease, and such as is distinguished from the common ways of dying.

Ver. 31. For there shall come from the north a smoke, Judea lay northward of the Philistines, from whence this judgment is threatened. Smoke and fire are emblems of God's wrath, and of great calamities (see Gen. xv. 17. Ps. xviii. 8).

"None shall be left alone in his appointed times." The Jews shall all go out as one man against the Philistines, at the time appointed by their leaders.

Ver. 32.] It was usual for neighbouring nations, who were friends and allies, to send ambassadors, and congratulate each other's success (see 2 Sam. xii. 28 Kings xx. 3, xlvii. 2). And how this good success against the Philistines shall be known abroad, it will be a proper answer to give to such ambassadors, that God is the founder of the Jewish kingdom, and the place of his residence, is under his peculiar protection, where all humble and devout persons shall find a safe retreat: and this promise will be more fully verified in the Christian church (see the notes upon xi. 4. xxvi. 8).

CHAPTER XV.

1 The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence;

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ARGUMENT.—It is not certain when this prophecy, contained in this and the following chapter, was fulfilled; only thus far, that it was brought to pass three years after the publishing of it (see xvi. 14). Archbiishop Usher, in his annals of the Old Testament, ad. A. M. 3320, supposes it fulfilled by Shalmaneser, two years before the captivity of the ten tribes; but the fourth and fifth verses of the sixteenth chapter, speak of the people of Judas as lately delivered from some very grievous calamity, wherein the Moabites afforded them no assistance: which makes it probable, that this judgment fell upon them some time after Sennacherib's invasion. Without question, this prophecy relates to a different time from that of Jeremiah, ch. xlviii.

2 He is gone to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness; and every head cut off.

Ver. 1.] Ar and Kir are originally appellatives, and signify a city or a fortified place. There are two cities called by the name of Kir in scripture; this here mentioned belonging to Moab, the other a city in Media, spoken of 2 Kings xvi. 9, and Amos i. 5.

Ver. 2. He is gone to Bajith, and to Dibon, the high places, to weep.] He, that is, the people of Moab, are gone up to Bajith; which word may be taken for an appellative, and signify the house or temple of an idol, which the Moabites worshipped: or it may sig-
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3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

4 And Heshbon shall cry, and Eleach: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 My heart shall cry out for Moab; his fugitives shall flee unto Zoar, a heifer of three years old: for by the mounting up of Lathith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.

6 For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglain, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

in an extraordinary manner (see Jer. xxiii. 9. Dan. vii. 28. Hab. iii. 16).

His fugitives shall flee unto Zoar, a heifer of three years old:] The sense would run clearer if, instead of adding the words shall flee, as our translation does, the text were supplied from the former part of the verse thus, His fugitives shall cry out unto Zoar, as a heifer, &c. (compare Jer. xliv. 17). A heifer is observed to be more noisy than a bullock. "The particle [az] is frequently understood (see the note upon xvi. 8).

Ver. 6.] Nimrim was noted for good pasture, and meadows well watered (see Num. xxxii. 3, 36), which shall now be quite rood down and destroyed, as if it had been burnt up in a dry season.

Ver. 7. To the brook of the willows.] Or, "to the valley of the Arabian," as our margin reads it, whither the Assyrians, their enemies, carried all the booty they took from the Moabites, it being the direct way from Moab to Assyria, as St. Jerome upon the place informs us.

Ver. 8. Beer-elim.] Grotons guessed this place to be the same which is called Beer, Num. xxii. 16, and that it had the title of Elim added to it, from the prince's digging a well there (ver. 18).

Ver. 9. For the waters of Dimon shall be full of blood: for Dimon is the same with Dibon, ver. 2. It hath its etymology from the Hebrew dam, which signifies blood, and to which the prophet here alludes.

For I will bring more upon Dimon, lions upon him that escapeth, &c.] I will bring more and more calamities; and they that flee to escape the present evils shall fall into worse disasters, as if a man that fled from his enemy should meet with a lion to devour him (compare Jer. xliv. 41. Amos v. 19).

CHAPTER XVI.

1 Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday;

exhorts them to renew, as a just acknowledgment to the king of Judah, the heir of David's family: the latter part of the words might be better translated, "from Sela in the wilderness" (see 2 Kings xiv. 7). The wilderness of Moab is mentioned again at the eighth verse of this chapter.

Ver. 2. For it shall be.] Some render it thus: "Or else it shall be," &c. If ye do not comply with the advice I have given you (ver. 1), ye shall be turned out of your habitations, and your daughters shall
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hide the outcasts; bewray not him that wand-

ereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the exterminator is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

6 ¶ We have heard of the pride of Moab; he is very proud: even of his hightness, and his pride, and his wrath: but his lies shall not be so.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth ye shall ye mourn; surely they are stricken.

8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have wandered about in a helpless condition, as young birds drove out of their nests, and unable to shift for themselves.

Ver. 3. Take counsel, execute judgment.] The prophet speaks by way of advice, and exHORTS the Moabites to show that kindness to their brethren the Jews in the time of their distress, as in reason and justice they ought to do; but withal doth covertly upbraid them with the neglect of it: Moab and Edom, though they were a people nearly related to the Jews, yet laid hold of all opportunities to aggra-
vate their miseries, and rejoice at their calamities, for which they are severely threatened with judg-
ments in the prophets (see Jer. xlviii. 37. Obad. ver. 16, &c. Amos i. 11. Zeph. ii. 8).

Hide the outcasts; bewray not him that wandereth.] The prophet compares the calamities of the Jews, which they had lately endured, probably under Sennacherib's invasion, to the searching heat of the sun, and puts the Moabites in mind, that they ought to have been a refuge to them during this distress (see the like expressions, iv. 6. xxv. 4).

Ver. 4.] This shows the foregoing expressions to be ironical, as if the prophet had said, To have showed such kindness to us in the time of our distress, would have been thankfully accepted, as a reasonable in-
stance of humanity and brotherly love; but now, they are as thickly charged with the principal need of your assistance, for that sterna is quickly blown over, and it comes to your turn to feel God's affliction hand.

Ver. 5.] Now Hezekiah's throne and kingdom are established, who shall govern his people with an equal mixture of justice and mercy; and therein prefigur-e the Messias, in whom all the promises made to the house of David shall be finally accomplished. The "tabernacle of David" may allude to his having been a shepherd, and dwelling in tents, before he was ad-
vanced to a kingdom; but both here and Amos ix. 11 (the only places where the phrase is used) it
mystically denotes the church, which is elsewhere called God's tabernacle, as being the place of his es-
pecial presence, as the tabernacle of old was in the wilderness (compare Lev. xxvi. 11, with Rev. xxi. 3).

Ver. 6. But his lies shall not be so.] Or rather, "His strength is not so?" Indignatius ejus quam fortuduo ejus, saith the Vulgar Latin, joining the words to the former part of the verse, "His wrath is greater than his strength," or his power does not answer his pretensions, which translation agrees very well with the Hebrew, and makes the sense run plain and easy.

Ver. 7. Moab howl for Moab.] Or, "to Moab:" they shall lament over one another, in this general calamity.

Kir-hareseth] Kir-hareseth was one of the strongest cities of Moab (see 2 Kings iii. 25), whose founda-
tions, or mighty men, as some understand it, were ruined and destroyed. The same place is called Kir-hares, at the eleventh verse.

Ver. 8.] The prophet describes the destruction of a fruitful country of Moab (see Josh. xiii. 17.-19): that was noted for plenty of vineyards: and pursuing the metaphor, he saith, that the "lords of the na-
tions," that is, the Assyrians, have "broken down the principal plants thereof, as if they had cut away the principal inhabitants, and have carried them away, or forced them to leave their own country, and "pass over the sea," i.e. the river of Jazer (a stream of the river Arnon, which is the border of Moab, Numb. xxi. 13), and made them "wander through the wilderness of Moab," concerning which, see Deut. ii. 8. This sense of the verse agrees best with Jer. xlvi. 32, a place which alludes to this, and borrows some ex-
pressions from it. At the latter end of the verse, instead of "her branches are stretched out," the margin reads, "her branches are plucked up," which is a better translation.

Ver. 9. I will bewail with the weeping of Jazer the vine of Sibmah. And, "With weeping I will be-
wail Jazer [and the vine of Sibmah]." "I will be-
wail Jazer," that is, those that are carried away to Jazer, or forced to fly thither.

Ver. 10.] See note on ix. 3.

Ver. 11.] See note on xv. 5.

Ver. 12.] We read Numb. xxiii. 13, 27, that Balak King of Moab went from one place to another to offer sacrifice with Balaam, thinking his devotions might be more prevalent at one place than another. The same thing is spoken of here, that when the Moabites find their prayers upon the high places in-
effectual (see xv. 2), they will then try what success they may have when offered in the sanctuary or tem-
ple of their god Chemosh, who was the tutelar idol of their nation. The word sanctuary is applied to idolatrours temples, Amos vii. 9, 13.

Ver. 13. Since that time.] Or rather, "A good while ago," for so the Hebrew meaz signifies (see note on xliv. 8). This judgment, saith the prophet, was denounced against Moab in former times, partic-
ularly by Amos i. 1, &c., and is now confirmed by this vision, and the particular time specified when it should be accomplished in the next verse.

that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This is the word that the Lord hath spoken concerning Moab since that time.

Ver. 14.] Within that certain and determinate time precisely fixed; see the like expression xxi. 16, and the note upon that place; and compare Job vii. 1. Some servants were bond-slaves during their lives; but hired servants were discharged precisely at the time agreed between them and their master, and they were usually hired for three years (see Deut. xv. 18).

CHAPTER XVII.

1 THE burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

2 The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts.

4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel.

7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.

9 In that day shall his strong cities be as a

Ver. 5. And it shall be as when the harvestman gathereth the corn. The word harvest is sometimes metaphorically used to signify an entire destruction, because the harvest makes a clear riddance, and leaves the fields empty and bare (see Jer. li. 33. Hos. vi. 11).

In the valley of Rephaim.] The same words are translated the valley of giants, Josh. xv. 8, xviii. 6. It was a fruitful valley that lay near Jerusalem.

Ver. 6.] The former verse was an illustration of Israel's destruction from the riding of fields in the corn-harvest: in this the metaphor is taken from the vintage, and the gathering in of the summer-fruits, and implies that the desolation shall not be so entire but that a few should be left, like the gleanings of a vine or an olive-tree after the main crop is gathered (compare xxiv. 12). Accordingly we find that some of the ancient inhabitants of the ten tribes were left after Shalmaneser's captivity (see 2 Chron. xxx. 10, 11), and even after the second captivity of that people in the time of Esar-haddon (see 2 Chron. xxxv. 18).

Ver. 7.] God's judgments upon the kingdom of Israel shall have that effect, as to turn many of those that remain from their idolatrous worship to serve the true God (see 2 Chron. xxx. 11, 18).

Ver. 8.] The groves being here called the work of men's hands, the word seems to be taken for an idol placed in a grove, as it is used 2 Kings xxii. 7, compared with xxii. 6. The images here mentioned are translated sun-images in the margin, and are supposed to be such as were erected in honour of the sun (see Ezek. iv. 2. 2 Chron. xxxiv. 4, 5).

Ver. 9. In that day shall his strong cities be as a forsaken bough. The cities belonging to the ten tribes shall stand solitary and destitute of inhabitants, all the country about them being destroyed.

Which they left because of the children of Israel:] The sense is here imperfect: most expositors understand the words of the Assyrians, that they left some
forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In that day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

12 Wo to the multitude of many people, cities with a few inhabitants in the kingdom of Israel, that a remnant of that people might be preserved (see ver. 6). But the copy which the Septuagint followed, instead of the Hebrew words ἄκοτρον ἐπὶ ἑπαναμίρ, i.e. "bough and uppermost branch," read ἡ ἄκοτρον τῆς Βηθαμίρ, i.e. "the Vitiites and Amorites;" for they translate the verse thus: "The cities shall be forsaken, as when the Vitiites and the Amorites forsook them, because of the children of Israel." Which reading gives a plain and full sense to the text. We justly esteem the present Hebrew text as a very correct copy; but we need not ascribe such a degree of infallibility to it, as to reject a better reading, when it is suggested by the ancient versions. For such a concession does no more weaken the authority of the Old Testament, than the various readings of the Greek copies invalidate that of the New.

Ver. 10. With strange slips.] Or rather "with foreign slips," such as for their rarity are fetched from foreign parts.

Ver. 11.] The sense depends upon the former verse, and both together import thus much: Because thou hast forsaken the true God, to follow idols, nothing shall thrive with thee: although, like an industrious gardener, thou procurest the choicest plants, and takest the greatest care to make them grow, watering and trimming at all seasons of the day, yet when thou expectest to reap the fruit of thy labours (so ear margin very fitly translates ἐν ἱκετίβα, the day of inheritance, or of enjoying what we have taken pains for), thou shalt find nothing but loss and disappointment. The Hebrew language wants the potential mood, which is often supplied by the future tense, as it seems to be here: so the words might be rendered more plainly, thus: "Thou mayest plant pleasant plants, and mayest set it with foreign slips, in the day thou mayest make thy plant to grow, and in the morning thou mayest make my seed to flourish; but," &c. When the Hebrews would signify doing a thing speedily with care and diligence, they often express it by doing it "in the morning." See 1. 4. Ps. xlv. 5, where our translation reads, "God shall help her, and that right early:" but it is in the Hebrew, "when the morning appeareth."

Ver. 12.] As multitudes are compared to waters (see Rev. xvi. 15), so great armies are resembled to inundations, because they overrun all that comes in their way, and carry everything before them (see note on viii. 7).

Ver. 13.] The Jews used to thrash their corn upon hills, and places exposed to the wind (see xii. 2 Chron. iii. i), which dispersed the chaff, and blew it away. The word galgal, which our text translates, rolling thing, is better rendered thistledown in the margin; the word signifies any straws or motes, which are driven about with the wind. Compare Ps. lxxiii. 13, where our English reads, "make them like a wheel;" but it should be translated, "make them like thistledown:" for the word both there and here is joined with stubble, as an equivalent expression.

Ver. 11.] This fitly represents the condition of Sennacherib's army, which caused great consternation over night, but were all destroyed before next morning (see 2 Kings xix. 35).

CHAPTER XVIII.

1 Wo to the land shadowing with wings, which is beyond the rivers of Ethiopia:

CHAP. XVIII.

ARGUMENT.—Ethiopia and Egypt were the Jews' confederates when they were invaded by Sennacherib (see xx. 5. 2 Kings xviii. 21, compared with 2 Kings xix. 9). But it is a great question among learned men, whether by Ethiopia, called Chush in the Hebrew, be meant Arabia, lying eastward of Egypt, and therefore joined with Sennacherib, or Ethiopia, properly so called, lying westward of it: if we understand it of the latter, as Huetius does (Comment in Origen. p. 43. 50), we must then understand the forementioned text (2 Kings xix. 9), of Tirhakah king of Ethiopia (called Tarkon, in Strabo. lib. i. xv.), coming to fight against Sennacherib, and sending forces to assist the Egyptians and the Jews; and this sense Archbishop Usher follows in his Annales of the Old Testament, ad A.M. 3294. But in which sense sooner we take the word Chush, this prophecy relates to Egypt, in conjunction with Ethiopia, or Arabia; and the prophet shows, that although the designs of the Jews' allies in their favour should prove abortive, yet God will defend his own dwelling-place without their assistance. [Ethiopia and Egypt were united into one kingdom, by Sabacon, the king of Ethiopia, called So, 2 Kings xviii. 4, who slew Booz, 4th of the line of Solomon; and conquered Egypt in the last year of king Ahaz. See Usher's Annales, ad A. M. 3277.]

Ver. 1. Wo to the land shadowing with wings.] It is generally agreed that this is a description of Egypt: some understand the words of their ships, with spreading sails like wings; others of the pro-
and swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs; and like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the spires with pruning hooks, and take away and cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

with formidable armies (see 2 Chron. xii. 3, xiv. 9); and that the purport of the words is to acquaint them, that they should be "scattered and peeled, meted out and trodden down;" that the forces of the Assyrian, compared to an overflowing river (see xvii. 12), should overrun and destroy them; which was fulfilled, as appears from xx. 4. This sense I prefer, because it agrees better with the seventh verse, where the same words are repeated; and with Ezek. xxx. 9, where God saith, "Messengers shall go from me in ships, to make the careless Ethiopians afraid;" which place plainly alludes to these words of Isaiah.

Ver. 3. To set up a banner and to blow a trumpet are usual signals of war; the prophet saith here, that God himself will remarkably expose the cause of his people, and exhorts all people to take notice of his proceedings.

Ver. 4. I will take my rest, and I will consider in my dwelling place. Or, I will have a regard for my set dwelling (as the margin reads), and defend it, though without using any visible means, or the outward assistance of any of my people's confederates, such as to the Mycenaean, which is mentioned by Bochart; "taking his rest;" i.e. not going out with their armies, according to the former interpretation of the words.

Like a clear heat upon herbs. Or, Like a clear heat after rain, as the margin reads; the virescitude of rain and sunshine is very agreeable, and contributes that warmth and moisture which make all vegetables grow and flowers blossom. But God's present judgment will not afford his people in their calamities, and not unlike that which a dripping cloud gives when it falls in a soft drought, and abates the burning heat of the harvest time (see xxv. 32. xxxii. 3).

Ver. 5. For afore the harvest, when the bud is perfect (or while the bud is growing to maturity), and the sour grape is ripening in the flower, he shall cut off the spires with pruning hooks, and take away and cut down the branches; the Hebrew of the passages designs the Ethiopians, and their confederates the Egyptians, could come to maturity, they should prove abortive, just as if one should cut off the bearing branches of a vine, before the grapes are fit to be gathered. The word harvest is applied to the time of gathering in of the summer-fruits, as well as of corn (see xxvi. 17).

Ver. 6. Their armies shall become a prey unto the wild beasts and the birds of prey (compare Ezek. xxxix. 17): as if a garden or vineyard should be destroyed, and laid open to all the fowls of the air, and the beasts of the field, to come and feed there all the year round (compare Ezek. xxxii. 13).

Ver. 7. In that time. There is no necessity of supposing this to be meant of the same time specified in the foregoing part of the chapter, as hath been shown in the note upon iv. 2.

Shall the present [for a present] be brought unto the Lord of hosts, &c. Bringing of presents was a solemn expression of that homage which is due from subjects or tributaries to their princes (see 2 Sam. viii. 2. Ps. lxxxii. 16). So here it implies, that the Ethiopians shall make their due acknowledgment to God.

For the Hebrew, tsitsel, which our English renders shadowing, does properly signify a sort of timbrel, called in Latin sistrum, which was an instrument of music peculiar to the Egyptians in their sacrifices to Isis; and the words, tsitsel kenalaphim, are interpreted "a winged cymbal" by Huetius (Demonstr. Evangel. prop. iv. cap. 4. n. 10), which he tells us is an exact description of the sistrum, and supposes the expression to be a periphrasis of Egypt, called here the land famous for its winged symbols. The ingenious Mr. Reeves, in his notes upon Minucius Felix, cap. 21, expounds the phrase, shadowing with wings, of a swallow that used to be pictured over the statue of Isis with expanded wings. Le Moyne, in his Varia Sacra, or Translations, as he calls it, in his book De Osiride, and is called Kneb, by Strabo, lib. xvii.

Which is beyond the rivers of Ethiopia: Or rather, Which borders upon the rivers of Ethiopia; the Hebrew signifies indifferently either eis, or trans, the other, or farther side of a river.

Ver. 2. That sendeth ambassadors by the sea, even in vessels of bulrushes! To encourage their confederates, and to prepare for their coming into Egypt, the Egyptians used to carry from place to place by water, in a sort of paper vessel or ship: Lucan, speaking of their little boats, saith, Consertitur bibula Memphis habet; eymba papyro (lib. iv.).

Go, ye swift messengers, to a nation scattered and peeled, &c. These words may be understood of the ambassadors, which the Ethiopians, in conjunction with Egyptians, sent to the Assyrians, by way of bidding them defiance; and then by a land scattered and peeled, must be understood Assyria, which, though formerly they were not sufficiently distracted with foreign wars, and exhausted of its soldiers: if we follow this sense, the latter part of the verse may most properly be rendered as our margin reads it, whose land the rivers despise; that is, the Ethiopians, and those that dwell among the rivers thereabout, are not afraid of the Assyrian power. This sense our translators prefer, and understand sistrum, ambassadors, and auxilium, messengers, as meant of the same persons, and likewise supply the word, saying, to make the following sentence the substance of what the ambassadors were supposed to speak.

But others think that the words are a message from God, to denote judgment against the Ethiopians, which are called "people terrible from their beginning," because they had invaded Judea several times.
CHAPTER XIX.

7 ¶ In that time shall the present be brought
unto the Lord of hosts of a people scattered and
peeled, and from a people terrible from their be-
ginning hitherto; a nation meted out and trod-

as their sovereigns, which is consonant to other pro-
phecies concerning them (see Ps. lxxviii. 21, Zeph. iii.
10.) This we may suppose to have been partly re-

tified at the destruction of Samnachrib, the common
enemy to them and the Jews, upon which remarkable

turn of affairs, many of the neighbouring nations
congratulated Hezekiah's victory, and magnified the
power of God which so evidently interposed for his
deliverance (see 2 Chron. xxvii. 22). But the words
are chiefly to be understood of the calling of these
nations to the gospel. The conversion of the gentiles
deren under foot, whose land the rivers have
spoiled, to the place of the name of the Lord of
hosts, the mount Zion.

is elsewhere expressed, by their bringing offerings to
God's temple or altar, because that was the most so-

lemn part of religious worship that was practised
among the Jews (see ix. 6. 9. Ps. lxvii. 29. Mic. iv.
13.) We may observe, that several other prophecies
which threaten destruction to nations or cities, con-
clude with a gracious promise, that God will remem-
ber them in due time, and acknowledge them for his
people (see xix. 18, &c. xxiii. 18. Jer. xviii. 47.
xxix. 39).

CHAPTER XIX.

1 The burden of Egypt. Behold, the Lord
rideth upon a swift cloud, and shall come into

Egypt: and the idols of Egypt shall be moved
at his presence, and the heart of Egypt shall
melt in the midst of it.

2 And I will set the Egyptians against the
Egyptians: and they shall fight every one against
his brother, and every one against his neigh-

bour; city against city, and kingdom against

kingdom.

3 And the spirit of Egypt shall fail in the
midst thereof; and I will destroy the counsel

thereof: and they shall seek to the idols, and to

the charmers, and to them that have familiar

spirits, and to the wizards.

4 And the Egyptians will I give over into

the hand of a cruel lord; and a fierce king shall
rule over them, saith the Lord, the Lord of

hosts.

5 And the waters shall fail from the sea,
and the river shall be wasted and dried up.

6 And they shall turn the rivers far away;
and the brooks of defence shall be emptied and
dried up: the reeds and flags shall wither.

Jeremiah afterward foretold (xxiii. 12). When God ex-
cutes his judgments upon a heathen nation, he is
said to punish the idols of that people; so particularly
it is said of Egypt, Exod. xii. 12; and of Babylon,

Ver. 2.] One province against another: so the
Septuagint very properly render it, Ναυς ἐν ἑαυτοῖς:
the several divisions of that country being called
nouς; and tribes here (ver. 13.) This was fulfilled
after their king was dethroned, when the country was
divided into twelve petty governments, and Psammite-
chus, ruler of one of these, at last subdued all the
rest (see note on ver. 4).

Ver. 3. The spirit of Egypt shall fail in the midst
thereof; and I will destroy the counsel thereof. Both the
courage and the wisdom of the Egyptians shall
fail them in the time of their greatest need (see ver.
11. 12, &c.). The wisdom of Egypt was famous in
those times all the world over (see 1 Kings iv. 40.
Acts vii. 22), and from thence the Greeks, in after-
times, derived their knowledge.

They shall seek to the idols, &c. As it was usual
for idolaters to do in their distress (see xvii. 12); and
the Jews themselves sometimes did in imitation of the
ill customs of their neighbours (see viii. 19).

Ver. 4. A cruel lord.] This most interpreters un-
derstand of Psammithicus (see note on ver. 2).

Ver. 5.] Tremellius shows out of Herodotus that
this was literally fulfilled under the government of
the twelve petty tyrants who ruled Egypt after Se-
thon. But the expression may the more probably be
metaphorical, and denote the decay of the Egyptian
strength, by metaphors taken from the decrease of
the river Nile; upon the overflowing of which river
all the plenty and prosperity of Egypt depended.
Thus the king of Egypt is described, Ezek. xxix. 3,
as "a dragon (l. e. a whale, or crocodile) lying in the
7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.
8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.
9 Moreover they that work in fine flax, and that they that weave networks, shall be confounded.
10 And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.
11 Surely the princes of Zoon are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how any ye unto Pharaoh, I am, the son of the wise, the son of ancient kings?

midst of many waters," and boasting of his strength, by saying, "My river is my own," &c. Scaliger understands it of a great drought which occasioned a dearth, by the failing of the inundation of the Nile (Can. Isagoge, p. 318).

Ver. 6. The brooks of defence shall be emptied and dried up: jerobo Matzor, in the Hebrew: the same expresston, and was first made out of (xxxvi. 9), which is there translated, the "rivers of beloved places:" such as were of use to defend cities against a siege. But Bochart (Phaleg, lib. iv. cap. 21), translates it the "rivers of Egypt," and shows that the word Matzor denotes Egypt sometimes, and may be fully translated so in both these places of Isaiah, and likewise in Mic. vi. 4, "ransom shall be taken out of Egypt." But in translation renders very obscurely, thus, "In that day shall Babylon be come to Assyria, and from Assyria, and from the fortified cities, and from the fortress even unto the river;" but supposing Matzor to signify Egypt, the word runs plainly thus, "They shall come unto thee from Assyria to the cities of Egypt, and from Egypt even to the river" (Euphrates), which was the boundary of Assyria: and the sense is, that the Jews shall return from their several dispersions whither they were scattered; which is often expressed in the prophets by their return from Assyria and Egypt, as hath been observed in the notes upon xi. 15, 16.

Ver. 7. And the paper reeds—by the mouth of the brooks—shall wither. Paper was an invention of the Egyptians (Polyeuct). The papyrus was made of a reed that grew upon the banks of the Nile, which is therefore thus described by Ovid (Metamorph. i.): "

"Papyriferi septemflora flumina Nili."

Accordingly the paper-reeds are said here to grow by the mouth of the brooks, that is, by the shore, or side of the brooks; expressed elsewhere by the lip of the river (Gen. xli. 3. Exod. ii. 2), speaking of the Nile.

Ver. 8. The same metaphor is still continued, to signify, that all sort of trade and business shall cease, by reason of the great commotions which distract the kingdom.

Ver. 9. Fine flax, and linen made out of it, was a principal commodity of Egypt (see 1 Kings x. 28. Prov. vii. 16. Ezek. xxvii. 7), and was the habit of their priests and other great men, both in Egypt and in other countries (see Gen. xli. 12. Esth. viii. 15. Dan. x. 5. Luke xvi. 19). The net-works which follow, or white-works as the margin reads, seem to have been fine woven works made of the same material.

Ver. 11. Zoon—Pharaoh] See the following verses, Zoon or Tanis was one of the most ancient cities in Egypt (see Numb. xiii. 22), and the metropolis of the kingdom in Moses's time (see Ps. lxxxviii. 43). Pharaoh was a name common to all the Egyptian kings.

12 Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purpose upon Egypt.

13 The princes of Zoon are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

14 The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the kingdom in Moses's time (see Ps. lxxxviii. 43). Pharaoh was a name common to all the Egyptian kings.

How say ye unto Pharaoh, I am the son of the wise?] It was in vain that the court-flatterers extolled their king for his extraordinary abilities, which were derived to him by a succession of many generations; but now the Lord would not fail in Sodom or Sennacherib, who should be the last king of his family: Egypt was one of the most ancient kingdoms in the world, and pretended that the Chaldeans themselves were derived from thence, as Didymus Siculus affirms (lib. ii.), though these were antiquity with the former: but the Egyptians were not content with such a pretence to antiquity, but sought proofs, and substantial proofs, but would needs have it, that the first man in the world arose out of the mud and slime of the river Nile; as may be seen in the same author (Hist. lib. ii. cap. 2).

[The son of ancient kings?] The kings of Egypt derived their royal dignity from Misraim, the son of Ham; upon which account Egypt is called "the land of Ham," Ps. lxxxviii. 11. (compare xxv. 31, xxxvi. 27.)

Ver. 12.] The wise men of Egypt and the magicians are joined together, Gen. xli. 8, and the prophet tells them here, that with all that skill in the arts of divination they could not foresee the evils impending over their country, nor tell how to prevent them (compare xviii. 19).

Ver. 13. Noph, or Memphis, was better known by the name of Memphis: it is called Moph, Hos. ix. 16, which comes very near that name.

They that are the stay of the tribes] The governors of the several provinces, or nomi (see before on ver. 2).

Ver. 14.] God's judgments are often called the cup of his wrath (see particularly Jer. xxv. 16, 17): because they deprive men not only of their strength, but even of that common prudence and presence of mind, which is requisite for the due management of their affairs; according to that observation, Quos Jupiter perdere vult, demenat.

Ver. 15.] All orders and degrees of men shall fail in the discharge of their duty, from the highest to the lowest (compare ix. 14), more properly calls it here "the shaking of the hand of the Lord of hosts," God's holding his rod over a people, and still threatening them with severer judgments (compare x. 32. xi. 15).
the shaking of the hand of the Lord of hosts, which he slaketh over it. 17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it.

Ver. 17.] Egypt was subdued by Sennacherib before he besieged Jerusalem, as may be gathered from xx. 5, 6. But before that, we read of Sennacherib's invading Judea, and taking all its fenced cities (2 Kings.xviii. 13), which is placed by Archbishop Usher three years before his besieging Jerusalem. It is this first invasion the prophet here probably alludes to, and saith, that the report of it caused great terror in Egypt, being neighbours and allies to the Jews.

Ver. 18. In that day] There is no necessity this should be understood of the same time spoken of in the foregoing part of the chapter, as hath been already observed in several instances (see note on iv. 3.)

Shall five cities in the land of Egypt speak the language of Canaan.] It is a way of speaking in scripture to use a definite common number for an indefinite (see particularly Amos i. 3. 5. 9, &c.). So here five cities denotes several cities: and of these it is prophesied that they "shall speak the language of Canaan," that they shall worship God with the true Ismocolites, and with one heart and one mouth glorify the true God together with them (compare Zeph. iii. 9). Or, as some explain it, they shall be of one mind with the true servants of God; as the phrase is used, Josh. ix. 2, where it is said that the kings "gathered themselves to fight with Joshua with one consent." It is in the Hebrew "with one mouth." As the Christians are the true seed of Abraham, to whom all the promises belong, so they are sometimes even in the New Testament styled by the name of Jews (see Rom. ii. 29. Gal. vi. 16. Rev. ii. 9); but all along in the Old Testament they are described by the titles, the privileges, and the rites of worship, which belong to the Jews (see notes on ver. 19. lvi. 7. lxv. 2).

This place cannot be understood with Grotius, of the Jews going down into Egypt for fear of Sennacherib: for this is what they are severely reproved for, and judgments threatened to both nations upon that account (chap. xxx. xxxi. of this prophecy); whereas what is here said, is spoken as a promise of mercy and comfort (see note on xviii. 7).

Learned men observe from this place, where the Jews' language is called the language of Canaan, that the Hebrew is the same with the old Phoenician language, as appears from many instances (see Bishop Wallace's Prolegomen. iii. 11—13, &c. and Bibliá Polyglott).

Swear to the Lord of hosts:] Swear allegiance and fidelity to him (see Neh. x. 29. Isa. xiv. 23); some render the words, "swear by the Lord of hosts," in opposition to the false gods the heathens used to swear by. Swearing being a religious invocation of the name of God; it is particularly recommended among other religious duties (see Deut. vi. 13, x. 20. Jer. iv. 2. Ps. xlv. 11).

The city of destruction.] Or, "The city of the sun," as our margin reads: for our interpreters and several others suppose, that the Hebrew word Heres may stand for Chereza; so the expression will denote that city which was called by the Greeks Heriopolis, or the city of the sun: as several other cities had their names from the sun's having an image or temple there; such was Kir-haresch among the Maccabites (xvi. 7, 11), and Beth-schemesh among the Canaanites (Josh. xvi. 10). [There was a city in Egypt, called Beth-schemesh, mentioned Jer. xliii. 13.] But still it may be inquired for what reason the prophet should distinguish the name of this city, and not speak it out plain? To which question we may answer, that the way the name was answered, that the prophet would not call the city by its proper name Nir Cheres, as detesting the name of the idol to which it was dedicated, but chose rather to call it, by way of reproach, Nir Heres, implying that the idol they worshipped should be utterly destroyed. The Jews were forbidden to make mention of the names of the heathen idols, if they could avoid it (see Joshua xliix. xvi. 23). So they either changed the names of the places dedicated to idol worship, or else they gave nicknames to them and their idols, and substituted such a word as had some affinity with the true name, but withal expressed their abhorrence and detestation of it. Thus they called Baal Bosketh, that is shange (Jer. xxi. 22. Hos. ix. 10); and when the mount of Olives was defiled with idolatry they called it the mount of Corruption (2 Kings xxii. 13), changing the Hebrew name Har Mischak, into Har Mischith. In like manner Beth-el, which signifies the house of God, when it came to be the seat of idolatry, was called Bethaven, i.e. the house of vanity (Hos. iv. 13. x. 5). So here I suppose the prophet alludes to the city of Cheres, by way of irony, the city of Heres. The Chaldee paraphrase joins both the readings together, thus: "One of the cities shall be called Beth-schemesh which shall be destroyed."

Ver. 19. In that day shall there be an altar to the Lord in the midst of the land of Egypt:] It is a judicious observation of Calvin upon v. 7. that the ancient prophets frequent use of the genitive singular, as a noun of one article, in the construction "altar of the Lord," signifies, that they were speaking up to an image, the usual figure, of the true altar of sacrifice, which the Jews were to set up in Jerusalem, and worship God, as the sacrifice, oblation and vows, mentioned here, and ver. 21, as taken metaphorically, for the worship and service of God in general. Observe this is not an altar to be set up in Egypt, for the use of the Jews, thinking to fulfil this prophecy literally; but it was against the general sense of his own nation, who thought that, according to their laws, no temple ought to be built but in Jerusalem (see Joseph. De Bell. Jud. lib. vii. cap. 30). From whence it appears that they thought this prophecy was to have a mystical, and not a literal, accomplishment. 18 ¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction. 19 In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.
20 And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: and he shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it.

22 And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to and you, and the generations after us," as it there follows.

Ver. 20.] Egypt was conquered by Sennacherib (see the following chapter); and some understand the saviour and great one here mentioned, of the angel that cut off his forces, which was a general deliverance of all the neighbouring countries from his tyranny: the words may fitly be applied to that tyranny which the devil exercises over the heathen world, "who are led captive by him at will," from whence they can be redeemed only by the great Saviour of the world, Christ Jesus. Many of the gentiles were saved out of their ignorance they lay under, with respect to the things of God, and had some general hopes and desires of being delivered from the "bondage of corruption:" in which respect Christ is called by the prophet Haggai, "the desire of all nations" (Hag. ii. 7), i. e. he who alone can answer all their wants and desires.


They shall vow a vow unto the Lord.] Making vows and dedicating freewill-offerings unto God was a considerable part of religious worship among the Jews (see Lev. xxvii. 1, &c. Num. vi. 1, &c. xxx. 1. Deut. xxxiii. 21, 22). The sense of this expression had been likewise explained on ver. 19. Some explain this of the acknowledgments which the Egyptians, the Jews' confederates, made at the temple upon Sennacherib's defeat (see note on xviii. 7).

Ver. 23.] That is, he shall heal it of those plagues wherewith he had smitten it.

CHAPTER XX.

1 In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; 2 At the same time spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

CHAP. XX.

ARGUMENT.—This chapter foretels the conquest of the Egyptians and Ethiopians, the Jews' confederates, by Sennacherib (see the Argument of chap. xviii.).

Ver. 1.] It appears from ver. 5, 6, that this expedition was made while the Jews were under the apprehension of Sennacherib's invasion; and thereupon, to strengthen themselves, they entered into a confederacy with Egypt and Ethiopia. Tartan is mentioned (2 Kings xviii. 17), as one of the generals of Sennacherib's army, who is probably meant by Sargon here, and when his armies invaded Judea for a considerable time, and "took all the fenced cities of it" (2 Kings xviii. 13,) he might then send a detachment, and besiege Ashdod.

Ver. 2.] Loose the sackcloth from off thy loins, and put off thy shoe from thy foot.] As it was a principal part of the prophetic office to denounce God's judgments, so the prophets commonly wore sackcloth, the habit of mourners, as a dress suitable to their employment (see Rev. xi. 3). Of this kind was that hairy garment by which Elias and John baptist are described, 2 Kings i. 8. Matt. iii. 4, and such a garment is spoken of as the usual habit of the prophets, Zechar. xiii. 3. Going barefoot was likewise a sign of mourning (see 2 Samuel iii. 33). He did so, walking naked and barefoot.] Those are said to be naked, in the scripture-phrase, who go-
3 And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptiansprisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttoks uncovered, to the shame of Egypt.

without their upper garments (see John xxi. 7. Acts xix. 16), or have put off the habit proper to their quality (see 1 Sam. xix. 21. 2 Sam. vi. 20).

Ver. 3.] Egypt was subdued by Sennacherib before he besieged Jerusalem, as hath been observed upon the first verse of this chapter: to this sense Bechah explains that expression (xxxvii. 23). "With the sole of my feet have I dried up all the rivers of Egypt." The Hebrew reads Metzor, which is often taken for Egypt (see note on xix. 6).

Archbishop Usher supposes this war against Egypt, and the rest of the Jews' confederates, to have lasted three years, and to have concluded in the desolation of those countries (see his Annales V. Test. ad A. M. 3291). The prophets foreshewed things by actions as well as by words, which sometimes appeared strange and un帳 in the eyes of the people (see viii. 3. 18. and the notes there, and Ezek. xxiv. 18. 19).

Ver. 4.] See note on iii. 17.

Ver. 5.] The inhabitants of Judea, or Jerusalem, mentioned in the following verse, shall be ashamed of such weak and insignificant allies. The Jews are often upbraided with placing their confidence in an arm of flesh, and particularly for trusting in the shadow of Egypt (see the argument to ch. xix.)

Ver. 6. The inhabitants of this isle shall say in that day, Some understand this isle of Ashdod, mentioned ver. 1, and the sea-coast of the Philistines, called the "isle of Caphtor," Jer. xlvii. 4. But the word may more fitly be expounded of Judea or Jerusalem, for an isle sometimes is taken in a general sense for any country or place (see xxii. 15. 19. Job xxii. 30.).

CHAPTER XXI.

1 The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam; besiege, O Media; all the sighing thereof have I made to cease.

CHAPTER XXII.

3 Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

4 My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

oppressor of (or for) the oppressor, and spoiler for the spoiler," that is, it is now come to the king of Babylon's turn to feel that oppression and rage himself, which he before had brought upon others (compare xxxixii. 1). Go up, O Elam [or Persia]; besiege, O Media.] The Babylonian monarchy was to be divided between the Medes and Persians (see Don. v. 28).

All the sighing thereof have I made to cease.] Or, "I have made all sorrow (or sighing) to cease," i.e. the sighing of those who have been oppressed by the Babylonian tyranny (compare xiv. 3). For the termination of the word anchatah, "sighing," seems to be only emphatical, as the grammarians speak, not relative to any person before mentioned.

Ver. 3. Therefore are my loins filled with pain; etc.] This is spoken as in the person of the Chaldeans (see note on xxv. 5). I was bowed down at the hearing of it.] As persons that are under great pain or trouble (see Ps. xxxv. 15. xxxviii. 5).

Ver. 4. When I thought to he at ease, and to have some respite from trouble and anxiety, then the fearful apprehensions of God's judgments seized me (compare Job liii. 13). This is still spoken by the prophet as representing the Chaldeans: some understand the words of that festival night, wherein Belshazzar was slain (Dan. v. 1. 30). The following verse favours this sense,

Ver. 5. Prepare the table, watch in the watchtower, etc.] The verse may be thus translated: "While they prepare a table, while they watch in the watchtower, while they eat and drink, anise ye princes;" &c. While the Babylonians make some faint provisions for
5. Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield.

6. For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

7. And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed:

8. And he cried, A lion: My lord, I stand continually upon the watchtower, and I watch; and, behold, there came a chariot of horsemen, with a couple of horsemen. And he answered war, but are more intent upon feasting, and luxury, arise ye princes and leaders of the Persian army, and prepare for war in earnest: it appears by Dan. v. 1. 20. 31, and Jer. ii. 30, that Babylon was surprised and taken the night after a great festival (see likewise Herodot. lib. i. cap. 190, 191).

To make it more beautiful, and more serviceable for war.

Ver. 6.] The prophets are often compared to watchmen, because they foresee evils at a distance, and warn others to avoid them (see lii. 8. lix. 6. Ezek. iii. 17. xxxiii. 7. Hab. ii. 1.) so here God orders the prophet, or somebody for him, to act the part of a watchman, and give notice what enemy is marching towards Babylon, as it was usual for watchmen to do in times of danger (see 2 Sam. xviii. 24. 25. 2 Kings ix. 17).

He answered and said, Some suppose this to be the answer of the prophet, by which he explains the foregoing vision to be meant of Babylon; but there is no necessity of admitting this interpretation, for the word answer is often used in scripture for the continuation of a discourse (see particularly Matt. xi. 25, and elsewhere in the gospels).

Babylon is fallen, is fallen;] The expression is doubled, to denote the certainty of the event (see Gen. xli. 32). It is usual, likewise, for the prophets to represent a thing future, as if it were already accomplished, to signify that it will certainly come to pass (see Jer. l. 2) To the same sense we are to understand those words of Christ (John iii. 18), He that believeth not is condemned already; i.e. will infallibly be condemned, if he persists in his infidelity (see like instances, xii. 3. xviii. 21).

All the raven images he hath broken unto the ground.] See note on xix. 1. Other prophecies speak of the destruction of Babylon, as a decisive stroke, which should give a fatal blow to idolatry (see xxiv. xlv. 1. Jer. l. 2. li. 17. 18. 47); which prophecies will be fully completed in the fall of mystical Babylon.

Ver. 10.] The prophet addresses himself to the Jews, who were nearly concerned in the destruction of the Babylonish empire (though the admonition extends to remote ages. See note on the beginning of ch. xiii. xiv). These he applies himself to, as groaning under the oppressions of that heathen government; whereupon he calls them God's threshing; and the corn of his floor, because they had been so severely oppressed. Although these calamities were intended by God to purge the pure corn from the chaff. To be threshed signifies to undergo great calamities, or be subdued by a potent enemy (see xii. 15. Jer. lii. 33. Mic. iv. 13). [The way of threshing, in the eastern countries, was by leading oxen over the corn lying on the floor, who drew after them a pair of ponderous iron wheels, or else heavy planks stuck full of sharp flints; so that the corn was trodden out by the feet of the oxen, and the straw cast into small parcels by the wheels or flints (see xviii. 27. 28). The same way of treading out the corn was practised by the Romans, as appears by Varro (lib. i. De Re Rust. cap. 52). [Excitut grassa jumentis, juncitis, ac tribulo; id e tabulis lapidibus et aere formis, qua impusco arundo, aut ponderibus grandis, trahitur jumentis jucitis; aut ex asseribus dentatis cum orbiculis] This way of bruising the corn doth fittingly resemble the weak being crushed by the mighty.

Ver. 11. Or Idumea, as appears by the mention of mount Seir, which follows. Watchman, what night? One or other of the Idumeans is inquisitive every night what tidings the watchman brings of the approach of the enemies (see ver. 6)
in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

Ver. 12. The morning cometh, and also the night.] This verse hath puzzled all the commentators. Without repeating their several conjectures, one may conceive the sense to be this: "You inquire every night what tidings that brings, but the morning be as dangerous as the night?" (see Ezek. vii. 7, 10).

If ye will inquire, inquire ye: return, come.] Or, "return, and come again," as the old translation reads, which was published under king Henry VIII. (compare Job xviii. 10). If you will inquire indeed, and ask questions in earnest, inquire of God first, ask his mercy, and afterward come again, and ye shall have a more favourable answer.

Ver. 13.] This prophecy threateneth one clan of the Arabians, those who were the posterity of Dedan, the grandson of Abraham (Gen. xxv. 3), and tells them they shall be driven from their tents or habitations, and forced to seek for shelter in the woods and thickets. They are called travelling companies, because most of the Arabians lived in movable tents, and were therefore called Semites, and removed with their cattle from place to place, for the convenience of pasture, like the Nomads in Africa.

Ver. 14.] The words describe the straits the Danites were reduced to, being forced to fly from the enemy without any provisions for their present sustenance; whereupon their neighbours, the Temanites (the posterity of Tema, Ishmael's son, Gen. xx. 15), took pity upon their forlorn condition. To relieve travellers with necessaries, was an instance of hospitality received among all nations (see Deut. xxvii. 1).

Ver. 16. Within a year.] Within that precise time (see xvi. 15). This description of a year is used to distinguish it from a prophetic year, which consists of three hundred and sixty-five years, reckoning every day for a year (see Numb. xiv. 34. Ezek. iv. 6), or from some remarkable time in general; in which sense we read of the "acceptable year of the Lord" (Isa. lx. 2), and the "year of recompense" (xxxiv. 8).

Ver. 17.] The prophet extends this judgment to another division of the Arabians, which descended from Kedar, Ishmael's son (Gen. xxi. 13), who were famous for the use of the bow, at which weapon their ancestor Ishmael was very expert (see Gen. xxi. 20). The same people are said to dwell in "the tents of Kedar" (Ps. exx. 5. Cant. 1. 5), and were remarkable for their swarthy hue (the word Kedar signifying black or tawny), according to that description the church gives of herself in that place of the Canticles, "I am as black as the tents of Kedar, but comely as the curtains of Solomon;" for that is the true order of the words.

CHAPTER XXII.

1 The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far.

4 Therefore said I, Look away from me: I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For it is a day of trouble, and of treading

That thou art wholly gone up to the housetop?] To discover the motions of the enemy, or to look out for assistance (compare xvi. 3).

Ver. 2. Thou that art full of stirs, a tumultuous city.] This may be better understood of the time past, as if the prophet had said, Thou hast been full of noise and multitudes, mirth, and jollity (compare xviii. 7. xxii. 13), but now a deep and melancholy silence hath seized thee.

Thy slain men are not slain with the sword.] But are dead with fear.

Ver. 3. They are bound by the archers, &c.] This part of the verse may be rendered more clearly thus, "All that are found in thee have conspired together for fear of the archers, they have conspired together (and) have fled a great way off." The adverb mecha- chok doth not only signify "from afar," but likewise "to a place a great way off" (see xviii. 13. xxiii. 7. lvii. 9).

Ver. 4.] The Hebrew verb shangah is rendered by our interpreters depart, or turn away from me, Job vii. 19. xiv. 6. i.e. let me alone to myself, that I may indulge my grief. The prophet here sympathizes with the afflictions of his people (compare Jer. iv. 19. lx. 1).
down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

7 And it shall come to pass, that they, thou choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.

14 And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

15 ¶ Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say,

16 What hast thou here? and whom hast

Ye gathered together the waters of the lower pool.

There were two pools or lakes which supplied Jerusalem with water; the upper pool (see vii. 9, xxxvi. 2), called Gilon, 2 Chron. xxxiii. 30, called likewise the old pool, ver. 11, of this chapter: and the lower pool, mentioned above. Hezekiah made a conveyance to bring down the waters from the upper pool into this lower (2 Chron. xxxiii. 30).

Ver. 10. Ye have numbered the houses Or marked out what houses should be pulled down for the better fortifying the walls of the city.

Ver. 11. Ye made also a ditch between the two walls.

The ditch was a channel to carry off the waters from the upper to the lower pool (see ver. 9). The outer wall of these two seems to have been built now, to fortify the city against the siege which they expected (see 2 Chron. xxxiii. 5, 6, xxxiv. 4).

Ye gathered together the waters of the lower pool.

Gilon and Siloam were both one fountain, which had two streams issuing out of it, called the upper and lower pool. These two streams run in two contrary courses, one eastward, and the other westward. See Dr. Lightfoot, vol. i. p. 667, and his Chronographical Table, at the end of the second volume.

But ye have not looked unto the maker thereof.

In your adversity you have not looked up to God, by whose blessing upon David this city was built, where the house of Israel promised to place his name, and to continue his especial protection over it. God is said to make and to build cities, as well as to destroy them (see xxxvii. 26, Jer. xxxi. 4, 28).

Ver. 12. In that day did the Lord God of hosts call to weeping, &c. God’s judgments did loudly call upon men to humble themselves before him, and try to avert his anger by fasting, and other acts of humiliation.

And to baldness; See note on xv. 2.

Ver. 13. Let us eat and drink; for to morrow we shall die.

The words of desperate persons, expecting nothing but death, who thought it in vain to call upon God, because they looked upon their case as incapable of relief; and therefore resolved to spend that little time they had to live as merrily as they could: such a story is told by Livy, of the senators of Capua; who having revolted from the Romans to Hannibal, and despairing of mercy when the city was retaken, made a feast together, and poisoned themselves at the end of the entertainment (lib. xxvi. cap. 14).

Ver. 14. This your despair of mercy and hardening of heart, your unbelief and false judgments, shall never be forgiven you (compare 1 Sam. xv. 35; 3 Sam. vii. 23, Job. xxvii. 5): but whatever respite you may
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thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?

17 Behold, the Loyn will carry thee away with a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord’s house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

have at present, you shall at length die in your iniquity.

Ver. 15.] Shebna had the chief management of the king’s household and family; he was removed afterward to be scribe, or secretary, a place of less honour and dignity, and Eliakim was put into his place (xxxvi. 4, 22).

Ver. 16. What hast thou here?] Or, “What hast thou here to do here? or are the expression here is Jer. ii. 18. This Shebna seems to have been a foreigner, and not well-affect ed to the Jewish religion.

Whom hast thou here, that thou hast hewed thee out a sepulchre] What relations or family hath thou here that thou art ambitious of raising thee a stately sepulchre, or burial-place, for thyself and thine heirs?

That graveth an habitation for himself in a rock?] A monument that should preserve his memory to all succeeding times; the expression denotes security (see Num. xxiv. 21): sepulchres were commonly hewn out in rocks (see Matt. xxvii. 60).

Ver. 17. Carry thee away.] See the following verse. What is the sense of these verses? Persons under disgrace or condemnation had their heads covered (see 2 Sam. xv. 30. Esth. vii. 8. Jer. xiv. 3).

But if we follow our marginal reading, that refers both the sentences of this verse to that robe of state which belonged to Shebna, as ruler of the king’s household (compare ver. 21).

Ver. 18. He will surely violently turn and toss thee like a ball into a large country:] Some interpret the words thus: “He will wrap thee up close like a ball or bundle, and carry thee captive into a large or wide country”; but I am apt to think the Septuagint, with whom the Chaldee paraphrase agrees, have given the best sense of this place, who join the latter part of the foregoing verse with this, and translate both verses to this purpose: Behold, the Lord shall carry thee away with a mighty captivity, and shalt divest thee of thy robe; he shall strip thee of thy glorious coronet, and shall cast thee out like a ball into a wide country.” The grammarians observe, that many verbs in Hebrew have two contrary significations: so shurah signifies to take root and to put up by the roots; chai to sin, and to make an abode for sin; berel to bless, and to curse; nephesh, a soul or living creature, and a dead carcass (see Dr. Pocock’s Not. Miscell. cap. 2), and by the same reason the words used here, natah and tsamaph, may signify both to adorn and to disrobe: we may farther observe, that the verb tsamaph, and the noun derived from it, are in all other places used only for adorning the head with a mitre.

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father’s house.

24 And they shall hang upon him all the glory of his father’s house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

Like a ball] According to the interpretation just now given, the expression here is elliptical, and runs thus in the Hebrew, “He shall strip thee of thy coronet, like a ball into a large country; which ellipsis is to be supplied thus: “and shall cast thee like a ball,” &c. See a like instance, Ps. lxxix. 39. “Thou hast profaned the crown of thy servant, by casting it to the ground; so our interpreters do rightly supply the sense (see likewise Pool’s Synopsis upon Isa. vii. 6). There shalt thou die.] Where thou shalt live and die in obscurity.

There the chariots of thy glory shall be the shame of thy lord’s house. The honours thou didst arrive to, shall turn to the reproach of thy lord who preferred thee.

Ver. 19. And from thy state shall he pull thee down.] That is, thou shalt be pulled down, the active being put for the impersonal, by a usual Hebraism. Thus Exod. vii. 13, our translation reads, “He hardened Pharaoh’s heart; but ix. 35, the same words are better translated, “The heart of Pharaoh was hardened” (see xlii. 18).

Ver. 20. Girdle.] A girdle was a mark of dignity, and therefore worn both by priests (Exod. xxviii. 40), and princes (1 Sam. xviii. 4), and designed for both strength and honour (see notes on v. 27. xi. 5).

He shall be a father to the inhabitants of Jerusalem.] This denotes his tender care of these who were under his government. Princes themselves, in their chivalric kind, have been called by the name of parents: frequent instances of which may be seen in the rescripts of Constantine and his successors to their Prefects Proriorum, in the Theodosian and Justinian codes.

Ver. 22. The key of the house of David will I lay upon his shoulder.] A key is an emblem of trust; and the expression alludes to the fashion of keys in old times, which were long, and made like a hook, and then laid upon the shoulder, and worn there as the badge of an office: concerning which custom, see Huidius Demonstr. Evang. prop. ix. cap. 105.

So he shall open, and none shall shut; and he shall shut, and none shall open.] Herein Elakim was an eminent type of Christ, who, “as a son over his own house,” hath an unlimited authority in the church (see Rev. ii. 7, compared with Matt. xvi. 19). The latter part of the expression is applied to God, Job xii. 14. Indeed, the words imply such a sovereign and absolute power, as cannot belong to any person, but such a one as is God as well as man.

Ver. 23. As a nail in a sure place; Not to be moved as his predecessor was (compare Ezra ix. 8). But and ver. 21. He shall be an honour to his family; they shall all depend upon him for prome-
25 In that day, saith the Lord of hosts, shall the nail that is fastened in a sure place be removed, and be cut down, and fall; and the bar-

tion, from the highest to the lowest, from those who are advanced to the more honourable offices, to those who are designed for the meaner services, as the like metaphor, 2 Tim. ii. 30.

Ver. 25. In that day—shall the nail that is fastened in the sure place be removed.] Shebna, that thought
den that was upon it shall be cut off: for the Lord hath spoken it.

CHAPTER XXIII.

1 The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

Ver. 1. Howl, ye ships of Tarshish.] The phrase signifies any merchant-ships, particularly those that trade into Spcm (see note on li. 16). As Tyre was one of the most famous marts in the world in those times; so the destruction of it must be a great loss to all merchant-adventurers.

So that there is no house, no entering in.] Every house or warehouse in Tyre, is shut up, and all trade ceased (compare xxiv. 10).

From the land of Chittim it is revealed to them.] Chittim, in scripture, signifies all the countries lying upon the Mediterranean sea, called "the isles of Chittim," Ezek. xxvi. 6. The words import, that the news of the siege of Tyre should be dispersed into all the trafficking parts upon the Egean and Ionian seas, and so reach the ears of those that trade in the most western parts of the world, even as far as the Spice Islands. For the sense of the latter part of the verse, is easy, and reconcilable with the Hebrew: thus they render it, "It is laid waste, so that none come [to wit] out of the land of Chittim; it is carried away captive." Bochart understands the word Chittim here, and at the twelfth verse, of the Cuthians, or Babylonians: and then taking the verb miglah, for being carried captive, as the Septuagint and Vulgar Latin explain it; the sense runs very easy thus, "From the land of the Cuthians doth their captivity come." Ver. 2. Be still, ye inhabitants of the isle.] Tyre was placed in an island (see Ezek. xxvii. 3. xxviii. 2); and it is here commanded to be still, or silent, to signify that all that noise which is heard in popu-

Ver. 2. Be still, ye inhabitants of the isle.] Tyre was placed in an island (see Ezek. xxvii. 3. xxviii. 2); and it is here commanded to be still, or silent, to signify that all that noise which is heard in popu-

4 Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 Is this your joyous city, whose antiquity is

4 Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

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4 Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

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4 Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

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7 Is this your joyous city, whose antiquity is
of ancient days! her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

9 The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

10 Pass through thy hand as a river, O daughter of Tarshish: there is no more strength.

11 He stretched out his hand over the sea, he in general, other neighbouring places, shall be as much concerned at the ill news of the destruction of Tyre, as they were at the calamity of Egypt, mentioned ch. xix. But there is a difficulty, admitting this sense, because the destruction of Tyre, here spoken of, was before that of Egypt; if we mean that calamity of Egypt which is usually joined with the destruction of Tyre in the prophets (see Jer. xxxv. 19. 22. Ezek. xxix. 18. 19). Therefore others read this verse thus, "As soon as the report of Tyre shall come to, or be heard in, Egypt, they shall be in great pain for it;" viz. because they exported their corn to Tyre, and made a gainful trade by it (see ver. 3). And this sense the Septuagint follows.

Ver. 6. Pass ye ever to Tarshish.] Leave the place of your avocation, and betake yourselves for refuge to some of the ports which lie upon the Mediterranean sea (see ver. 1), where the Tyrians used to traffic, and where they might hope to settle themselves (see ver. 7, 19). The Septuagint understand the place of Carilgae, which was a colony transplanted from Tyre, Tho's, ye inhabitants of the isle.] See ver. 2.

Ver. 7. Is this your joyous city?] Great cities, being the centres of trade and wealth, are usually the seats of all kinds of gaiety and luxury (see note on xxii. 2).

Whose antiquity is of ancient days?] Tyre is spoken of as a strong city in the time of Joshua (Josh. xix. 29). Mira Sidon republicae et Floniam ad extremas partem terrae est. (Strabo, lib. xvii. p. 756), "Next to Zion, Tyre is the greatest and most ancient of all the Phoenician cities." Her own feet shall carry her afar off to sojourn.] The prophet speaks of Tyre as of a tender and delicate woman not used to hardships, who yet should be forced to travel on foot tedious journeys into foreign countries, being driven from her own habitation (compare xviii. 2).

Ver. 8. Who hath taken this counsel against Tyre, the crowning city, &c.] Who but God, whose decrees none can frustrate? Whose purpose it is to bring down the pride of that topping city, who does vaunt itself as the queen of cities (see Ezek. xxvii. 3. xxviii. 2. and compare Rev. xviii. 7). Ver. 10. According to this translation, Tyre is called the daughter of Tarshish, because it was enriched by the sea trade, especially the traffic which came from the Spanish or African coasts, as Huetius interprets the place (Lib. de Navigat. Solomon. cap. 3. numb. 9). So the prophet here exhorts her inhabitants to take heed, being so easily speeded, and with the swiftness of a river to get out of their own country, and from the reach of the enemy. But others translate the words, "Pass into thy land, O daughter of Tarshish," and understand them of the city Tarshish, or the merchants of that place, as if it were an exhortation to them to return home. Their merchandise had shotk the kingdoms: the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof. 12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim. there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin. Formerly flowed in like a river into the ports of Tyre, but now that gainful traffic, their strength and support, would entirely cease (compare ver. 14).

Ver. 11. The Lord, mentioned in the latter part of the verse, stretched out his hand over Tyre, called the sea, ver. 4. and the neighbouring kingdoms were astonished at the news of such a terrible judgment.

Ver. 12. Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon:] Tyre was probably a colony of Zidonians, and therefore called here the daughter of Zidon. Colonies commonly retained the name of the mother-city: thus Rome was called new Troy, and Carthage the Tyrian city (see Spanheim de Numismat. dissert. iv. p. 436, 437). It is certain, that of the two cities Zidon was much the ancientest, as it was obtained by Moses at the setting of the world after the flood (Gen. x. 19. and again, xlix. 13). Afterward it is called by Joshua, Great Zidon (Josh. xi. 8). Homer, likewise, takes notice of Zidon, but not of Tyre. The authority of Strabo is express to the same purpose (see note upon ver. 7).

The prophet calls Tyre an oppressed virgin, because she was conquered, and, if it were not repeated by her enemies: whereas those cities which never came into a conqueror's hands are styled virgins, as having preserved their integrity (see xxxvii. 22).

Pass over to Chittim; there also shalt thou have no rest.] See notes on ver. 1. 6. Bochart understands the Cuthians by Chittim (which word is here written Chittijm), as he does Chittim in the former verse (see ver. 3). Solomon designates those cities Chittim; there shall be, thou shalt be carried captive to Cutha, or Susiana (see 2 Kings xvii. 24): a province lying upon the east of Euphrates: but "there also shalt thou have no rest:" but God's judgments shall still pursue thee.

Ver. 13. Behold the land of the Chaldeans:] Even the Chaldeans themselves, who are your conquerors, their prosperity will not be perpetual: as their beginning was small, so their destruction will come to pass in due time.

This people was not, till the Assyrian founded it for them that dwell in the wilderness:] Within the memory of man, Baladan, or Nabonassor (see xxxix. 1), founded Babylon, to be the metropolis of the Scenaries, that dwelt in tents before, dispersed through Arabia Felix (see iv. 30); and it came by degrees to be raised to that strength and magnificence in which now we see it. This is Sir John Marsham's interpretation of this difficult text (Chron. Can. p. 178. edit. fol.).

Though Babylon was as old as Nimrod (Gen. x. 10. 11. 9), yet it might underlie under that of Chaldea; for many, as most other cities have done, and after it was gone to decay, be restored by Baladan, as it was afterward rebuilt by Nebuchadnezzar (Dan. iv. 30). Thus Rechoam is said to have built Hebron (2 Chron. xi. 10), which yet was one of the oldest cities in the world (see Num. xxxii. 22).

He brought it to ruin.] The Lord of hosts (see
14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years shall Tyre sing as a harlot.

16 Take a harp, go about the city, thou harlot that hast been made; make sweet melody, sing many songs, that thou mayest be remembered.

Ver. 9.] Some translate the words thus, “It is brought to ruin;” the active being put for the impersonal (see note on xix. 19). The prophet foresees the destruction of Babylon, mentioned ch. xiii. and speaks of it here as already come to pass: a way of speaking usual in the prophets to denote the certainty of the event (see xxii. 9).

[He brought it to ruin.] The people of the Chaldeans, an upstart nation, have brought Tyre to ruin.

Ver. 11. Ships of Tarshish: see ver. 10.

Ver. 15.] The word king is put here for kingdom, as the same word is used, Dan. vii. 17. viii. 21. Thus, Rev. xvii. 10, ten kings are seven governments succeeding one another. So this expression denotes the duration of the Babylonish monarchy, whose dominion over all the neighbouring countries should last seventy years; and when that time was expired, the Tyrians, with other people oppressed by the Babylonian government, should recover their ancient liberty (compare Jer. xxv. 9—19. xxvii. 3. 6. 7).

[Tyre shall be forgotten seventy years.] The destruction of Tyre was some years after that of Jerusalem (see Dr. Prideaux, ad an. A. C. 573). But the prophet Jeremy seems to confine the devastations of all those countries which Nebuchadnezzar conquered, to the space of seventy years, at which time an end should be put to the Babylonish empire (see Jer. xxv. 9. 11. 12). But there are several ways of computing those seventy years. See the note upon Zechar. i. 12.

Ver. 16.] The imperative is here put for the future (see note on ii. 9). Cities are often compared to women (see ver. 12. Jer. vi. 2), and sometimes to harlots, by reason of those vices which too much prevail in great and rich cities, and infect those that resort to them. Lowd women are commonly described in ancient authors as skilful in music, which is one of the arts that they used to inveigle men into their company. The expressions in this verse, as well as those which follow, of “Tyre’s committing fornication with all the kingdoms of the world,” signify the several arts which she had to entice merchants to trade with her, the frauds she made use of in managing her trade, and the luxury which her traffic promoted. Compare Rev. xviii. 3. 9, where the same expressions are applied in a spiritual sense to mystical Babylon.

Ver. 18. Her merchandise and her hire shall be holiness to the Lord:] The sense of this verse may be, that several of the Tyrians in aftertimes shall become proselytes to the Jewish religion, and shall devote part of their substance to the service of the temple at Jerusalem (see the note upon xlv. 11). But there is no necessity of supposing that this part of the prophecy should be fulfilled just upon the restoration of Tyre; for it is usual for the prophets to join together things relating to the same place or people, though the fulfilling the several parts of the prophecy may belong to several different ages (see iv. 2). And this I take to be the case here. The prophets commonly express heathens and idolaters in general by some remarkable name, as that of Egypt, Babylon, and the like (see the note on xi. 14). In this verse I suppose the name of Tyre to be used in this verse, and in the same sense the daughter of Tyre is understood by most interpreters upon Ps. xlv. 12, not so as to exclude that particular city, but withal to signify that both that place and many others which were strangers to the true religion, should at length be converted, and consecrate a great part of their wealth and substance to the service of God (see notes on xxiv. 12). Her merchandise shall be for them that dwell before the Lord:] Her riches shall be set apart for the maintenance of those that attend upon God’s service: an allusion to the office of the priests and Levites, who by turns gave constant attendance at the temple.

To eat sufficiently:] The expression alludes to those feasts which the Jews made at Jerusalem, of their first-fruits and other holy things: and of which the priests and Levites had a particular share (see Deut. xii. 18, 19, xiv. 23. 27).

CHAPTER XXIV.

1 Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

CHAP XXIV.

ARGUMENT.—After the several denunciations of God’s judgments upon the Jews, and all the neighbouring countries, contained in the foregoing chapters, from the thirteenth onward; in this the prophet gives a general description of the state of that part of the world, especially of the ten tribes, whose country was ruined, and themselves carried cap-

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as

tive, by Shalmaneser, under these calamities: but withal he uses such expressions as plainly denote the general destruction of the world at the last day: as indeed all God’s particular judgments are earnest and forerunners of the general judgment (see note on xiii. 10).

Ver. 1. The earth empty: The Hebrew word heartis, is promiscuously rendered in this chapter by

ISAIAH.
with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.

4. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

5. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7. The new wine mourneth, the vine languisheth, all the merryhearted do sigh.

8. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

our interpreters, either earth or land: and may be taken in a larger or narrower sense, as the context inclineth you to understand.

Ver. 2. As with the people, so with the priest.] Or, the prince, as the word does likewise signify. This and the following expressions denote, that all orders and conditions shall be equally involved in the same common calamity.

Ver. 3. The land shall be utterly emptied.] Shall be utterly emptied of its wealth and inhabitants.

Ver. 4. The haughty people of the earth do languish.] These suffer most under such calamities, as having most to lose, and not being used to hardships (see ii. 12).

Ver. 5. The earth also is defiled.] The contagion of sin infecteth the very ground, and bringeth a curse upon it (see ver. 6) making it obnoxious to God's judgments (see Gen. iii. 17. Numb. xxxv. 35. Ps. evii. 34).

Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.] So the wicked hore in Daniel is said to "change times and laws"; i. e. to abrogate God's laws and the ordinances of his service, and substitute new ones (Dan. vii. 25). By the "everlasting covenant, is meant that covenant which God made with the Jews at mount Sinai (see Exod. xxiv. 7, 8); and the expression alludes to Gen. xviii. 7, where God calls the covenant between him and Abraham, "an everlasting covenant," berith elom, in the Hebrew: because it was to endure for a long succession of years, called also in that language, and to last till the new age, or the age of the Messias (see note on ii. 2): and then was to be more eminently completed in the spiritual seed of Abraham.

Ver. 6. The inhabitants of the earth are burned.] Are destroyed by fire and sword, and entirely consumed (compare xiii. 25).

Ver. 7. The new wine mourneth, the vine languisheth.] There is a destruction of the vineyards, and the fruits of the earth are consumed by hostile invasions (compare xvi. 8, 9. Joel i. 10, 19).

Ver. 8.] There is no place for mirth or the expressions of it when men are under great calamities (compare Jer. vii. 34. xv. 9. xxv. 10. Ezek. xxvi. 13. Hos. ii. 7).

Ver. 9.] Those that can command wine under Vol. III.—36.

0. They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10. The city of confusion is broken down: every house is shut up, that no man may come in.

11. There is a crying for wine in the streets; all joy is darkness, the mirth of the land is gone.

12. In the city is left desolation, and the gate is smitten with destruction.

13. ¶ When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gathering of grapes when the vintage is done.

14. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea.

15. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea.

16. ¶ From the uttermost part of the earth have we heard songs, even glory to the righteous: But I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt treacherous this scarcity will have no heart to drink it; nor will it be able to cheer their spirits under such afflictions.

Ver. 10.] The word token, which our English translation renders confusion, signifies likewise desolation (see xxxiv. 11): and this sense of the word is most proper here: as if it had been said, Every city is the image of desolation (compare ver. 12, and xxv. 2). Some understand by the city, Samaria; the head of the kingdom of Israel, which was now ruined by Shalmaneser, and then laid waste (compare xxv. 13.) Compare xviii. 5, 6. When the prophets denounced God's judgments upon his people, they commonly conclude with a promise of still preserving a remnant; though they were to be but few in comparison of those who are involved in the general destruction (see notes on i. 9, iv. 2).

Ver. 11. They shall sing for the majesty of the Lord.] They shall magnify the power of God, which appeared so signal in their deliverance. They shall cry aloud from the sea.] Or, from the isles of the sea, as it is expressed in the following verse; i. e. from the isles of the western or Mediterranean sea, whither many of the Jews were scattered, and from whence they should return into their own country in the latter days (see note on xi. 11). The Hebrew word sathom signifies the west as well as the sea, because the Mediterranean sea lay westward of Judea (see Josh. xxiii. 4); and so the word is rendered by some interpreters here (compare Hos. xi. 10, where the word is translated the west). This verse is to be understood of the final restoration of the Jews, and the chapter plainly relate to the consummation of all things (see ver. 19, 20, 23). The prophets take hints from the state of things in or near their own time, to describe what shall come to pass in the latter times; as hath been before observed upon x. 20 (see likewise note upon xix. 19).

Ver. 15. Glorify ye the Lord in the fires.] In the fiery trials of affliction, out of which the just shall be deliver'd as out of the midst of the fire (compare xliii. 2, and see the note on iv. 2).

The isles of the sea.] See the note upon ver. 14.

Ver. 16. From the uttermost part of the earth have we heard songs, even glory to the righteous:] From the uttermost part of the earth, means the same as from the isles of the sea," in the foregoing verses; 2 A 2
ISAIAH.

17 Fear, and the pit, and the snares, are upon thee, O inhabitant of the earth.

18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the 

from these utmost regions have we heard the joyful acknowledgment of the righteous, praising God for their deliverance, and for all the glorious things he hath done for them; making them thereby remarkable in the eyes of the world, as his favourites. Some 

understand the word righteous of God, as if it were glory to the righteous God: but we may observe, the design was to make it appear that all the world was being "the glory of all lands," as Ezekiel speaks, xx. 6, where he uses this very word (compare Dan. viii. 9, xii. 16. 11. Jer. iii. 19). And if we take the word in this sense, the meaning of the place will be, that the substance of their hymns were, that now the promised land should be restored to the righteous seed of Abraham; which confirms the interpretation given of ver. 14, that the context relates to the final restoration of the Jews.

My leanness, my leanness, wo unto me! Leanness sometimes signifies God's plagues or judgments, which are like a consumption of the vitals (see x. 16. xxvii. 4. Ps. civ. 16). Or the word may signify that Amelia, 185. The three Hebrew words used xlviii. 8. Jer. v. 11. and elsewhere: and in this sense the Septuagint understand it elsewhere; which agrees best with the scope of the place, and implies, that iniquity should very much abound, even among the professors of the true religion, and should bring down God's judgments in a terrible manner upon great numbers of them.

Ver. 17.] It seems to be a proverbial expression, denoting divers sorts of calamities, some of which if men happen to escape, they should fall into others as had (see Jer. xlvii. 43). As if a man, flying from 

his enemy out of fear, should fall into a pit; and escaping from thence should be taken in a snare (compare Amos v. 10). The three Hebrew words used xlviii. 8. Jer. v. 11. and elsewhere: and in this sense the Septuagint understand it elsewhere; which agrees best with the scope of the place, and implies, that iniquity should very much abound, even among the professors of the true religion, and should bring down God's judgments in a terrible manner upon great numbers of them.

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prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23 Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

be meant those earthly princes who are influenced by them, and are their instrumentes in abetting idolatry or persecuting God's truth. The evil spirits are sometimes represented as part of the heavenly host, both with respect to the original dignity, and because they are the instruments of providence, and have a command over the inferior world, as far as God thinks fit to permit (see 1 Kings xxii. 19, &c. &c. Job. i. 6. Rev. xii. 7). And in this sense some understand that contest between the angels, mentioned Dan. x. 13, as if it were between the good and bad angels.

Ver. 32. They shall be gathered together, as prisoners are gathered together in the pit (or dungeon: see li. 11, &c.) The verse alludes to the custom of kings, who used to confine the chief commanders of their enemies whom they take prisoners, and reserve them to some extraordinary day of triumph, and then bring them out to public punishment. The word visiting is used for punishing, as well as for remembering with grace and favour. Thus this very phrase, "After many days thou shalt be visited," is used, Ezek. xxxviii. 8 (see likewise Prov. xix. 23). I cannot find any explication of this verse so agreeable to the natural sense of the words, as that of a late learned writer upon the Revelation (xix. 6); who explains it of the kings of the earth who made war with Christ, and his saints at Armageddon (Rev. xvi. 16. xix. 19), and being there disappointed, lay languishing under the sentence of condemnation till after the battle of Gog and Magog (xx. 8—10), when they were, together with Satan their leader, punished with everlasting destruction.

Ver. 33. Then the moon shall be confounded, and the sun ashamed,] If the expressions of the "moon's being confounded, and the sun ashamed," be understood literally, the sense must be, that the sun and moon should be darkened and give no light; a condition that will certainly attend the last day (see Joel iii. 15. Matt. xxiv. 29). But I rather think the place to be parallel with ix. 19, and Rev. xxi. 23, where it is said, that when the kingdom of God shall come, his glory shall shine out so illustriously, that there shall be no need of the light of the sun and moon: upon which account they are represented here as ashamed and confounded to see their light eclipsed by a greater.

When the Lord—shall reign in mount Zion, &c.] We need not understand this and such-like expressions in a literal sense with the Jews, but are sufficiently warranted, by the authority of the New Testament, to explain them of the triumphant state of the church, when the saints shall reign with God and Christ in glory (see Gal. iv. 26. Heb. xii. 23. Rev. xxi. 2, 3, and the note upon ii. 9).

Before his ancients] Or, "in the presence of his ancients;" an allusion to the elders of Israel, and Moses, and their succeeding kings at the head of them, who were the governors and representatives of the whole nation. In like manner heaven is represented as the general assembly of the saints, with God and Christ at the head of them (see Ps. lxxxix. 7. Heb. xii. 23. Rev. iv. 5. and vii. 9—11). Part of this heavenly company are called by the name of elders or ancients, Rev. iv. 4. and elsewhere, particularly xix. 6. where there is a plain allusion to this place.

CHAPTER XXV.

1 O Lord, thou art my God; I will exalt thee, I will praise thy name: for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

2 For thou hast made of a city a heap; of a defended city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5 Thou shalt bring down the noise of stran-pellation very properly belongs to Babylon, which was built for the strangers and sojourners, who before dwelt in tents, as wanderers in Arabia Deserta (see the notes upon xxiii. 13).

Ver. 3.] The word nes, which is translated strong, does likewise signify fierce, and so it is rendered by our interpreters, xiv. 1. and so it should be translated in Samson's riddle, Judg. xiv. 14. "Out of the fierce came forth sweetness." I take this verse to be parallel to that of Ps. lixvi. 10. "The fierceness of man shall turn to thy praise:" the trembling of these potent cities and terrible nations, or terrible ones, as they are called ver. 4. 5, will be a means of bringing them to give glory to God, and to acknowledge that the "most high rules over the children of men."

Ver. 4.] Compare iv. 6. xxxii. 2. This verse may be applied to the deliverance which God vouchsafed to the Jews from their formidable enemy Sennachereb: but I presume it may more fitly be expounded of the church's deliverance from the tyranny of mystical Babylon (see xiv. 3. &c.), and the insults of all
gers, as the heat in a dry place, even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8 He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: For the Lord hath spoken it.

9 And it shall be said in that day, Lo, this her enemies; when they shall sing the song of Moses, as those who are delivered out of a state of bondage and slavery (see Rev. xx. 3).

Ver. 5. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: Lud. de Dieu hath translated the words more clearly thus, "The noise [or tumult] of strangers is as the heat in a dry place, thou shalt bring down (or abate) the heat with the shadow of a cloud:"

The prophet compares the oppressions of those stranger and infidels to an excessive drought, which parcheth up everything, ver. 1, and here he says, that God will overshadow his people, and protect them till this tyranny be overpast: our English translation adjoins more explicitly to the comparison of the sentences, which the Hebrew accents point out: and we do not find that the ancient versions took any notice of these distinctions: and our own translation in some places neglects them, where the sense is clearer if we divide the sentences otherwise: indeed, the rabbins are not agreed what is the use of these accents, and therefore it seems a needless curiosity to lay any stress upon them.

The branch of the terrible ones. Some render zemi' "the rejoicing of the terrible ones." &c.

Ver. 6. In this mountain Called mount Zion, xxiv. 23 (see the note there, and upon ii. 2).

Shall the Lord of hosts make a feast of fat things, &c. The Lord's calling men by his grace, is often expressed in scripture by the metaphor of inviting them to a feast (see Mic. vi. 1); and the joys of heaven are described by the same figure of people. Luke xxii. 29. Rev. xix. 9. The same representation is used here, and implies that God will bestow his grace in a plentiful manner upon his people, and fill them with spiritual delights, when the Jews shall be converted, and the fulness of the gentiles shall come into the church. The words may likewise allude to those religious feasts which were kept at Jerusalem, when the Jews were commanded to leave the world (Deut. xii. 18. xiv. 26).

Of fat things full of marrow. An expression denoting the richest taste (see Ps. lxxiii. 5. Job xxxvi. 16). Of wines on the lees well refined. Of wines that had been settled on the lees, and thereby enriched, and afterwards brought to a perfect state of mellowness.

Ver. 7. The face of the covering is put for the covering of the face, by a hyphenation usual in scripture: the phrase may signify all symbols of mourning and sorrow, which were expressed by covering the face, or putting a veil upon it (see note on xxii. 17).

If we take the words in this sense, they are equivalent to the words of the tears from off all faces; in the following verse; or they may denote the taking away all ignorance and prejudice from men's minds, which St. Paul compares to a veil (2 Cor. iii. 14), and is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low; and bring to the ground, even to the dust.

The word covering is used in the same sense in this prophecy (xxix. 10). Mr. White is pleased to slight this interpretation, but I think it is every whit as proper a one as that which he produces out of Grotius, and he hath not thought fit to explain how all people, and all the earth, could be concerned in the terror which Sennacherib brought upon Jerusalem.

Ver. 8. He will swallow up death in victory.] Or, for ever, as the word lanctoch often signifies: St. Paul expounds this text of the general resurrection, and tells us it will not be brought to pass till then (1 Cor. xv. 51): whose authority, I think, ought to oblige every Christian to acquiesce in this interpretation: and they that strain their wits to find out some other meaning of the place, can offer nothing but what is forced and unnatural.

The Lord God will wipe away tears from off all faces.] This too is applied by St. John to the heavenly state, Rev. vii. 17. xxi. 4. and will never be made good till then.

The rebuke of his people shall he take away] Or, the reproach of his people," as the phrase is translated, Mic. vi. 16. That is, those reproaches which they endured under their several distresses and persecutions in divers parts of the world, which made their enemies scorn them, as persons despised and rejected by God himself (compare Ps. xiii. 10. Joel ii. 17).

Ver. 10. For in this mountain [see ver. 6] shall the hand of the Lord rest.] The church is called the place of God's rest. xii. 10 (the note there); where his power in preserving his people shall visibly exert itself, as the words here import.

And Moab shall be trodden down under him, even as straw is trodden down for the dunghill.] Or in Madmezul, as the margin reads, which was a city of Moab (Jer. xviii. 2). Moab is put here for the enemies of the church in general (see note on xi. 14).

Ver. 11. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim.] Some understand these words of Moab, and render them thus, "Although he spread forth his hands," &c. that is, though he do all he can to save himself, as swimmers use their utmost skill when they are in danger of drowning, yet God "shall spread forth his hands," &c. (see note on ver. 8). Or, God will spread forth the whole verse of God; that he should stretch forth his hands, and reach his enemies wherever they are. The expression, "in the midst of them," or, "in the midst thereof," as the Hebrew word signifies, favours the latter exposition.

Together with the spoils of their hands.] With the goods which they have unjustly taken from others to enrich themselves. Some render the words, "together with the strength of their hands."
CHAPTER XXVI.

1 In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

4 Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength:

5 For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

6 The foot shall tread it down, even the foot of the poor, and the steps of the needy.

CHAP. XXVI.

See the argument of the foregoing chapter.

Ver. 1. In the land of Judah.] In the church, in which sense mount Zion and Jerusalem are often used (see note on xxiv. 23).

We have a strong city.] The church is called the city of God (see Ps. xlviii. 1. lxxxvii. 3. Heb. xii. 22): and its strength consists in God's protection (see Zech. ii. 5). His salvation will supply the place of the strongest fortifications (compare ix. 18).

Ver. 2. Open ye the gates.] The expression denotes the enlarging the number of believers, and bringing into the church "daily such as should be saved" (compare ix. 11. Rev. xxi. 27). The prophet addresses himself to different persons in this song, and speaks sometimes in the singular and sometimes in the plural number, which is a grateful variety in poetry (see the note upon lixii. 1).

The righteous nation.] The Jews are styled "a holy nation," Exod. xix. 6, which title more properly belongs to the Christian church (2 Pet. ii. 9), especially when it comes to be purged from its dross, and all the members of it to be righteous (see ix. 21).

Ver. 5. He bringeth down them that dwell on high;] God, who shall withstand them in their worldly power and greatness (see the note on ii. 11), or trust in their castles and fortifications (compare xxy. 12).

The lofty city, he layeth it low;] As the church is styled the city of God, so the society of infidels, or enemies to God's truth, is represented by the like similitude of a city, and typified under the figures of Sodom, Babylon, and that Jerusalem, which killed the prophets (see Rev. vi. 8). And this sense I think best agrees with the scope of the place, and with the parallel texts, xxxv. 2, 12: in neither of which places can the expression be understood of any one particular city.

Ver. 6.] The planting of the gospel was a remarkable triumph over the power and wisdom of men, when "God chose the foolish things of the world, to confound the things which were wise; and the weak things of the world, to confound the things which were mighty:"

accordingly, under every advancement of Christ's kingdom, the poor and humble, those who have despised the world, and have been despised by it, are to have a particular share in the glory and success thereof (see xi. 4. and the notes there). xxix. 19. lxi. 1. Zeph. iii. 12). If we understand

7 The way of the just is uprightness; thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be showed to the wicked, yea will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

11 Lord, when thy hand is lifted up, they the words of that last and great triumph of the church over antichrist and all its enemies (as many of the expressions in this and the former chapter look that way), we may fully explain the "poor and needy" here, to be those who shall escape out of the great tribulation which shall precede those times, mentioned Dan. xii. 1. Rev. vii. 14.

Ver. 7. Thou, most upright, dost weigh the path of the just.] Or, "make plain the path of the just." Thou, O God, who art the author of all goodness, dost direct his steps, and keep him from falling (see Ps. xxxvii. 23, 24). To this sense the verb pilleos is used, Prov. iv. 9.

Ver. 8.] We have possessed our souls in patience under thy chastisements (see judgments signify, ver. 9), and have waited thy good time for our deliverance.

The desire of our soul is to thy name.] We desire and endeavour to stir up devout affections in our souls towards thee, to possess our minds with due apprehensions of the greatness of thy majesty, and the dependence we ought to have upon thy promises.

Ver. 9. With my soul have I desired thee in the night.] And these devout affections we stir up within us, both late at night and early in the morning, when others give themselves up to sleep and drowsiness (compare Ps. v. 3. lxx. 6. cxiv. 11. lxxv. 15. 117. cxxx. 6).

When thy judgments are in the earth, the inhabitants -will learn righteousness.] The afflictions thou sendest have this good effect upon all but hardened sinners (see the following verse), that they engage men to seek God, and turn to him whom they have offended.

Ver. 10.] Though he lives among those who are remarkable for the regularity of their behaviour, among the people of God, or the righteous nation, mentioned ver. 2, yet will he not be prevailed upon by their example, or the many demonstrations God hath given of his power and providence (see ver. 11).

Ver. 11. But they shall see, and be ashamed for their envy at the people.] They shall at last be forced to give God the glory, and take shame upon themselves for the envy and hatred they have shown towards God's people. Some render the words thus, "They shall see thy zeal for the people, and be ashamed:" they shall be seized with confusion, when they see what a care and concern God hath for his people, and how visibly he exerts his power in protecting them, and punishing their adversaries. In this sense the Hebrew word is used in other places (see lxxiv. 15. Zech. i. 14. viii. 2).

Yea, the fire of thine enemies shall devour them.] The
ISAIAH.

16 Lord, in trouble have they visited thee, they poured out prayer when thy chastening was upon them.
17 Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord.
18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.
19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.
20 If Come, my people, enter thou into thy

Neither have the inhabitants of the world fallen.] By our means; the "inhabitants of the world" mean the same as the "men of the world," Ps. xviii. 14. The world is often taken for the wicked, who make the greatest part of the world, and have the greatest share in it. See John vii. 7. xii. 31. xv. 18. xvi. 8. xvii. 14. 16. 25.

Ver. 19. Thy dead men shall live.] This and the following verses contain God's answer to the former complex of it, which we have been to present them with a revival, or new life, after all their miscarriages, which had brought them to death's door. The restoration of the Jews, whether after the Babylonish captivity, or after their dispersions in following times, is represented as a rising again from the dead by Ezekiel, xxxvii. 1. &c. And perhaps this verse may in its primary sense mean no more; especially if the last sentence of the verse, "And the earth shall cast out the dead," be thus translated, "but thou wilt cast down the land of the oppressors;" which sense is followed by the Septuagint: the word repahim, which is translated "the dead" in our English version, both here and in the fourteenth verse, signifies originally "gains, and from thence is applied in the LXX. to wicked oppressors. The Greek text of this verse was one of those texts upon which the ancient Jews grounded their belief of the resurrection, the hope of which was founded upon the writings of "the law and the prophets," as St. Paul tells them, Acts xxiv. 14. And the Jews from ancient times have used the words of a text parallel to this, lvvi. 14. as a form over a person interred, at the same time throwing grass into the grave, as in some places with us they do rosemary, to testify their belief of a resurrection: and this is what the true and genuine sense of the words plainly imports.

Together with my dead body shall they arise.] The Hebrew runs thus, "my dead body [or bodies] shall arise:" the noun is in the singular number, and the verb in the plural, so the singular is to be distributed for every dead body; just as it is Ps. xlii. 7, "Thou shalt keep them, O Lord, thou shalt preserve him from this generation for ever;" where the word him is taken for every one of them, as the sense is explained in the margin. These two sentences, "thy dead men shall live," and "my dead bodies shall arise," are equivalent; they are called the "dead" in the former sentence as being members of that mystical body, and God's or Christ's dead in the latter sentence, from the interest he hath in them, and because he hath promised to raise them up at the last day (see John vi. 39).

Ver. 20.] The words are an allusion to that command given to the Israelites in Egypt, "not to go out

divine vengeance, which shall consume God's enemies like fire (see Deut. iv. 21. xxxii. 22. Heb. x. 27).

Ver 19.] All the mercies and deliverances we have hitherto enjoyed, proceed only from thee; which encourage us to trust in thee for a happy issue out of all our troubles.

Ver. 13. Other lords—have had dominion over us. &c.] Meaning the Assyrians, Babylonians, and all the oppressors of God's church in after times (compare 2 Chron. xii. 3): but it is by thee only that we have been delivered out of their hands, and therefore upon thee alone will we call as our God and Saviour.

Ver. 14. They are dead, they shall not live.] These oppressors of God's people shall never rise again, but "to shame and everlasting contempt," as it is said, Dan. xii. 2. "The dead shall live and rise again;" see ver. 19 of this chapter. The prophet sees the destruction of the wicked by faith, and speaks of it as a thing already done (see note on xxxi. 9), though it be not yet brought to pass (compare ver. 19, 21).

Therefore hast thou visited.] Or rather, "because thou hast visited," &c. So the particle theken is used, Numb. xx. 41. xxiv. 3.

Ver. 15.] Thou hast spread or enlarged the church called the righteous nation," ver. 2 (compare ix. 3). Here too the expressions are in the perfect-tense, as in the foregoing verse; but the words will be signally verified, when all God's "enemies shall be made his footstool, and the kingdoms of this world shall become the kingdoms of God and of his Christ" (Rev. xi. 15).

Ver. 16. In trouble have they visited thee.] Or, "remembered thee:" this and the following verses represent the sense of God's people under their afflictions.


Ver. 18. We have as it were brought forth wind: we have not wrought any deliverance in the earth.] The latter part of the sentence explains the former: We have had no good issue, saith the prophet, of all our pangs and threes; they did not produce ease and deliverance, as in the case of travelling women, but all our own labours proved abortive; in vain we struggled with our enemies, who are still too mighty for us, and it is from God alone we must expect our deliverance. "To bring forth wind," is much the same phrase with "feeding upon wind," and "reaping wind" (Hos. vii. 2. xii. 1), and signifies to take a great deal of pains to no purpose.
chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

22 Wherefore cometh the multitude of waters upon the earth? the Assyrian army destroyed before Jerusalem (xxvii. 36), as Grotius and some others would confine the sense of the words.

The earth also shall disclose her blood, and shall no more cover her slain.] The number of the slain shall be so great, that the earth can neither give them burial, nor soak up their blood (compare xxxiv. 3. lxvi. 18. Rev. xiv. 20).

CHAPTER XXVII.

ARGUMENT.—This chapter treats of the same subject with the two former, and describes that happy state of the church, when Satan and his agents shall be subdued, the church shall be enlarged and purified from idolatry, and the Jews shall be restored: all which are circumstances attending those glorious days, which the prophets often foretold shall come to pass at or near the end of the world.

Ver. 1. Shall punish Leviathan.] Tyrants and oppressors are often resembled to whales and other sea-monsters, which devour the lesser fry: thus Pharaoh is called the Leviathan, and the dragon or whale in the waters (Ps. lxxiv. 14, 14. Is. ii. 9. Ezek. xxiv. 3): and so the expressions of this verse denote in general those worldly potentates, who have been the noted oppressors of God's people, and are, indeed, the instruments and types of Satan, so often called the serpent in scripture, to whom some interpreters apply the expressions here (see the following note).

The piercing serpent, even Leviathan that crooked serpent; and he shall slay the dragon that is in the sea.] The Hebrew word berith, which our English translates piercing, is rendered in the margin crossing; i.e. having his mouth run out in length like a bar: it signifies likewise running away, and so it is rendered here by the Septuagint. But in Job xxvi. 13, where the same phrase occurs, they render it δόξετα των ἀποκτησίων, "the apostate dragon," as if they understood it of the devil. The word serpent is sometimes taken for a water animal (see Amos ix. 13): in which sense it is used here, and ranked with Leviathan, and the dragon or whale that is in the sea. The word tannim signifies any great fish, such as a whale, and so is plainly taken, Gen. i. 21, and Ps. cxliv. 7, "Praise the Lord, ye whales (not dragons) and all deeps." Bochart thinks it sometimes signifies a crocodile, particularly Ezek. xxiv. 3. xxvii. 3. The word is very fitly rendered sea-monsters by our translators. Lam. iv. 5.

Ver. 2, 3. The church is often compared to a vineyard (see v. 1. Jer. ii. 21. Matt. xxii. 33); and red wine was esteemed the best and most generous sort of wine (see Prov. xxxii. 31). The import of these two verses is, that when the enemies of God's people are destroyed, among other songs and thanksgivings to God, this acknowledgment shall be made to the praise of God, and of the church which he protects, that as she is fruitful in all good works, so God continually watches over her and defends her from danger (compare Ps. lxxv. 8, 13).

Ver. 4.] These are still the words of God, who speaks to this purpose: Though fury doth not belong to me, and vengeance be called my strange work (xxvii. 21), yet if the briars and thorns, i.e. the wicked and incorrigible, bid defiance to me, they will find I shall soon destroy and consume them like fire; an instance of which I have given in the judgments mentioned xxvi. 21. xxvii. 1. By briars and thorns are meant sinners (see note on ix. 18).

Ver. 5.] Or rather, let such a one return to me, and make his peace with me, who am a sure refuge and strength to all that fly to me for succour (see xxv. 1).

Ver. 6. He shall cause them that come of Jacob to take root.] Compare xxvii. 31. Hos. iv. 5. 6. The words may be rendered, "In times to come he shall cause Jacob to take root."
that smote him? or is he slain according to the
slaughter of them that are slain by him? 3

8 In measure, when it shooteth forth, thou
wilt debate with it: he stayeth his rough wind
in the day of the east wind.

9 By this therefore shall the iniquity of Jacob
be purged: and this is all the fruit to take away
his sin; when he maketh all the stones of the
altar as chalkstones that are beaten in sander,
the groves and images shall not stand up.

10 Yet the defended city shall be desolate,
And fill the face of the world with fruit.] Compare
iv. 2. These, and the foregoing words, are a descrip-
tion of the flourishing state of the Jews after their
conversion, which shall be as new "life from the
dead," as St. Paul expresses it (Rom. xi. 15), and
shall occasion the fulness of the gentiles coming into
the church. All that Mr. White will have to be
meant by these expressions is, "that the Jews, and
Sennacherib's overthrow, shall flourish again,
and grow populous." The sense, he owns, must make
the expressions very hyperbolical, or else his inter-
pretation will hardly pass for a literal one.

Ver. 7. [Him, that is, Israel: God never makes
an utter destruction of his people, but always pre-
serves a remnant (see note on i. 9); whereas his
electric thunder and lightning destroy the word,
and often times puts the sentence in execution, as in the case
of Amalek (Exod. xvii. 11. Numb. xxiv. 20. Isam.
xv. 3).

Ver. 8. In measure, when it shooteth forth, thou
wilt debate with it.] The execution of God's judg-
ments is expressed by God's "having a controversy
with them" (Deut. xxvii. 22). The Hebrew word, which
will be in measure, or with moderation, as the pro-
phet here speaks. Some expositors think that the word
beshallehkah, which our English renders, "when
it shooteth forth," is a metaphor taken from the art
of pruning, as if the prophet had said, God will cut
off the superfluous branches, but spare the main body of
the tree. groves, as if the Lord, when he
seems [the people] into captivity!" and exclaims to
it, that God would not utterly destroy them in a for-
gien land, but preserve a remnant to return, and re-
possession their native country.

He stayeth his rough wind in the day of the east
wind.] That is, in the midst of judgment he remem-
bers mercy. The east wind may allude to the shoot-
ing forth of the branches, mentioned in the foregoing
words; that wind being very prejudicial to tender
shoots. The east wind being a dry blasting wind,
elsewhere signifies the calamities of war, and such-
like wasting judgments (see Jer. iv. 11. Ezek. xvii.

Ver. 9. This is all the fruit to take away his sin
for all his breaches. [With all the stones of the altar
as chalkstones] This shall be the most remarkable effect of
that reformation, which God's chastisements shall produce; viz. the abolishing
of all the monuments of idolatry, such as altars,
groves, and images (see xvii. 8). The word altar, in the
singular number, is taken distributively, for any
altar, concerning which elsewhere, see the note on xvi.
19. These altar-stones, the prophet saith, shall be
beaten to dust like chalkstones, in order to the aboli-
ishing the very memory of idolatrous worship. So
Moses ground the golden calf to powder (see Exod.
xxix. 20. Deut. ix. 21.), and Aen stamped his mother's
idol to pieces (2 Chron. xv. 16). It hath been already
observed, that when the prophets speak of an entire
reformation, they always mention the utter abolishing
and the habitation forsaken, and left like a wild-
derness; there shall the calf feed, and there
shall he lie down, and consume the branches therof.
11 When the booths thereof are withered,
they shall be broken off: the woman come, and
set them on fire: for it is a people of no under-
standing: therefore he that made them will not
have mercy on them, and he that formed them
will shew them no favour.

12 ¶ And it shall come to pass in that day,
of idolatry, especially out of the church, as if that
were one of the last enemies of God's truth that
should be destroyed (see the note on i. 29).
The groves and images shall not stand up.] Or, "so
that the groves and images may not rise again." The
Hebrew language wants the potential or subjunctive
mood, which is often supplied by the future tense (see
a like instance, vii. 25).

Ver. 10. Yet the defended city shall be—forsaken,
&c.] The prophet mixes threatenings with the prom-
ises, as is usual elsewhere, and tells the Jews, that
before these happy days come, great calamities should befall them: Jerusalem and the rest of their fortified
cities should be desolate. City is here taken for cities
in general (see the verse foregoing, and the notes upon
xxvii. 20, ii. 13.), and the houses and groves, &c.
There shall the calf feed.] Desolate places naturally
turn to pasturage: so these and the like expressions
are used to signify an entire desolation (compare vii.
25. xxvii. 2. xxxii. 14).

Ver. 11. When the booths thereof are withered,
they shall be broken off.] The prophet continues to de-
scribe the calamities of which he speaks, and foretells
that the greater part of the groves where the branches
are broken down, and the withered branches of the trees gathered by women
make a fire: so should the whole country of Judea
be exposed to the ravage and spoil of the weakest
and most contemptible enemy (compare iii. 12). Thus
the fall of the Assyrian is represented by the lopping
of a great tree, and breaking off its boughs, Ezek.
xxxiii. 13. But the whole country of the Jews, in the lab-
ter times (consider and compare Ezek. xx. 31. 34. 38.
Amos ix. 8, 9).

From the channel of the river unto the stream of
Egypt.] From the river Euphrates, which is upon the
border of Assyria, to the river Nile, which is the
boundary of Egypt (see the following verse). This
expression denotes the several dispersions of the Jews,
in the latter times (consider and compare Ezek. xx. 31. 34. 38.
Amos ix. 8, 9).

[Unto the stream of Egypt.] The river of Egypt is
to be distinguished from the Nile; it riseth out of
mount Paran, and takes its course toward Rhinoc-
corra" (so the LXX. translates it here, see "Seraphim-
ver"); and from thence falls into the Mediterranean
CHAPTER XXVIII.

that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. 13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall sea. See Gen. xv. 18. Josh. xv. 47. 1 Kings viii. 65.]

Ye shall be gathered one by one.] Each man of you, none of you shall be left behind, or neglected (see the note on liv. 7).

Ver. 13. The great trumpet shall be blown.] A general alarm or summons shall be given. Compare Matt. xxiv. 31; which place some understand of this very restoration of the Jews the prophet here speaks of. The expression is taken from the use of trumpets come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

under the law, which was to assemble the congregation together (see Numb. x. 22. Jer. iv. 5. Joel ii. 19), or it may allude to the loud voice of the trumpet which summoned all Israel at mount Sinai (Exod. xix. 19).

And shall worship the Lord in the holy mount.] They shall be joined to the true worshippers of God, and serve him in his church (compare ii. 3. xi. 9. xxi. 23. xxv. 6. 7, 10, and see the note on xix. 19).

CHAPTER XXVIII.

1 Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! 2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. 3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet; 4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. 5 ¶ In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, 6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. 7 ¶ But they also have erred through wine, was built on a hill (see 1 Kings xvi. 21), having a very rich valley under it.

Ver. 2. The Lord hath a mighty and strong one, which as a tempest of hail, &c. Under these resemblances the prophet represents Shalmaneser the king of Assyria, who should carry the ten tribes away captive, and make an utter destruction of that kingdom. God's severe judgments are often set forth under the emblems of storms and tempests, which are the artillery of heaven (see xxix. 2. xxx. 30. Ezek. xiii. 11. Rev. xvi. 21). Shall cast down to the earth with the hand.] That is, with great force, as when an earthen vessel is dashed to pieces against the ground.

Ver. 4. As the hasty fruit before the summer.] Or, "as the first ripe fruit [which comes] before the other summer-fruits;" for so the word kaita often signifies, and is translated so by our interpreters, xvi. 9 of this prophecy, Jer. xii. 10. 12. xliii. 20. Amos viii. 1, 2. The Hebrew hiccarah properly signifies the first ripe fruits, and is here translated by the Septuagint, in conjunction with kaita, πρόφθοραν σφιγγον, the first ripe fig. the Greek word πρόφθοραν being a term used by those who write about trees and fruit, for the first ripe figs, as Athenæus shows out of Dioscorides, Deipnosophist, lib. iii. and Pliny Nat. Hist. lib. xvi. cap. 28, and Hesychius explains πρόφθοραν, by προφτοφρησα ακτοια, where the printed copies corruptly read προφρησα. Most people are very fond of early ripe fruit, and devour it greedily (see Hes. ix. 10). So shall the Assyrians serve the Israelites.

Ver. 5.] God will then be the glory and protection of the two remaining tribes of Judah and Benjamin; he will raise up king Hezekiah for their defence, and signally protect him against his enemies.

Ver. 6. For a spirit of judgment to him that sitteth in judgment.] The same God will direct the king, when he sits upon the judgment seat, to administer
and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

justice impartially to all his subjects (compare Prov. xx. 8).

For strength to them that turn the battle to the gate.] Or, "that return the battle to the gate;" that turn it back upon their enemies, and pursue them in the gates of their own cities (see 1 Sam. xvii. 52).

Ver. 7.] The sins of excess are as notorious among the remaining two tribes, as they were in those that are carried away captive: and even among the priests and prophets, persons more immediately dedicated to God's service; although the priests were forbidden so much as to drink wine, during the time of their ministration, that they might more exactly determine between what is holy and unholy, and between clean and unclean (Lev. xix. 7).

Ver. 9.] The prophet here, as elsewhere, upbraids the people's profound ignorance and careless neglect of instructions (see vi. 9, 10. xix. 10, 11). If the teachers, saith he, were never so well qualified to instruct, there are none that will learn: they that are grown to years of discretion, are but children in respect of religious knowledge, and it is to as little purpose to undertake the instructing of this people, as it would be to teach infants that are but just weaned.

Ver. 10.] You must frame your instructions, as if you were to deal with children, repeat the same thing over and over again, and instil good principles into them by easy and gentle degrees, as they are able to bear.

Ver. 11.] The first word, or particle, ki, were better rendered therefore, which interpretation gives the words this turn: God hath dealt with this people as with children; and as nurses teach them to speak by lisping and stammering like them; so he hath condescended to the lowest rudiments of instruction, and hath "fed them with milk, and not with strong meat." But since all this is to no purpose, therefore now he will take a new course with them; he will send other sorts of smarmers among them, viz. the Assyrians and Chaldeans, whose language they understand not, and they shall instruct them by blows and corrections. This is a great aggravation of the miseries that attend a foreign conquest, that there is no more treating or treating with such conquered, nor any moving him to compassion, because they understand not each other's language: accordingly this is threatened as one of the sorest judgments God can send upon a people (Deut. xxviii. 49. Jer. v. 15).

That this is the true meaning of this verse, appears by St. Paul's applying of it to the speaking in an unknown tongue (1 Cor. xiv. 21, 22), and by the use of the Hebrew hang, translated stammering, which is applied to a foreign language, xxxiii. 19 (see the note upon that place).

Ver. 12.] God often admonished this people by his prophets, that his word, and the promises of it, were the only thing that could give true comfort to those that were under any pressure or trouble (see 1. Matt. xii. 28), but they would not hearken to his advice.

Ver. 13. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Ver. 14. Wherefore hear the word of the Lord, ye scorful men, that rule this people which is in Jerusalem.

15 Because ye have said, We have made a
covenant with death, and with hell are we at agreement; when the overflowing scourg"e shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: be that believeth shall not make haste.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 ¶ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourg shall

Christ, to whom it is often applied in the New Testament. But it may import thus much, with respect to the time wherein Isaiah lived, that he should never be disappend, who believes in God, whose dwelling is in Zion, and hath made peculiar promises to the Jewish church and kingdom seated there, which shall eminently be fulfilled at the coming of the Messiah, in whom all God's promises made to his people shall receive their final accomplishment.

*He that believeth shall not make haste.* He that believes God's promises made to his faithful servants, will patiently depend upon God, and not out of distrust of his mercy betake himself to any unlawful means of securing himself, as many did (ver. 15). The sense is, that instead of running to Zion, read, "shall not be ashamed," which makes some think that they read *jachish*, in the Hebrew, instead of *jackish*, which is the reading of the present Hebrew copies. But our learned Dr. Pocock has shown that the verb chush still signifies to be ashamed in the Arabic tongue; which makes it probable, that it was formerly used in the same sense in the Hebrew (see his pamphlet on the Agree. of *Pepera* Mosios, cap. i. 10). In the same sense the verb chush is probably taken, Job. xx. 2, where our English renders the place, "For this I make haste;" but the sense would run much better if it were translated, "for this I am troubled or confounded." Capellus, who would fain suspect the present reading of the Hebrew copy, did not consider that the copies in the son of Sirach's time, read as ours do now, as appears from those words of his (Eccles. ii. 2), "Make not haste in the time of trouble;" which sentence certainly alludes to this text, taking the Hebrew chush in its usual signification.

Ver. 17.] Judgment also will I lay to the line.] The prophet carries on the metaphor of building, and tells those sinners, that God would square his actions by the severest rules of justice, as they should find to their cost.

*And the hail shall sweep away the refuge of lies.* God's judgments, like a storm of rain and hail (see ver. 2. 15), shall destroy all that security in which you place your trust.

Ver. 18. Your covenant with death.] See ver. 15.

Ver. 19. From the time that it goeth forth it shall take you, &c.] The prophet still persists in the metaphor of an inundation, which seizes immediately without giving any warning, and carries all before it without intermission.

Ver. 19. shall be a vexation only to understand the report.] The words may be better translated thus, "And nothing but vexation can make you understand, and that to be vexation only to understand the report."

A consumption, even determined upon the whole earth.] Or rather, the "whole land" (see x. 23). The prophet had, in the beginning of the chapter, foretold the destruction of the ten tribes: and here he disconnects the like judgment upon the two tribes remaining.
23 5 Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he awake and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place?

26 For his God doth instruct him to discretion, and doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten off with a staff; and the cummin with a rod.

28 Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

29 This also cometh forth from the Lord of hosts which is wonderful in counsel, and excellent in working.

Ver. 23.] The design of the ensuing parable is to show, that as a husbandman hath his set times and methods of manuring the ground, and ordering his grain when it is brought into the barn: so God hath his seasons of mercy and judgment; and even in inflicting judgments he deals in different measures with the righteous and the wicked: he chastiseth the former in order to his amendment, and punishes the latter to his utter destruction.

Ver. 24. *Doth the ploughman plow all day to sow?* Or, as the words may better be rendered, *Doth the ploughman plough every day to sow?* Doth he open and break the clods of his ground?* It is there a time not for harrow ing and sowing too!* which are described in the following verse.

Ver. 26. *For the fitches are not threshed with a threshing instrument,* neither is a cart wheel turned about upon the cummin; but the fitches are beaten off with a staff; and the cummin with a rod.

CHAP. XXIX.

1 Wo to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

Ariel signifies the lion of God, and was the name of the altar, because it devoured the sacrifices which were offered upon it (see Ezek. xliii. 15). Here it is, by a synecdoche, put for the city of Jerusalem, which David made the seat of the kingdom, and where God, for David’s sake, promised to place his name (see 1 Kings xv. 4). And yet, for the people’s sins, God was now resolved to expose it to the assaults of Sennacherib and his army. Some render the latter part of the sentence thus, *The city which David besieged* (in which sense of the verb *chasah* is taken, ver. 3), implying, that the enemy should distress it in the same manner.

Add ye one year to another; let them kill sacrifices. The former part of the sentence may be better translated to this sense, “Add ye one year to another:” as if the prophet had said, For two years you may have liberty to come and offer your sacrifices at the temple, but afterward the city will be so closely besieged, that there will be no admittance for any that live in the country to attend upon the public worship of God at
3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.


the solemn festivals. Then another sort of sacrifices will be offered; concerning which see the following note.

Ver. 3.] When the city is closely besieged and distressed, it shall resemble the altar of burnt-offerings, being every way surrounded with carcases, not of beasts, but of men. The slaughter of men is sometimes called a sacrifice, because it makes some kind of satisfaction and atonement to the justice of God (see xxxiv. Ezek. xxxix. 17. Zeph. i. 7).

Ver. 4.] Mr. White very well observes, that this verse must be understood of the army under Tarchan, Rab-saris, and Rab-shakeh, whom the king of Assyria "sent with a great host against Jerusalem" (2 Kings xvii. 17. xix. 8, 9), intending himself to follow in person, and have the honour of taking the city: but, upon the defeat of that army by a stroke from heaven, he returned homeward without ever making any approach to the city by way of assault (see xxxvii. 33. 34. 37).

Ver. 4. Thou shalt be brought down, &c.] Thou shalt be very humble, and thy king Hezekiah shall send ambassadors to bespeak the favour of the king of Assyria in very submissive terms (see 2 Kings xviii. 14).

[Thy voice shall be.] See note on viii. 19.

Ver. 5.] Strangers and terrible ones are joined here together, as they are xxv. 4. Here they signify the Assyrian army, which, though they made such a dreadful appearance, the prophet foretells they shall be defeated by a sudden stroke from heaven, and vanish in an instant; one hundred and eighty-five thousand being destroyed in one night, xxxvi. 36 (compare xviii. 13).

Ver. 6.] The prophet, applying himself to Jerusalem, calls the army which besieged it, "Thy army," ver. 5, and by the same figure we may understand the words here, "Thou shalt be visited," of the same army, to which he threatens utter destruction in this and the following verses, and that from the immediate hand of God (see the notes on xxviii. 2, and compare xxx. 30. Ps. xviii. 13, 14). Some render the beginning of the sentence thus, "It shall be visited;" and explains the words of the "multitude of strangers," mentioned ver. 5, but the rules of syntax will hardly allow that construction, because the verb taken in the third person will be of the feminine gender, and that noun is of the masculine.

8 It shall be even as when a hungry man dreameth, and, behold, he eateth; but he awakeeth, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awakeeth, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is
not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 ¶ Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15 Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

which none but the Lamb could open:" that is, unfold or explain (ver. 5). See likewise viii. 16 of this prophecy.

Which men deliver to one that is learned, &c.] Prejudice doth so much hinder the learned from understanding God's word, as ignorance doth the unlearned.

Ver. 13.] One fatal mistake of the Jews, and that which led them into many others, was, that they confined the whole business of religion to the external worship of God, such as sacrifice and other outward ceremonies (see i. 11, &c.). And these religious performances they looked upon as so acceptable to God, that these alone would secure his favour to them, and so long as they were punctual in these observances, they thought they needed not to fear any threatenings denounced against their sins. This opinion, together with their relying upon an external obedience to the letter of the law, and over-valuing the traditions of their rabbies and elders, was a principal cause of their rejecting his gospel, and being themselves rejected by God upon that account.

Ver. 14.] I will proceed to do a marvellous work.] A thing least to be believed (compare Hab. i. 5).

For the wisdom of their wise men shall perish.] The most refined arts of their deep politicians shall not avail their authors, nor he able to preserve them from God's judgments; and their most learned shall lose their judgment and discretion. This threatening was remarkably verified under the gospel, when their crucifying Christ out of fear of the Roman power, brought the Romans upon them: and their learned rabbies ever since have minded little else but fabulous stories, and their cabalists have vented trilles for profound mysteries.

Ver. 15.] Who think they can carry on their projects without the knowledge or interpos of Providence?

Ver. 16.] Your giving things unexpected turns, or false appearances, to hide your true designs, shall signify no more towards the producing the intended effects, than the clay does without the artificer. We and all our works are in the hands of God, as clay is in the hand of the potter, to give what form and fashion he list (see xiv. 9, Jer. xviii. 6). He is as wise as the wisest politician (see xxxi. 2), and when the finest schemes are laid, can work things to a quite contrary end.

Ver. 17. Is it not yet a very little while.] The following promises relate to the times of the gospel (see the note on ver. 18, 23). Nor is this expression any objection against such an interpretation, for the very same is used concerning Christ's coming to judgment, as if it were just at hand, Heb. x. 27.

The fruitful field shall be esteemed as a forest.] A proverbial form of speech, to signify the great changes that shall happen: the high ones shall be blasted, and the meek shall be exalted (compare xxxii. 15): as visible an alteration, as if the mountain Lebanon, famous for its cedars, should be turned into a cornfield or pasture; and the richest meadow-ground should be turned into a forest.

Ver. 18.] That blindness and insensibility, which the prophet complained of at the tenth and eleventh verses, shall be quite removed, and the word of God, which before was a book sealed up, shall become intelligible to ordinary capacities. This relates to the times of the gospel (compare xxxiv. 5), when a plentiful effusion of God's Holy Spirit is promised (see the note on xlv. 3, iv. 13).

Ver. 19.] This is another character of those flourishing dispensations under the gospel; which the prophets often mention, in the glorious of which the meek and humble shall have a particular share (see the notes on xi. 3, xxvi. 6).

Ver. 20.] By the "terrible ones" we are to understand the foreign enemies of God's people (see ver. 5, and xxvi. 4, 5): and by the scorners, those sceptics and infidels that lived among them, and made a mock of God's messengers, and what they said (compare xxxvii. 14, 92).

All that watch for iniquity are cut off.] Who are continually employed in devising evil, and very industrious in bringing it to pass: "Who devise iniquity upon their beds? when the morning is light they practise it," as the prophet Micah speaks (Mic. ii. 1).

Ver. 21.] That make a man an offender for a word.] Who condemn men for speaking the truth, as they often served the prophets, or for so slight a matter as an unwary expression.

And lay a snare for him that reproveth in the gate.] Who punish the judges that sit at the city gates to distribute justice; that so they may without control oppress the righteous, and deprive him of his right (compare Amos v. 10, Mal. iii. 5).

And this they will do upon the meanest considerations
CHAPTER XXX.

sancitify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit shall come to
to gain a piece of bread, as Solomon speaks (Prov. xxviii. 21). It was the custom for the judges to execute their office at the gates of the city (see Deut. xxi. 19, xxii. 15, Ruth iv. 1, 11).

Ver. 22.] Abraham and Jacob, as fathers of the family, are taken here for the whole stock of true Israelites: and as God had often been their deliverer, so when he should free them from enemies without and evil-doers amongst themselves (see ver. 20), then the right time had arrived for the unrevealed. For their understanding, and that they that murmured shall learn doctrine.

shall be added to the church, called elsewhere the "work of God's hands" (see xliv. 11, lx. 21, and compare Eph. ii. 19). When these shall be called or regenerated by that extraordinary measure of grace which is promised, ver. 18, they shall with one mind and one mouth sanctify my name, and give me all honour and reverence.

Ver. 24. They also that erred in spirit] See xxviii. 7, and the tenth, eleventh, and eighteenth verses of this chapter.

They that murmured shall learn doctrine. They that murmured at, and found fault with God's dispensations, shall now submit their own judgment to the will and wisdom of God.

CHAPTER XXX.

1 Wo to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

CHAP. XXX.

ARGUMENT.—The Egyptians were the Jews' confederates at the time of Sennacherib's invasion (see 2 Kings xviii. 21): and are often reproved for that confederacy, and placing their chief trust in an arm of flesh (see xx. 5, xxxi. 1). This is the subject of the former part of this chapter. Then follow some gracious promises, which have a plain aspect upon the gospel times: and from the twenty-seventh verse to the end of the chapter, there is a lively description of God's vengeance devouring the Assyrian army like fire, and consuming them all at once.

VER. 1. That cover with a covering, but not of my spirit.] This covering may either signify their seeking for refuge and protection from Egypt without any directions from God (see ver. 2): or else it may mean their forming schemes to secure themselves against the calamities that threatened them, by unholy methods, which are called a "covering" or "hiding place of falsehood," xxviii. 15, 17 (see likewise xxix. 13).

That they may add sin to sin.] Thereby adding this iniquity to their former transgressions.

VER. 2.] It was usual in affairs of great consequence, especially in matters of war, to ask counsel from God by his prophets (see Josh. ix. 4, 1 Kings xxvii. 7, Jer. xxi. 2). This the Jews neglected now, because they apprehended that the prophets would not give them such an answer as they liked (see ver. 16, and the argument of the chapter).

5 They were all ashamed of a people that could not profit them, nor be a help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the backs of camels, to a people that shall not profit them.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

VER. 3.] See xx. 5, xxxi. 3.

VER. 4.] King Hezekiah's ambassadors came to apply themselves to the king of Egypt and his great men, for succour and assistance; to which purpose they arrived at the two principal cities of Egypt, Zoan, or Tanis (concerning which, see note on xix. 11), and Hanes, called Tahapanes, Jer. ii. 16. xiii. 7, Ezek. xxx. 18.

VER. 5.] The Egyptians, in conjunction with the Ethiopians, did assist the Jews, by giving a diversion to Sennacherib's forces (see the arguments of the seventeenth and nineteenth chapters): but were both entirely routed (see xx. 4): so that, in effect, the Egyptians were rather a burden than a help to them, and are therefore compared to a broken reed (xxxvi. 6), which not only fails the hand that leans upon it, but pieces and wounds it.

VER. 6.] The burden of the beasts of the south.] The word burden hath an ambiguous sense: for, besides its usual signification, it denotes likewise a flattering prophecy: so the words imply, that the burdens of presents, which the Jews sent upon the backs of asses and camels, to make friends with all in Egypt (a country lying southward of Judea), should meet with but little success.

From whence come—the viper and fiery flying serpent.] The wildeness that lies between Egypt and Judea, is described after the same manner by Moses (Deut. viii. 15). The fiery serpent is called, in the Hebrew, seraph, and hath its name from its bright and flaming colour: for the same reason the angels are called seraphims, because when they attended upon the divine Shechinah, they appeared like flames of
8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

9 That this is a rebellious people, lying children, children that will not hear the law of the Lord:

10 Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon;

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant:

14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

15 For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 One thousand shall fall at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill.

18 ¶ And therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him.

Vang. uters a further threatening to those that despise what he now speaks from God.

Ver. 13. This vain confidence in your own conduct, or in the strength of Egypt, shall end in a sudden and final ruin: like the breach in a high wall, which, when it begins to bulge, falls down without giving any warning, and the higher it is, the greater the downfall.

Ver. 14. An earthen vessel, when it is once broken, can never be mended, or put to any use (see Jer. xiv. 11). So it shall be in this case, there shall be nothing left or saved, that can be put to any further use.

Ver. 15. In returning from your evil purposes, and resting or relying upon God's promises, you shall be saved from your enemies (see ver. 7).

Ver. 16. Egypt was famous for their breed of horses (see note on li. 7): from whence the Jews were desirous to furnish themselves with horses, the better to engage the enemy (see xxxvi. 9). But the prophet tells them, that the chief use they should make of them would be to serve themselves a retreat.

Ver. 17. One thousand shall fall at the rebuke of one. As God had promised them, that if they continued obedient to him "one of them should chase a thousand" of their enemies (Deut. xxxii. 39); so here he threatens the quite contrary upon their disobedience (see Deut. xxviii. 25).

Till ye be left as a beacon upon the top of a mountain. Till ye be scattered one by one upon the mountains, as beacons stand solitary there.

Ver. 18. Therefore will the Lord wait. The sense would run clearer, if the place were translated thus, "Nevertheless the Lord will wait;" or "yet surely the Lord will wait," &c. So the particle laken is rendered by our interpreters, Jer. v. 2, and so it should be translated in several other places where the prophets alter their style, and yet usher in the translation with this particle: so particularly it should be translated Hos. ii. 14, and Mic. v. 3, (see Dr. Pocock upon that place). The seeming incoherence of the prophetic style would be avoided in many places, by regarding the various sense of the Hebrew particle more carefully than interpreters have generally done; a subject that hath been treated of with great exactness by Noldius, in his Concordantia Particularum Hebraearum.

That he may be gracious unto you. God will wait till the judgments he hath threatened (ver. 15, 16)
CHAPTER XXX.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And though the Lord give thee the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall cast also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstrual cloth; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that car the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

When ye turn to the right hand.] When ye are never so little out of the way (compare Deut. v. 32. Josh. i. 7. Prov. iv. 27).

Ver. 22.] Hezekiah's zeal for God's worship, incited his subjects to destroy all the monuments of idolatry in the land (see 2 Chron. xxix. 1). The coverings here mentioned may be understood of silver or gold plates, with which their images were overlaid; though the more usual place was in the temple, on the high places, and rich attire (see Jer. x. 9. Baruch vi. 57, 59). The destruction of idolatry is another mark of the flourishing state of the gospel (see the notes on i. 29).

Ver. 25. Then shall be upon every high mountain, and upon every high hill, rivers.] God's blessings are sometimes represented under the emblems of fruitfulness and plenty (see notes on iv. 2. xxxi. 20).

Ver. 29. This place I take to be parallel to that text (xlii. 5). "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed," &c. (compare likewise xxxiv. 6. 7. xlii. 18. xliii. 19. lv. 1. Joel iii. 18. Zech. xiv. 8). Mr. White is pleased to call this a strange sort of interpretation; but I must put him in mind, that it is the interpretation of Christ himself (see John iv. 10. 14. vili. 28, 29); and of St. Paul, who interprets the "waters flowing from the rock" in the wilderness, as mystically denoting Christ, and the benefits of the gospel (1 Cor. x. 4). And that plentiful communication of grace and glory, when the happiness of heaven consists, is described by the same metaphor, Rev. vii. 9. 17.

In the day of the great slaughter, when the towers fall. This shall be remarkably fulfilled at the time when there shall be a terrible destruction of God's enemies (see Rev. xiv. 20. xix. 21): when the great
ISAIAH.

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

27 Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

29 Ye shall have a song, as in the night when ones of the earth shall fall, denoted here by high towers (compare ii. 15): or, by towers, we may understand the fortifications of the city, which is the mystical Babylon (see the notes on xxvi. 5).

Ver. 26. The light of the moon shall be as the light of the sun. &c.] Light is the emblem of joy and happiness: accordingly, happy times are expressed by bright and pleasant days, when God's candle shines upon our heads," as Job expresseth it xxi. 3. But the words seem to describe that glorious state of the church, when there shall be no night (see Zech. xiv. 6, 7, compared with Rev. xxii. 5); nor any resemblance of it, no degree either of sorrow or ignorance.

In the day that the Lord bindeth up the breach of his people,] When he shall fully pardon their sins, and remove the punishments of them (compare i. 6).

Ver. 27. The name of the Lord cometh from far.] The name of God is the same with God himself, and it is said to come from afar off, as coming unexpectedly. So Christ is described as coming "from a far country" at the day of judgment, because of the unexpectedness of his coming, Luke xix. 13. 15. Buring with his anger.] When anger or any other passion is ascribed to God in scripture, it is a very good rule which the schoolmen give for the explaining such expressions, affectus in Deo denotantia effectus; passions in God denote that the effect is answerable to the highest emotion of passion which we can conceive." Thus, when God is described as full of anger and fury, and his indignation as flaming out into revenge, we are to conceive the expressions as implying, that the effects of his displeasure will be as terrible as we could suppose them to be if they proceeded from the most passionate resentment. But I think we may carry our notions a little further in this matter, and venture to affirm, that since God's love and hatred do necessarily result from his wisdom, which improves or dislikes things according as they agree or disagree with his own infinite perfections, it must follow from hence, that although God be not subject to that turbulency and inconstancy which attend human passions, yet his favour and aversion must be as strong and powerful as his wisdom and permanency, as the highest expressions in scripture concerning this matter can be supposed to import.

His lips are full of indignation.] So Christ is described as consuming sinners with the breath of his lips (xli. 4), because, whenever he pronounces sentence upon them, it is immediately put in execution: all things observed in his word and decree (see the note there).

Ver. 28. His breath, as an overflowing stream.] God's anger is often called the breath of his nostrils (see Job iv. 19. Ps. xviii. 15). The expression is a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.

30 And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

31 For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.

32 And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

Taken one from of the symptoms of anger, which is breathing quick and short.

The midst of the neck,] See the note on viii. 8. To sift the nations with the sieve of vanity:] Vanity sometimes signifies destruction: so, liv. 13, "vanity shall take them; i.e. they shall be destroyed. And here the "sieve of vanity" is such a one as doth not separate the chaff in order to save the corn, but makes an entire riddance, as when chaff is scattered before the wind (compare xxix. 4. Hos. xiii. 3. Ps. i. 4). By the nations are chiefly meant the Assyrians and their confederates.

There shall be a bridle in the jaws of the people.] See the same phrase xxxvii. 29. In both places the expression implies that God would stop these people in the midst of their career, and make all their designs prove abortive, like those that miss their aim, or lose their way.

Ver. 29. Ye shall have a song, as in the night when a holy solemnity is kept:] The Jewish festivals were always kept from even to even; so the sábado began on the Friday evening (see Lev. xxiii. 39); and the eve before any festival was part of the festival (see Judith viii. 6); from whence the same observation was derived into the Christian church. But the feast of the passover is chiefly alluded to here, which was always kept in the evening, and the upper concluded with hymns (see Matt. xxvi. 30).

As when one goeth with a pipe to come into the mountains of the Lord] The Aramaic festivals, when the people came from all parts of Judea to worship at the temple, were observed with the greatest expressions of joy (see Deut. xvi. 11. 14. Ps. xiii. 4). Such joy will there be, saith the text, at Jerusalem, for their deliverance from Sennacherib's army.

Ver. 30.] This destruction shall be from the immediate hand of God, in which he shall as visibly appear as if he had discomfitted the army by a tempest of thunder, and lightning, and hailstones, as he formerly destroyed the Canaanites and Philistines (see Josh. x. 10. 1 Sam. vii. 10. compare likewise Ps. xliii. 14. xxix. 6). of this prophecy, and see the note on that place.

Ver. 31. Compare x. 5. 21.

Ver. 32. In every place where the grounded staff shall pass— it shall be with tabrets and harps:] This is a very obscure translation of the words; the old translation published under king Henry VIII. renders them much plainer, thus, "Whithersoever he goes, the rod shall cleave unto him, which the Lord shall lay upon him." Or the place may be understood more exactly to the Hebrew, "And every place where the terrible stroke shall pass which the Lord shall lay upon him, shall be [filled] (or shall sound) with ta-
CHAPTER XXXI.

1 Wo to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!

2 Yet he also is wise, and will bring evil, and will not call back his words: but will array against the house of the evildoers, and against the help of them that work iniquity.

3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.

of the text is, that nothing extraordinary is to be expected from the Egyptian auxiliaries. Both he that helpeth shall fall, and he that is holpen.

Both the Egyptians and they that rely upon their aid (compare xx. 4-6. 2 Kings xviii. 15).

Ver. 4.] An elegant similitude, representing God's almighty power, which no human strength is able to withstand; and exactly parallel to those verses in Homer, where Sarpedon is described as going against the Greeks (liad i. ver. 299, &c.).

Which verses are thus rendered in the late English translation copied from the French: As some fierce lion on the mountains bred, Stung with keen hunger, searches for his prey, Springs o'er the fences, and o'erleaps the fold: For though the shepherds and the watchful dogs On every side defend the woolly flock; Yet his undaunted soul disdains to fly, Till he hath seized his prey.
5 As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.

6 ¶ Turn ye unto him from whom the children of Israel have deeply revolted.

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

8 ¶ Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

Ver. 5. As birds flying, so will the Lord of hosts defend Jerusalem: [God's protection of his servants is commonly expressed by "covering them under his wings," in allusion to the wings of the cherubims which covered the mercy-seat (compare Deut. xxxii. 11).]

Passing over he will preserve it.] As he did when he passed over the Israelites' houses in Egypt (Exod. xii. 23.)

Ver. 7.] See the note on xxx. 22.

Ver. 8. Then shall the Assyrian fall with the sword, not of a mighty man, &c. [He shall not fall by any mortal power, but by the hand of an angel (see xxxvii. 36). If we follow the common opinion, that the Assyrian army was destroyed by a pestilential disease, which was the immediate stroke of heaven; the expressions here exactly agree with the description of the angel, who smote the Jews with a pestilence, 1 Chron. xxi. who is there represented as standing with a "sword in his hand" (ver. 16).

His young men Or, "his choice men," as the word likewise signifies, the very flower of his army.

Ver. 9. He shall pass over to his strong hold for fear. [He shall betake himself to the fortified places within his own dominions, as those do who are afraid that an enemy is pursuing them (see xxxvii. 37).

His princes shall be afraid of the ensign. [His chief commander shall be afraid of those visible tokens of God's presence in, and protection over, Jerusalem, which were like so many standards lift up in defence of his people (compare lx. 19).

Whose fire is in Zion, and his furnace in Jerusalem.] Who hath placed his altar and his sanctuary there: and from thence will issue forth like fire, and consume all those who shall presume to violate that place of his especial presence (compare Obad. ver. 15. Zech. ii. 5. xii. 6).

CHAPTER XXXXII.

1 Behold, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

CHAP. XXXXII.

ARGUMENT.—Whosoever carefully considers the ninth, tenth, and following verses of this chapter, will find that they relate to the calamities which the Assyrian invasion brought upon Judah; under those afflictions the wisdom and piety of king Hezekiah was one of the chief supports and comforts to his subjects, and consequently we may suppose that the beginning of the chapter doth contain a character of that excellent prince. But yet there are several expressions, particularly those in the third and fourth verses, that relate to happier times than Hezekiah ever lived to enjoy: and therefore upon the whole matter we may justly say, that the reformation which Hezekiah made was but a shadow or image of those greater improvements in grace and holiness which properly belong to the gospel-times, under the government of Christ, and the assistance of his Spirit. Mr. White objects against this interpretation, that none of the writers of the New Testament have applied any part of this chapter to our Saviour; but we are not to expect a particular application of all the prophecies of the Old Testament in the writings of the New. And we may observe, that many important prophecies, such as are particularly Daniel's weeks, are never distinctly mentioned there. Jacob's prophecy concerning Shiloh (Gen. xlvi. 10), may be added as another remarkable instance of a prophecy concern-

ing Christ, not mentioned in the New Testament. It is sufficient to justify such an interpretation, if the full import of the words look that way, and such an application be agreeable to those methods of interpreting prophecies which are observed in the New Testament: for those are to be looked upon as a public rule or standard for interpreting the scripture prophecies.

Ver. 1.] Under the government and example of so good a king as Hezekiah, inferior princes and magistrates shall execute their office with integrity and faithfulness (compare Ps. lxxii. 2. 3).

Ver. 2.] And this prince shall be a refuge to us when the storms of calamities overtake us, or the oppressions of our enemies, like excessive heat, doth consume us (compare iv. 6. xxv. 4).

Ver. 3.] God shall plentifully afford men the light of his truth, and give them grace to make a good use of the instructions he vouchsafo unto them. When men are stupid and careless, they are said, by a contrary way of speaking, "to have eyes and see not, and to have ears and hear not" (vi. 9. Jer. v. 24).

That this promise chiefly relates to the times of the gospel, will appear by comparing it with xix. 18. xxxv. 5). If it be objected that other prophecies foretell the binding of the Jews under the gospel; we may answer with St. Paul, that "the children of the promise are accounted" for the true seed of Israel, in whom the promises are to be fulfilled

3 And the eyes of them that see shall not be dim; and the ears of them that hear shall hearken.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.
5 The vile person shall be no more called liberal, nor the churl said to be bountiful.
6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.
7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.
8 But the liberal deviseth liberal things; and by liberal things shall he stand.
9 ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.
10 Many days and years shall ye be troubled, (Rom. ix. 8), and farther, the same divine author assures us, the time will come when "all Israel shall be saved" (Rom. xi. 20).

Ver. 4. The heart also of the rash shall understand knowledge. The word nunbarim, "rash," translated "foolish" xxxv. 4, may signify, that those that are weak in faith shall come to more perfect degrees of knowledge.

The tongue of the stammersers shall be ready to speak plainly.] The most rude and illiterate, such as could not speak so as to be understood, shall discourse clearly and intelligibly of God and of their duty. The verb naliq is near akin in sound and signification to lanag, which signifies speaking in a barbarous and unknown language, xxviii. 11. So the text here may be fully expounded of the conversion of barbarous nations, and their giving praises to God in their several languages.

Ver. 5. The vile person shall be no more called liberal.] or, "shall not have the style and title of prince bestowed upon him;" for so the words in the original import. Under a prince that loves and honours virtue, unworthy persons shall not be advanced to degrees of honour and dignity.

Ver. 6-8.] The words show the different temper and spirit of God and a good prince and narrow-souled man, and of him that is truly generous and public-spirited. The former hath no true sense, either of honour or conscience, but makes it his business, under specious pretences, to pervert judgment and justice: whereas the designs of the latter are truly great and worthy of his character, and it is by these only that he seeks to support his dignity.

Ver. 9.] The prophet returns to the description of those calamities which should follow upon Sennacherib's invasion: and he addresses himself to the nice and delicate women, who would feel the greatest share in these hardships, not being used to any such matters.

Ver. 10. Many days and years shall ye be troubled.] Some render the words, "days above a year shall ye be troubled," &c. and understand them of Sennacherib's invasion; who came up against Judea in the fourteenth year of Hezekiah (2 Kings xviii. 13), and in the year following God promised the king a recovery from his sickness, and that he would deliver him out of the hand of the king of Assyria, and prolong his life fifteen years (2 Kings xx. 6). Now Hezekiah reigned but nine-and-twenty years in all, so this promise of deliverance must have been made in the fifteenth year of his reign. But Archbishop Usher supposes that there were two invasions by Sennacherib; the first mentioned 2 Kings xviii. 13, the ye careless women: for the vintage shall fail, the gathering shall not come.
11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.
12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.
13 Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:
14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;
15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

other spoken of in the seventeenth verse of the same chapter, and xix. 9, and thinks that Hezekiah's sickness happened between these two invasions, about three years before the total defeat of the Assyrian army, (see Annal. V. Testim. ad. M. 3291, and 3294).

Ver. 12.] The sense would run easier and more agreeable to the original, if we alter the stops, and join the first sentence of this verse with what goes before, and the latter part of it with what follows, translating it thus, 'Gird sackcloth upon your loins, and upon your mourning breasts. Upon the pleasant fields, upon the fruitful vine, upon the land of my people, shall come up briers and thorns.' The word sophedim, which our English translates "they shall lament," is in the masculine gender, and therefore cannot be understood of the women mentioned ver. 11.

Ver. 13.] See the notes on xxii. 2. xxvii. 7.

Ver. 14. The palaces shall be forsaken.] See v. 9. The multitude of the city shall be left.] Or, "the city shall be forsaken of its multitude:" this may relate to Jerusalem; or else the word city may be taken collectively for cities in general (see xxiv. 10. 12. xxv. 2. xxvii. 10).

The forts and towers shall be for dens for ever, &c.] Expressions of the same sense (see xxii. 13. xxv. 2. xxvii. 10). For ever is as much as for a long time; and it may be extended to the present condition of Judea and its cities, which have now lain desolate for many ages (see the notes upon the following verses, and upon xxvii. 10).

Ver. 15. Until the spirit be poured upon us from on high.] Until God gives us new life, and recovers us out of this forlorn condition, which may fitly be compared to the shadow of death (compare Ps. civ. 30), "Pouring out of God's spirit" does likewise signify the plentiful effusion of his grace (see Joel ii. 28. Zech. xii. 10). And if we take the phrase in this sense, the prophecy will belong to that restoration of the Jews, which we are to expect in the latter ages of the world.

The wilderness be a fruitful field.] A proverbial expression denoting great alterations, that the places which were desolate before (see ver. 12), shall again become fruitful: and those which were fruitful shall turn barren. It may mean, that the Israelites shall flourish again, and the Assyrians and other enemies of the church (see note on xi. 14), shall be humbled: see an expression parallel to this, xxv. 17. only there the word Lebanon is used, as equivalent to the wilderness here; both words being opposed to grounds cultivated and managed by art and care.

Ver. 16.] Judgment and righteousness are often
16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; and shall cease to spoil, and thou shalt not be spoiled; and dealt not treacherously with thee; when thou expressed by the forest, or wilderness (ver. 15, 16).

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed are ye that sow beside all waters, that send forth fithur the feet of the ox and the ass.

CHAPTER XXXIII.

1 Wo to thee that spoilst, and thou wast not spoiled; and dealtst treacherously, and they dealt not treacherously with thee! when thou

under the immediate protection of the Almighty, and thereby secured from receiving the least damage in the midst of so many dangers. I have given so particular an account of the contents of this chapter, because I am persuaded, that if a translation could be made of it that should come up to the original, it would appear to be as noble a piece of poetry as is to be found among the most admired writings of the ancients.

Ver. 1. Wo to thee that spoilst, and thou wast not spoiled? It is the practice of the great oppressors of the world to make war upon their neighbours without any just provocation, or having received any real injury from them; this is very fitly expressed in the known fable of the lion and the lamb, and it is against such practices that this wo is denounced.

And dealtst treacherously, and they dealt not treacherously with thee! We read, indeed (2 Kings xviii. 7), that Hezekiah "rebelled against the king of Assyria:" but the meaning of that text is no more but that he would not stand to those dishonourable terms of slavery to which his father Ahaz had submitted, when he professed himself the servant of the king of Assyria (2 Kings xvi. 7).
2 O Lord, be gracious unto us: we have waited for thee; be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure.

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly,

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

When thou shalt cease to spoil.] See xxii. 2.

Ver. 2. Be thou their arm every morning.] “Their arm,” i.e. our arm: it is usual in the prophets to change their style from the first to the second or third person, in speaking upon the same subject (see ver. 6 of this chapter, and the note upon xiii. 1). “Every morning,” or, “in the morning,” i.e. speedily; see the expression Ps. xlv. 5, “God shall help her, and that right early;” the Hebrew reads, “At the appearing of the morning” (so Ps. xc. 14, and exilii. 8). Some suppose that the phrase alludes to the overthrowing the Egyptians when the morning appeared, Exod. xiv. 37.

Ver. 3.] At the confusion and utter which was in the Assyrian army upon that sudden stroke, whereby a hundred and eighty-five thousand men were struck dead upon the place, the remaining part of those forces get away as fast as they could; this execution is called God’s lifting up himself, or exercising his power (compare ver. 10).

Ver. 4.] The Jews shall plunder the Assyrians’ camp, till they leave it as bare as the locusts or caterpillars leave the trees, when they have eaten up the leaves (compare Nah. iii. 15). Some explain the verse thus: ye shall be as easily overcome, as the husbandman destroys the locusts and caterpillars; but I do not think that sense so proper, because locusts and caterpillars are elsewhere described like a formidable army, which nothing can withstand (see Joel ii. 3, 4, &c.).

Ver. 5.] The prophet applies himself to Hezekiah of whom he speaks, in the third person, at the end of the chapter: and tells him, that those divine graces of wisdom, knowledge, and the fear of God (see xi. 2, 3), will be the support of his time and government, and stand him in more stead, than all the forces and treasure in which other princes place their confidence.

Ver. 7. Behold, their valiant ones [or messengers], shall cry without, &c.] Or, “shall cry in the streets.” The words describe the ambassadors, or messengers, which Hezekiah sent out to Rab-shakeh (2 Kings xviii. 18), returning sadly disappointed, with tears in their eyes, and “their clothes rent” (thid. ver. 37).

Ver. 8. The highways lie waste, the wayfaring man ceaseth.] There is no travelling the public roads for fear of the enemy (compare Judg. v. 6).

He hath broken the covenant.] Hezekiah bought peace of Sennacherib (2 Kings xviii. 14—16), but he would not stand to his agreement: such a haughty conqueror as he will not be obliged by his treaties any longer than he pleases, and glories in the destruction that he makes both of men and cities (see x. 10, 11).

Ver. 9. The earth [or land] mourneth and languisheth, &c.] The whole land is under a consternation, and the most ancient and fruitful parts of the country seem to languish and wither at the approach of the enemy, and look upon themselves as already destroyed. Lebanon was beautiful for its cedars: Sharon for its flowers and gardens (see Cant. ii. 1): Bashan and Carmel for their rich ground and fat pastures (compare xxv. 2, 3. Mic. vii. 14).

Ver. 10.] When things are come to this extremity, and the case seems desperate, then is the time for God to interpose, and make his strength more eminently conspicuous in the midst of man’s weakness.

Ver. 11. Ye shall conceive chaff.] Your designs shall all prove abortive (compare ix. 4. Ps. xvii. 14, xvii. 13, xviii. 5).

Your breath, as fire, shall devour you.] Or rather, “your war against my people shall be the vengeance of God’s people, shall turn to your own destruction.”

Ver. 12. The people shall be as the burnings of lime:] They shall be perfectly consumed, as when chalk-stones are reduced to lime: calcining, or reducing to ashes, being one of the last effects of fire (compare Amos ii. 1).

As thorns cut up shall they be burned in the fire.] Sinners are often compared to thorns, which the fire catches presently; so do God’s judgments lay hold on such who have made themselves “vessels of wrath, fitted for destruction” (see note on ix. 18).

Ver. 13.] So remarkable a judgment as this deserves to be known and laid to heart by all men, both far and near.

Ver. 14.] This and the two following verses describe the different apprehensions of the good and bad under their present circumstances. They that did not rely upon God for help, were ready to cry out, Who can bear the approach of the Assyrian, who devours all things like fire? These words may, in a secondary sense, be applied to the terror of hell torments, which, when the consciences of sinners begin to be awakened, give them just cause for having dreadful apprehensions of the divine vengeance. And they that could not bear the thoughts of a mortal enemy’s falling upon them with all his force; how will they bear the weight...
sions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shuttest his eyes from seeing evil;
16 He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.
17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.
18 Their heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?
19 Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.
20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down;
of God's wrath, when he shall declare himself their enemy, and set his "terror in array against them."

Ver. 15. That stoppeth his ears from hearing of blood
That will not give ear to any bloody designs formed against the life of the innocent. To "shut the ears" at the mention of a thing, is to show the utmost detestation of it (see Acts vii. 57).

That shuttest his eyes from seeing evil.] As persons turn away their face from any sight they loathe, and have an aversion for. So God is described as of "purer eyes than to behold iniquity" (Hab. i. 13).

Ver. 16. His place of defence shall be the munitions of rocks:] God shall place him out of the reach of danger, and shall be unto him a rock and a fortress (compare Ps. lxi. 2).

Bread shall be given him:] He shall not want any of the necessaries of life, even in the midst of the siege.

Ver. 17.] The king will appear in public, dressed in his royal robes, and with usual state and splendour, after the defeat of the Assyrian; not covered with sackcloth, as when he went to the temple in the time of his distress (xxxvii. 1). The inhabitants of Jerusalem shall no longer be confined by their enemies within the city, but shall have liberty to look abroad, and visit the distant parts of the country.

Ver. 18.] Every one shall with pleasure reflect upon the dangers they have escaped, and shall ask, in a triumphant manner, Where is the scribe, or master master? Where is the collector of the taxes? Where is the master of the artillery or ammunition? How are they of a sudden vanished, and disappear?

not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.

23 Thy tackslings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

Ver. 19.] The very looks and habit of a foreign and insulting enemy carry something of terror in them (compare Deut. xxvii. 49). Their language is perfect gibberish, and unintelligible, and this makes it a vain thing to try to soften them with good words (see the notes on xxviii. 11). The Hebrew expresses a foreign language by a deep lip or speech: our translators render it a strange speech, Exod. iii. 5, 6.

Ver. 20.] You may now view Zion in perfect peace, and freed from all fears of hostile invasion. God hath chosen it to be the place set apart for his solemn worship, and the temple of his own residence, and not a "stake of it shall be removed," or "a cord of it broken;" i.e. no part of its walls or houses shall receive any damage from the enemy (compare xxxvii. 33. liv. 2).

Ver. 21.] God will be as great a security to this city as any broad river or deep stream, which is both an ornament and a defence (compare Ps. xlvi. 4, 5), and none of our enemy's taller or lesser ships shall be able to annoy us (see the following note).

Ver. 22.] Having compared the Assyrian army to a naval force (ver. 21), he persists in that metaphor and describes them as in a shipwrecked condition; the spoil of which wreck shall be divided among the citizens of Jerusalem, and the weakest of them should have share in it.

Ver. 24.] The inhabitants of Jerusalem shall not be sensible of those maladies under which they lately languished: but the removal of those evils shall give them comfortable assurance that God hath forgotten their former iniquities.

CHAPTER XXXIV.

1 Come near, ye nations, to bear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

CHAP. XXXIV.

ARGUMENT.—We may distinguish this prophecy into several parts, or sections, as hath been observed at the beginning of this work. The foregoing section ended with a description of the general judgment and some of the remarkable circumstances that do attend it (ch. xxiv.); and then follow the songs and grateful acknowledgments of the church (ch. xxv.

2 For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

—xxvii). This chapter seems to treat much of the same subject with the twenty-fourth, and the following chapter entertains us with a new scene of the church's glories which should succeed.

Ver. 1.] A summons to all the world to this description of the general judgment, which concerns them all (compare Ps. 1. 1).

Ver. 2, 3.] These two verses may very fitly be ap-
3 Their slain also shall be cast out, and their stink shall come out of their carcasses, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 For it is the day of the Lord's vengeance,
16 ¶ Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

Deut. xxxii. 34. Ps. lvi. 8. Dan. vii. 10. Mal. iii. 16. In like manner, saith the text, this prophecy is a register of the fate of Idumea (see ver. 6), and whosoever, in aftertimes, will compare the event with this prophecy, will find every circumstance here foretold to be punctually fulfilled.

No one of these shall fail, none shall want her mate: No one of the creatures mentioned in the thirteenth, fourteenth, and fifteenth verses.

Ver. 17.] God hath appointed to each of these animals its particular share of the land, with the same exactness as he divided Judea by lot among the children of Israel (compare Ps. lxxviii. 55. Josh. xviii. 8).

CHAPTER XXXV.

1. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

3. ¶ Strengthen ye the weak hands, and confirm the feeble knees.

CHAP. XXXV.

ARGUMENT.—That there is no necessity of confusing the judgments denounced in the last chapter to the single country of Idumea, but they may belong to later times and occurrences, hath been shown in the argument and notes upon that chapter. And by the same reason the new face of things here described, may be applied to the flourishing state of the church, or the golden age of the gospel, to commence from our Saviour’s appearing, and to be more fully completed when all his enemies “shall be destroyed.” Indeed, Mr. White tells us, that “interpreters would never have dreamed of this sense, had they consulted the prophet’s words;” but I must put him in mind, that both Christ and the apostles have applied several passages in this chapter to the gospel times, as will appear in the following notes; nay, our Saviour appeals to this very prophecy to prove himself the Messiah described by the prophets (see Matt. xi. 3—5). And if Mr. White does not think Christ’s argument to be good, he himself ought to be reckoned among the dreamers of the circumvention, whom he so much despiseth.

Ver. 1.] That is, for the judgments inflicted upon God’s enemies. When the prophets denounced God’s judgments against incorrigible sinners, they often speak of them as matters of rejoicing to the righteous, that they take satisfaction in seeing the divine justice made manifest (see Ps. lvi. 9, 10. Jer. ii. 10. 49. Rev. xviii. 20). By the wilderness is meant the church which before was in a desolate and forlorn condition, but now shall spread and flourish. So the church is described as dwelling in the wilderness, Rev. xii. 14, thereby to denote its obscure and afflicted state. Both places, perhaps, allude to the Israelites sojourning in the wilderness, who are called the “church in the wilderness,” Acts vii. 37.

Ver. 2. It shall blossom abundantly.] Spiritual blessings are often set forth under the emblems of fruitfulness and plenty (see note on ver. 2, and compare xxx. 23. xxxii. 15. xii. 19. lxx. 14. lxv. 10).

The glory of Lebanon] See xxxviii. 9.

Ver. 3.] The prophet exhorts those that are strong to “comfort the feeble minded,” such as by reason of the continuance of their afflictions began to despair of God’s mercy.

Ver. 4.] The destruction he brings upon your enemies will be the means of your deliverance (compare 2 Thess. i. 6, 7). This may be applied to Christ, who is God as well as man (see the note on vii. 14, and compare lxi. 2).

Ver. 5.] Our Saviour proved himself to be the Messiah to John’s disciples, by appealing to this prophecy, as literally fulfilled in the miracles which he wrought (Matt. xii. 2, 3), so that they certainly relate to the times of the gospel. And yet this does not hinder but that the words may be capable of a farther accomplishment; viz. that God will remove all that blindness and prejudice which hindered men from coming to the acknowledgment of the truth (compare xxix. 18. xxxii. 3. xlii. 7. Acts xxvi. 18). The gospel promises have different degrees and seas-
CHAPTER XXXVI.

7 And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

8 And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

10 And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

CHAPTER XXXVI.

1 Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilud's son, which relate to the restoration of the Jews, and their return into their own land. For the same reason, the history of the taking Jerusalem by the Babylonians is annexed to Jeremiah's prophecies, because it helps to explain and confirm several passages in them (see Jer. lii.).

I shall be the shorter upon these chapters, because the greatest part of them is fully explained by Bishop Patrick in his commentary upon the second book of Kings.

Ver. 2. The king of Assyria sent Rabshakeh from Lachish: Arch bishop Usher supposes this attempt upon Jerusalem to have been three years after the former expedition mentioned at the first verse (see his Analecta Vet. Test. ad A.M. 2191 and 2191).
kiah's son, which was over the house, and Shebah the scribe, and Joah, Asaph's son, the recorder.

4 ¶ And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

5 I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the Lord our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust in Egypt for chariots and for horsemen?

10 And am I now come up without the Lord against this land to destroy it? the Lord said unto me, Go up against this land, and destroy it.

11 ¶ Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy master, the king of Assyria; this people is confidence in Egypt, wherein they put their trust.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where are the gods of Hamath and Arpad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 ¶ Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

By the conduit of the upper pool] See note on vii. 3.

Ver. 6.] See xx. 5, 6, xxx. 2, &c. xxxi. 1. Ezek. xxix. 6, 7.

Ver. 8. Give pledges.] Or, "give hostages," so a word from the same original signifies, 2 Kings xiv. 14. Rab-shakeh directs his discourse to king Hezekiah, as if he were present, and bids him offer any pledge, pawn, or wager, which he would be willing to forfeit, if he could not provide riders for two thousand horses, which the king of Assyria was to furnish him with. Horses were scarce in Judea, which was the cause that few of the natives were trained up to that sort of military discipline: but they relied upon Egypt for horsemen, as it follows (see the note on li. 7).

Ver. 10.] He interprets his former successes, as if they were an argument that heaven was on his side (see ver. 19, 20. x. 9, 10), or he may mean that some oracle, or idol, in request among the Assyrians, had promised him success: and this pretended deity he impiously calls by the name of the true God.

Ver. 11. Speak—in the Syrian language; The Syrian tongue is what we now call Chaldee (see Dan. ii. 4. Ezra iv. 7).

Ver. 12. That they may eat their own dung, &c.] He threatens them with the utmost extremity of famine which a strait siege would produce, in case they refuse to comply with his master's proposals.

Ver. 16. Make an agreement with me by a present.] This was a token of homage which conquered nations paid to their conquerors (see 2 Sam. viii. 3, 6).

Ver. 22. With their clothes rent.] It was the custom of the Jews, when they heard the name of God blasphemed, to rend their clothes (see 2 Kings v. 7. Matt. xxvi. 65). This crime Rab-shakeh had been guilty of, in speaking of the true God in as contemptible a manner as he did of idols (ver. 7. 19, 20).
CHAPTER XXXVII.

1 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from La-chish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?

13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord.

15 And Hezekiah prayed unto the Lord, saying:

16 O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib which hath sent to reproach the living God.

18 Of a truth, Lord, the kings of Assyria

Ver. 13.] We find this expressed, with some little variation, xxxvi. 19. "Where are the gods of Hamath and of Arpad? where are the gods of Sepharvaim?" From whence Dr. Spencer ingeniously conjectures, that the word meteech, king, was the name of an idol, called elsewhere Moloch, and worshipped by these people (lib. ii. De Legib. Hebrew, cap. 10. sect. 1).

Ver. 16. O Lord of hosts,—that dwellest between the cherubims.—Who hast declared thyself in a peculiar manner the God of Israel, by choosing this temple for the place of thy residence, where thou woulsafest thy appearance from between the cherubins, and givest favourable answers to us, when we humbly beg thy assistance (see Numb. vii. 89). The two titles, the "Lord of hosts," and "he that dwells upon," or "inhabits the cherubim," as some render the phrase, are usually joined together (see 1 Sam. iv. 2. 2. Sam. vi. 2): because God's sitting upon the cherubins in the temple, did signify his being attended with the host of heaven, as always in a readiness to obey his commands (see 1 Kings xxii. 9).

Thou art the God,—of all the kingdoms of the earth:—Hezekiah here asserts God's sovereignty, in opposition to the blasphemies of Rabshakeh and his master, who esteemed the God of Israel but as Lord, or ordinary genius of the particular country of Judæa, and thereby levelled him with the pretended gods of other nations (see ver. 10—12, of this chapter, and xxxvi. 19. 20. compare likewise 1 Kings xx. 28).
have laid waste all the nations, and their countries,

19 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O Lord our God, save us out of his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.

21 Thus saith the Lord, which formed the earth, Hezekiah the son of Ahaz, saying, Thou hast said, What shall I go up against the Assyrians, with whom I shall war, and what shall I do to the ablest of them? But now the Lord will bring the captivity of Assyria before thy face.

22 Thus saith the Lord, the God of Israel, concerning Sennacherib king of Assyria:

23 For though thou trusting in thy works, and sayest, I have the power: but thou shalt see such as thine eyes shall not see; and shall hear such as thine ears shall not hear:

24 For the eyes of man see not as the eyes of the Lord; nor is the judgment of men, with the judgment of the Lord. For the Lord will have respect unto him that feareth Him, and knoweth His commandments;

25 Who is he that slayeth me, or w企s me, but the wood and the stone? one cutteth these, and another taketh them away.

26 Moreover the Lord will render the captives of Assyria before him, as a reed taken in a swimmer's hand, and as a flag over a potter's wheel, and as a reed that bendeth out of the water:所以他 will lift up against Sennacherib the archer, the骄傲 of his highness, and the excellency of his power.

27 For this is the word that the Lord hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

28 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

29 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel.

30 Thou shalt be a sign unto the Lord, and an ensign of his highness, against all the kingdoms of the earth. For I will make thee a wonder among all the peoples, and a horror among all nations.
CHAPTER XXXVIII.

1 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thy house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the Lord, saying,

3 And said, remember now, O Lord, how I have walked before thee in truth and in a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

4 ¶ Then came the word of the Lord to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken:

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the Lord, even the

Ver. 6.] From hence it appears, that Hezekiah's sickness was before the destruction of Sennacherib's army, though it be not mentioned till afterward, because the present writer would not interrupt the thread of that story (see the note on xxxii. 10).

Ver. 8. So the sun returned ten degrees.] It is the common opinion that the sun itself went back, but the heavenly bodies were restored again to their regular position, as much being deduced from the next night as was added to this day. But some think this a particular miracle wrought by the shadow's going back upon the sun-dial of Ahaz, and not taken notice of in other countries, which occasioned an embassy from Babylon to inquire about the truth of it (2 Chron. xxxii. 31).

By which degrees it was gone down.] These ten degrees are supposed to be marks of so many hours by which the shadow went down; as the text expresses it both here and 2 Kings xx. 11. But there is no need
Lord, in the land of the living: I shall behold man no more with the inhabitants of the world.

13 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

16 O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.

we should understand it of the declining part of the day, or the afternoon, for the word may be understood in general of a progressive motion; and Bishop Patrick tells us from Dr. Alix, this miracle was wrought about ten o'clock in the morning: nor can we be certain what portion of time is meant by these degrees, for the division of the day into hours seems not to have been so ancient an invention: that is commonly ascribed to Anaximander or Anaximenes, who flourished about two hundred years after, and probably by this philosopher we may observe, that Daniel is the only writer of the Old Testament that mentions an hour as a division of time, and there is no Hebrew word that signifies such a portion of time.

Ver. 11. The good men under the law had but imperfect notions of a future state, and thought it a great unhappiness to be deprived by death of the communion of saints here upon earth. Hezekiah might also be concerned to think, that the public worship of God might be less frequented, after it had lost so zealous a patron as himself.

Ver. 12. Mine age (or life) — is removed from me as a shepherd's tent: Shepherds do not pitch their tents long in one place, but remove for the convenience of pasture (see the note on xii. 20).

I have cut off like a weaver my life: My sirs are the cause that the thread of my life is cut off, like that of a weaver.

From day even to night] I concluded I should die before night (compare Job, vi. 20).

Ver. 13. I reckoned till morning, that, as a lion, so will he break all my bones: When night came, I reckoned I should die before the next morning, my pains were so great as if the whole frame of my body were just ready to be dissolved.

From day even to night] The second day of my illness I had the same expectations of death, which I had the day before: upon the third day he recovered (see surmises).

Ver. 14. Like a crane or a swallow, so did I chatter: My pains sometimes made me cry out aloud; at other times my strength was so low, I could only inwardly groan and bemoan myself.

Mine eyes fail with looking upward: I had scarce strength to lift up mine eyes to heaven, I even despised of any help from thence, but yet I could not forbear crying out, O Lord, thou seest that death is come like a cruel executioner to seize me, and it is thou only canst relieve me, and deliver me out of his hands.

Ver. 15. What shall I say? he hath both spoken unto me, and himself hath done it: The suddenness of my deliverance surprises me, so that I want words to express my thankfulness: all I can say is, that no sooner did God promise to restore my health, but I immediately found the effects of his goodness.

I shall go softly all my years in the bitterness of my soul: Hezekiah in this sense is more intelligible in our old translation, which renders the words thus, "I will, so long as I live, remember this bitterness of my life:" that is, the remembrance of the misery I endured, shall continually excite me to renew my thankfulness for this thy mercy.

Ver. 16. As all men's lives are thy gift; so shall I always acknowledge the preservation of mine to be owing to thy goodness in promising, and thy faithfulness in making good thy promise.

Ver. 17. Behold, for peace I had great bitterness: The words may be translated, "Behold, my grievous anguish is turned into ease."
CHAPTER XXXIX.

1 At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

4 Then said he, What have they seen in thy house? And Hezekiah answered, All that is in

CHAP. XXXIX.

ARGUMENT.—The king of Babylon sending ambassadors to congratulate Hezekiah's recovery, the king received them with great kindness, and with some degree of vanity showed them all his treasures and rarities: to reprove this piece of pride, Isaiah by God's direction acquaints him, that the time will come when all these boasted riches shall be carried to Babylon, and even the heirs of the royal family should be treated as slaves and captives there. This history is inserted here as a proper introduction to the succeeding prophecies, many of which relate to the Babylonian captivity, and the return of the Jews from thence.

Ver. 1. Merodach-baladan, the son Baladan.] Merodach was the name of an idol worshipped by the Babylonians, and Balass or Bel was another (see Jer. 1. 2). And these two idols, with the addition of Adan, or Adon, which signifies lord, gave a name to this king of Babylon. It was usual for the Babylonian kings to take their names from the idols they worshipped. Thus we find one of their kings was called Evil-merodach (2 Kings xxv. 27). Nebu was another idol of the Babylonians (see xlv. 1 of this prophecy): from whence Nabonassar, Nebuchadnezzar, and several other kings of Babylon, took their names. And Daniel had the name of Belshazzar given him, "according to the name of my god," saith Nebuchadnezzar, Dan. iv. 8. This king is here called "the son of Baladan," which Baladan Archbishop Usher supposes to be the same person who is called in profane authors Belseis, or Beltesis, and Nabonassar, or

my house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts:

6 Behold, the days come, that all that is in thy house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

from whence the famous computation of time called

Era Nabonassari took its name (see Annales Ver. Test. ad A. M. 3257).

Sent letters and a present to Hezekiah.] As many other princes did (see 2 Chron. xxxii. 23). One reason of sending this embassy was, to satisfy himself about the prodigy of the sun's going backward upon the king's recovery (ibid. ver. 31). The Babylonians were famous for the study of astronomy, which made their king the more inquisitive about so extraordinary a phenomenon.

Ver. 2. The precious ointment.] The balsam that grew near Jericho was reckoned the very best of that kind (see Josephus, Antiq. lib. iv. cap. 6, and De Bello Judæis, lib. v. cap. 4).

Ver. 3.] See the note on v. 26.

Ver. 4. There is nothing among my treasures that I have not shewed them.] This he did in "the pride of his heart," as we read, 2 Chron. xxxii. 26, 31, which occasioned the prophet to denounce the following judgment.

Ver. 7.] Even some of thy posterity and of the royal family, shall they put into servile offices in the king of Babylon's court (see this fulfilled in Daniel and his companions, Dan. i. 3, &c.).

Ver. 8.] The expression denotes the king's submitting to, and acquiescing in, God's decree (compare 1 Kings ii. 38).

For there shall be peace and truth in my days.] The king thought it a great favour, that God would delay that punishment which he might have inflicted presently, and prolong the tranquillity of his kingdom for some time (see 2 Chron. xxxii. 26).

CHAPTER XL.

1 Comfort ye, comfort ye my people, saith your God.

CHAP. XL.

ARGUMENT.—Here begins a new section of this prophecy, as was observed at the beginning of the book; wherein the prophet raises his style, and describes the future glories of the church with a less

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2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that

ines of expression suitable to the dignity of the subject. He had plainly foretold the Babylonish captivity in the foregoing chapter, and in this he revives the Jews with the comfortable promise of a return from thence. This is the ground-work of a great part of the following prophecy: but the many
ISAIAH.

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.

predictions we find in the succeeding chapters of this prophecy, relating to the life and death, the character and offices of the Messiahs, and the flourishing state of the church under him, can never be supposed to receive their due accomplishment, unless we assert that the prophet was carried on from his first subject to a farther view of the enlargement of the church under the gospel, and the bringing forth of the Gentiles into it. And these prophecies are so worked in many places, that the literal sense of the text does better agree with the gospel-times, than with those that were nearer the prophet's view; as may be particularly observed in some passages of this very chapter. 1. I shall conclude this argument with that judicious observation of our learned Mr. Thorndike (De Jure Eun. Lect. iv. pp. 90, 91), "Equidem quod Judaeos post reditum a captivitate magna et gloriosa promissa sunt, cepisse quidem imploer fa- teor sub Macabaeis, liberoque ex postliminio ejus populi statut. Etenim tamen de idolo destruendis, et de proselysis aggregandis ibi practicantur, sive Evangelio impenditum non fuisset, sese nolens nulli facili cum ejus tempore, et populi firmissimo corde, et qui praedolotarum aut Man- huhedismi fercunditate millius momenti sit."

Ver. 1.] The prophet addresses himself to God's messengers, whose office it was to publish the glad tidings of peace and salvation (see 2. 7.). The Sept- urchint understand the words of the priests, and read the Greek verses so as to say, "O ye priests, speak ye comfortably to Jerusalem."

[Comfort ye my people.] Compare xli. 13. li. 9. The times of the Messiahs are called the "consolation of Israel" (Luke ii. 25), and one of the names of the Messiahs was to be Mesaphem, i.e. the Conforter, according to the cubins (see Lightfoot, vol. i. p. 309). The prophet here speaks to those that were to "bring glad tidings to Zion," ver. 9, as the words should be there translated.

My people.] Mr. White, in his preface, p. 11, makes it a difficult question to resolve whom the prophet here means, if the words be applied to the gospel-times. Now I think it is very easy to give an answer to this question out of the gospel, viz. that the prophet speaks of those who were called for the consolation of Israel, and looked for redemption in Jerusalem "(Luke ii. 25, 28). Of which kind were all the priests and well-disposed persons who lived at the same time of our Saviour's appearing. Mr. White indeed affirms, "that the greatest part of the people thought themselves to stand in no need of comfort;" but this is so far from being true, that we find by many passages of the gospels, that the main body of the Jewish nation were in great expectation of the Messiahs at that time, and much pleased with the thoughts of his being near at hand; though afterward many of them were disappointed at the meanness of his outward appearance, and therefore took up an incredible prejudice against him.

Ver. 2. Cry unto her, that her warfare is accom-
8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.
9 ¶ O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!
10 Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.
11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.
12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

restoration of the Jewish nation, after a seventy years' captivity, was not to be brought to pass by any human wisdom or means, but merely by the power and goodness of God (see Zech. iv. 6). Which observation is still more remarkably verified in the revelation of the gospel, the great design of which is to exalt God, and to humble man; whose promises are the only foundation of a lasting happiness, and these are wholly owing to the mercy of God, and shall be effected without any human means or assistance, "that no flesh may glory in his presence" (see 1 Cor. i. 29-31. 1 Pet. i. 25).

Ver. 7. Because the spirit of the Lord bloweth upon it:— Or, "because the wind of the Lord bloweth upon it" (compare Ps. ciii. 16). As wind and storms deface the beauty of the grass and flowers; so the breath of God's displeasure blasts the counsels of men, and brings them and their designs to nought (see ver. 2).

Ver. 8. But the word of our God shall stand for ever.] See note upon ver. 6.

Ver. 9. O Zion, that bringest good tidings:—O Jerusalem, that bringest good tidings?] The marginal reading here is very common, and is uniformly adopted as the true one by every ancient version, and by the Vulgate, the Syriac, and the Arabic, the last forming its word teleost good tidings to Zion! O thou that telllest good tidings to Jerusalem!" and this reading agrees better with what follows, "Say unto the cities of Judah, Behold your God" (compare likewise xii. 27. lii. 7). The Hebrew mebasshereth, though of the feminine gender, yet is masculine in sense, and so it is used Ps. lxvii. 11. Just as kohedeth, of the same gender, is used for Solomon the Preacher, Eccles. i. 1.

Get thee up into the high mountain:] They that were to publish any proclamation, used to get up to the top of some high hill, from whence their voice might be heard a great way off (see lii. 7. Judg. ix. 7. 2 Chron. xiii. 1). The same ceremony was used among the Jews in giving notice of their solemn festivals.

Lift it up, be not afraid:] For God will certainly make his words good.

Behold your God:] See the note on xviii. 10.

Ver. 10. His arm shall rule for him:] He will visibly exert his power, and establish the kingdom of the Messias, without calling in any human assistance (compare lx. 26, and see the note upon ver. 6).

His work before him:] Or rather, according to the marginal reading, "His recompense before him" (compare xlix. 4. xlii. 11). The gospel does in the

13 Who hath directed the Spirit of the Lord, or being his counselor hath taught him?
11 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?
15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.
16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.
17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity.
18 ¶ To whom then will ye liken God? or what likeness will ye compare unto him?
19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

The clearest manner set forth the different rewards of the righteous and the wicked (see Matt. xvi. 27. Rev. xxii. 13).

Ver. 11. He shall feed his flock like a shepherd:] As the care which God took in providing for, and protecting, his people, is resembled to the office of a shepherd (see Ps. xxiii. 1. lxxx. 1. xv. 7. c. 2): so the office of the Messias is often described by the prophets under the same metaphor (see Ezek. xxiv. 29. xxxii. 24). In allusion to which places our Saviour calls himself the "good shepherd" (John x. 11), and describes himself as "coming into the world to seek and save that which was lost, and bringing home the wandering sheep upon his shoulders rejoicing."

He shall gather the lambs with his arm, &c.] As a shepherd gathers his lambs together, that none of them be lost, carries those in his bosom that are not able to go, and gently drives the ewes that cannot hear the fatigue of travel: such gentleness shall Christ use towards the weak ones of his flock, giving them instruction according as they were able to bear it, and taking all possible care to reduce the strangers into his fold (see John x. 16. xvi. 15. 16. Mark vi. 33, 34). They have some relation to God's care in conducting his people into their own country from Babylon (compare xlix. 10), but do more eminently belong to Christ, as appears by the many allusions in the New Testament to this and such-like passages in the Old (see Heb. xii. 20. 1 Pet. ii. 25. v. 4. Rev. vii. 17).

Ver. 12.] Here begins a lofty description of God's almighty power, showing that he is great above all his works, and able to do beyond what we can think or conceive; and the design of it is to persuade the people to place their whole trust in him, and to rest assured what he hath promised he is able to perform (see ver. 27. 28), and withal to arm them against idolatry (see ver. 18. &c.).

Ver. 13. &c.] These two verses inform us, that God's wisdom is as great as his power, that he "works all things after the counsel of his own will," without asking advice of any, or acquainting them with the measures of his proceedings.

Ver. 15. He taketh up the isles:] The Hebrew language calls all those countries islands, which we go to by sea (see note on xi. 11). From thence it comes to signify any place or country (see xx. 6. lix. 18).

Ver. 16.] If we were to make an obligation suitable to the greatness of the divine majesty, the forest of
20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seek-eth unto him a cunning workman to prepare a graven image, that shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grass- hoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be sown; yea, they shall not enter into the vineyard: and they shall whither, and the whirlwind shall take them away as stubble.

Lebanon would not suffice for wood, nor the heavens that live in it for an offering (compare Ps. 1, 10—12).

Ver. 18.] The Jews, being to live among the idolatrous Babylonians during their captivity, were by all means to be cautioned against practising their idolatries. This makes the prophet so frequently enlarge upon the vanity and folly of idol-worship, in this last part of his prophecy. Jeremiah is given to use the same caution (x. 2, 3), and especially in those remarkable words (ver. 11, of that chapter), "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." which are written in Chaldee, that the Jews might be able to understand the idolaters in their own language.

What likeness will ye compare? See note on xlv. 13.

Ver. 19. Casteth silver chains. By which the idols are fastened to walls or pillars.

Ver. 20.] He that cannot but at the charge of a costly image overlaid with gold or silver, provides himself with a wooden one, and gets an artillerist to make it for him, and fasten it with nails that it should not fall down.

Ver. 21. Have ye not known? There was a general tradition of the creation of the world still conveyed from one age to another, even among the heathens, which, together with the arguments which natural reason suggested to them, that all things must derive their original from one principle, was sufficient to instruct them in the knowledge of the one true God, to preserve them from idolatry, and convince them that God could not be like the work of men's hands (see Rom. i. 19, 20, &c.).

Have ye not understood from the foundations of the earth? The words run thus in the original: "Have ye not understood, or, considered, the foundations of the earth?" i.e. by whom they were laid, even by "him that sitteth upon the circle of the earth." &c. as it follows. The verb ludo signifies to consider (see note on xxviii. 19).

Ver. 22. It is he that sitteth upon the circle of the earth.] As supreme Lord and governor of the world, "That stretcheth out the heavens as a curtain." Like the curtain of a tent (compare Hab. iii. 7). The heavens are described in scripture as God's taber- nacle, or the seat of his glorious presence (see Ps. civ. 2, and lxvi. 1 of this prophecy).

Ver. 23.] He removeth one prince or monarchy, and setteth up another (see Ps. lxxv. 7, Dan. ii. 21):

and will put an end to the Babylonish monarchy, and set up the Persian, in order to return the captivity of his people.

Ver. 24.] Either he never suffers them to thrive, or, if they make a figure for some time, a sudden blast of his displeasure (see ver. 7) makes them wither, and puts an end to their flourishing condition.

Ver. 25.] Ye sons of men, henceforward, and behold who hath created these things.] A man cannot lift up his eyes to heaven, and view the exact order and regular motions of the heavenly bodies, but he must be convinced that there is a wise author of nature, who at first created, and still preserves this system of things. Thus, Tully expresses the natural sense mankind hath of this matter (Tuscul. Quest. lib. 1): "Cum vidimus speciem primam cannoreseae usit, unde conversiones celerintem, tum viscissitudines dienum abscap noctium, commutationesque temperum quadrarum, erumeo omnium moderatorem solum, lamanae et stellarum cédem cœrns constantissimam servi- vantes—hae omn carninums, possuus consolationis quia his præcipient exactus efficacit?" The heavenly bodies are called God's hosts, because he preserves over them, and places them in their proper rank and order, and they exactly keep those stations that he hath appointed them, and fulfill those commands which he hath given them (compare Ps. cxlvii. 4.)

For that he is strong in power; not one faileth.] God's works have this remarkable pre-emience above men's, that they never wear out or need repairing (see Ps. cxxxix. 9, 10. The words of Seneca are observable to this purpose (Epist. viii.): "Manent cuncta, non quia aeterna sunt, sed quia defenduntur cura regentis: immortalia tutore non egent, habe conservat arifex, fragilitatem materiem vi su viventes." Ver. 27.] These are the following words of the people, or princes, placed under captivity, and who were apt to think that God did not regard their condition.

Ver. 28.] We cannot fathom the depths of his pro- vidence, nor assign the reasons of all his proceed- ings; but this we may be sure of, that his delaying to deliver his people does not proceed from want either of ability or knowledge, since he "upholds all things by the word of his power," and his wisdom extends itself to all the parts of the creation.

Ver. 29.] Those that make the greatest boast of their strength, as young men are apt to do, shall fail it fail them, whenever God withdraws his support:
CHAPTER XII.

31 But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

CHAPTER XII.

1 Kennt silence before me, O islands; and let the people renew their strength; let them come near; then let them speak: let us come near together to judgment.

2 Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.

3 He pursued them, and passed safely; even by the way that he had not gone with his feet.

4 Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he.

CHAP. XII.

ARGUMENT.—In this and the five following chapters, God is introduced as pleading his own cause against the false gods of the heathen, and challenging the idols to show such instances of their power and goodness in protecting their votaries, as might be alleged in his behalf with respect to his care and providence over the Jews. These instructions were very proper to confirm that people in their religion, and preserve them from being drawn aside to comply with the Babylonish idolatry; and they likewise contain in them a plain prediction of the calling of the gentiles, and their turning from idols to serve the true and living God.

Ver. 1. Keep silence before me, O islands;] God summons the heathen nations to plead their cause before him, and to show that silence could be kept, according to the form observed in solemn courts of justice. By islands are meant those heathen nations that were parted from Judea by the sea (see the note on xi. 11). In this sense, those that live upon the Mediterranean sea are called the "islands of the gentiles," Gen. x. 5. Accordingly the word is rendered Phery by, gentiles, by the LXX. in the fifth verse of this chapter, and xlv. 4.

Let the people renew their strength.] Let them muster up the whole strength of their cause, and make the best plea they can for themselves (see ver. 21).

Ver. 2. Who hath raised up the righteous man from the east,] Many expositors understand this of Abraham, whom God called from the other side of Emathaeas, which lay eastward of Judea; but I think it is rather meant of Cyrus, as appears by comparing this place with the twenty-fifth verse of the chapter, and with xlv. 13, xlvii. 11. And Cyrus is here described as typically representing Christ (see the note on xlv. 1); being first of all styled righteousness (the righteousness of God, which is one of the titles of Christ (see Jer. xxiii. 5, 6); and then is said to come from the east, by which name Christ is also described Zech. iii. 8, where the word is emah, which
the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

9 If fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness.

10 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

11 Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

12 For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

13 Fear not thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.

17 When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.

21 Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob.

[Note: This passage is from Isaiah 34:1-11. The translation is approximate, as the original text is challenging to interpret due to its poetic and metaphorical language.]
CHAPTER XLII

22 Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things yet to come.

23 Behold, the things that are to come hereafter; for that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.

24 Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.

25 I have raised up one from the north, and he shall come: from the rising of the sun shall he be called upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.

Ver. 22.] Let the idols plead their own cause, or do you their worshippers do it for them, and prove they ever gave any true oracles or prophecies relating to things to come, so that the very event might exactly answer the prediction, and this will give credit to any predictions they shall make relating to things future.

Ver. 23. *Slave the things that are come!* God only can certainly foreknow future events, especially such as depend upon contingent causes, and the determinations of men's free will. But this does not hinder but that some of the predictions of the heathen Idols or oracles might be true, or else they would hardly have been able to have kept up their credit. But the event answered their predictions in such cases chiefly, where prudent conjecture might go a great way; such might be the prediction of Saul's death by the evil spirit at Endor (1 Sam. xxviii. 19). Evil spirits, being very nimble and active, may likewise forecast in one place what they see in another. This account Athanasius gives of the oracle, which foretold the overflowing of the Nile; which he supposes the evil spirit might do, by having seen the rains which fell in Ethiopia some time before, and cause that inundation (see Athanas. Life of Anthony the Herm. p. 456, tom. ii. edit. Cambr.). But there is no exact answer between such predictions and the prophecies recorded in scripture, where there is a series of remarkable events foretold, relating from the beginning of the world to the end of it: together with a punctual prediction of names and other circumstances several ages before the event (see xlii. 10). You are but slaves of the heathen. The heathens worshipped some of their gods, in hopes to receive good from them, and others for fear they should do them a mischief, who were, for that reason, called, by the Greeks and Romans, *di avvercarm, and Αρηνάφοροι.* The prophet, alluding to this opinion saith, that the evil spirits the heathens worshipped can neither do good nor hurt; they cannot do good because they are naturally evil; neither can they do hurt any farther than God is pleased to permit them: beside that the images, to whom their exterior worship is paid, are dead and insensible things, that cannot help themselves, much less any body else (see Jer. x. 5). And therefore, as it is God only that can "make peace and create evil" (Isa. xlv. 7), all worship is due to him alone.

Ver. 24. *Behold, ye are nothing.* Of no use or value: so the phrase is used Job xiii. 6, where we read "physicians of nothing" in the Hebrew; but our translation rightly renders the words, "physicians of no value." Idols are often called in the Old Testament *elîlîm,* i. e. *nothings,* and vanities and lies, to show that they are not what they pretend to be, but are only senseless images, and the representations for dead men (see 1 Cor. viii. 4).

Ver. 25.] Cyrus is described as coming from the east, ver. 2, and here he is represented as coming from the north and the east too, because his father was a Persian, and his mother a Median (see the note on xxi. 7). Media lay northward of Babylon; accordingly the army which Cyrus led against Babylon is described as coming out of the north (Jer. i. 5. 41), because it chiefly consisted of Medes (see note on xiii. 17).

*Shall he call upon my name?* Cyrus made public profession of his belief in the great "God of heaven and earth" (Ezra i. 2).

*He shall come upon princes as upon mortar, and as the potter treadeth clay.* The words may better be rendered, "He shall come and tread down princes like mortar, and as a potter treadeth clay" (see ver. 3. xlv. 1, &c. compare Ps. xlv. 42).

Ver. 26. *Who hath declared from the beginning, that we may know?* Upon such an evident prediction of an event that was not to be fulfilled till near two hundred years afterward, God, in a triumphant manner, demands whether the Idols could show any such token of his divinity.

*That we may say, He is righteous?* i. e. His claim to divinity is just (see xliii. 9).

*Yes, there is none that sheweth.* None of the idols can give you an answer, or seem to regard what you say: just as the prophet gave no answer to the impertinent clamours of his priests (see xvii. 20).

Ver. 27.] The verse may be better translated thus "I that am the first [i. e. the author and disposing of all things; see ver. 4] will give unto Zion and unto Jerusalem one that bringeth good tidings, saying, Behold them;" i. e. Behold the wonderful works which God hath wrought for you; or, Behold thy people returning to their ancient habitations (compare xl. 9).

Ver. 28.] If one were to look about and make the strictest inquiry, there would not be found a man among the idol-priests or prophets, that was able to return an answer to any question that is asked him. Images are elsewhere called *dumb idols* (see Hab. ii. 18. 1 Cor. iv. 20).

Ver. 29.] See ver. 24. The Septuagint render the latter part of the sentence, "they that make you are vain; for the true reading in the Greek is σαρκίς, as the common editions have it; but σαναριτές as the learned Dr. Grabe hath observed in his dissertation, De Viditis LXX. Interp. p. 55.
CHAPTER XLII.

Argumet. — The chapter begins with a character of Christ, of his meekness and gentleness, and his success in calling the Gentiles. Afterward the prophet upbraids the Jews for their blindness and incredulity, and foretells the judgments that they should bring upon them.

Ver. 1. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment unto the Gentiles.

5 ¶ Thus saith God the Lord, he that created the heavens, and stretched them out; he that spreadeth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Mine elect, in whom my soul delighteth;] Christ is emphatically styled God's beloved, and the son of his love (Matt. xvi. 17. John iii. 35. Eph. i. 6. Col. i. 13.) I have put my spirit upon him.] See the notes on xi. 2. xii. 1.

He shall bring forth judgment unto the gentiles.] He shall make known God's laws and judgments to them (see ver. 4.).

Ver. 2. He shall instruct those that oppose themselves with all meekness and gentleness; he shall patiently endure the contradictions of sinners against himself, and in angry or clamorous manner vindicate himself against their calumnies.

Ver. 3. A bruised reed shall he not break.] He will have a tender regard for afflicted consciences, and such as are bowed down under the burden of their sins: and where the least spark of grace appears, he will not quench it, but take the utmost care to keep it alive and improve it. After this example, St. Paul, in writing to the ministers of the church to "restore those who have been overtaken in a fault with the spirit of meekness" (Gal. vi. 1.), He shall bring forth judgment unto truth.] By this method he shall make the truth and justice of his cause appear against all gain-sayers, and obtain a complete victory over his adversaries; to which sense St. Matthew reads the sentence, till he send forth judgment unto victory; expressing the sense rather than the words of the original.

Ver. 4. He shall not fail nor be discouraged, till he have set judgment in the earth:] We may reasonably suppose, that this prophecy relates to the propagating of the gospel in the world, as that work was carried on, not only by Christ, but also by messengers. For Christ himself was "not sent but to the lost sheep of the house of Israel" (Matt. xxi. 24): and consequently, could be a "light to the gentiles" only as he commissioned others to preach the gospel to them (see Eph. ii. 17.). And taking the words in this comprehensive sense, they import, that our Saviour would not be discouraged at the difficulties he or his successors were like to meet with in the discharge of their office, but would still continue unwearyed in well-doing, till at last they should surmount all opposition, plant judgment and truth in the earth, and make the remotest parts of the world own their dependence upon him as their Lord, and submit to his laws.

The isles shall wait for his law.] By the isles are meant the gentiles (see the note on xi. 11.). In what sense they may be said to wait for Christ's law, see the note on ix. 9.

Ver. 6. I, the Lord have called thee in righteousness, &c.] I, who am God almighty, have called thee to this high dignity, to fulfill my righteous purposes (see xlii. 2.). And in order to that end, I will sustain and defend thee (see the note upon ver. 1.): and I
CHAPTER XLII.

8 I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the Lord, and declare his praise in the islands.

13 The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17 ¶ They shall be turned back; they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

am able to make my words good, because all things subsist by my word and decree, and all men owe their being and preservation to me (ver. 3).

And give thee for a covenant of the people, for a light of the Gentilest. This can in no tolerable sense be applied to any but Christ, who is called the 'Angel of the covenant,' Mal. iii. 1, and was the 'Mediator of the new covenant,' into which both Jews and gentiles were to be admitted (see Jer. xxxi. 31).

Ver. 7. To open the blind eyes.] Compare Acts xvii. 18, which place seems to be a paraphrase upon this verse.

To bring out the prisoners from the prison, &c.] To free those from chains of their sins who were the captives of Satan (compare xxi. 1, Rom. viii. 21, 2 Tim. ii. 26, 2 Pet. ii. 19). To the same sense we may best explain that difficult text in St. Peter (1 Pet. iii. 19), concerning the 'spirits in prison,' to whom Christ is said to have preached by the ministry of Noah: understanding it of those wicked people of the old world who were under the bondage of sin and corruption, and whom the spirit of Christ, who was in the prophets from the beginning of the world (see 1 Pet. i. 11), endeavoured to reclaim by the ministry of Noah; who was 'a preacher of righteousness' (2 Pet. ii. 5), and in whose face of a hundred and twenty years (see Gen. vi. 3), 'while the ark was preparing,' exhorted the world to repentance, for fear the 'flood should come and sweep them all away:' God's spirit all that time 'striving with men,' and trying to reclaim them.

Ver. 8.] My name Jehovah denotes me to be the only true God, and I will assert my honour by vindicating the cause of my church and people, and not suffer my truth to be extinguished, nor false gods and false ways of worship to usurp that glory which is due to myself alone (compare xviii. 11). And this God did in an extraordinary manner, by the publishing of the gospel, which gave a fatal blow to the heathen idolatry. By another is meant a strange or false god, the word god being understood (see Ps. xvi. 4, and compare Isa. xlviii. 12).

Ver. 9.] The punctual accomplishment of my former predictions, ought to give credit to what I foretell now, though it seem a new and a strange thing to you.

Ver. 10.-12.] An exhortation to all the inhabitants of the earth, both far and near, and even the most barbarous people, such as were the Arabians who dwelt in Kedar (see Ps. cxxx. 5): all of them are exhorted to give glory to God, for his wonderful mercy in making himself known to the gentle world by the gospel (compare xlviii. 23, xlix. 13, lv. 12, Ps. xcvii. 11, &c. xviii. 4, &c.). The expressions here, and in the parallel texts, denote the joy to be so great and universal, that even the inanimate parts of the creation are partakers thereof, and are expected to bear a part in this general chorus.

Ver. 13. He shall stir up jealousy for his zeal like a man of war.] God is described here as rousing his indignation against his enemies, which had for some time lain asleep, and whetting his courage like a man of war, through a sense that his honour now lies at stake (compare 1 Pet. ii. 12), and falling upon his adversaries with the utmost fury.

Ver. 14.] God had been long silent, and not interposed in behalf of his own cause (compare Ps. lxviii. 1): and this his forbearance had increased the preemption of his enemies; he declares now that he could no longer contain himself, no more than a woman in the pangs of travail can forbear crying out; but he must give vent to his just resentment for the injuries offered to himself and his oppressed people, by bringing some exemplary punishment upon their oppressors. When men's provocations come to a great height, God is represented, in scripture, as if his patience were quite tired out, and he could no longer forbear punishing them (see Jer. xv. 3, xlv. 22).

Ver. 15.] As God's mercy is represented by "pouring water upon the thirsty ground" (see xxxvi. 6, 7, xlv. 3): so his wrath is described as if it were a consuming fire, which parches up everything, and reduces it to barrenness (see ver. 30 of this chapter, and l. 2, and Zech. x. 11). This was literally fulfilled in Cyrus's taking Babylon; when, in order to it, he drained the river Euphrates, by cutting several new channels to carry off the water, and marched his army through it into the city (see the note on xlv. 27).

Ver. 16.] If we understand the words of the people's return from captivity, they import, that God would provide means for their restoration which they did not think of, and would remove all impediments that might lie in the way of their return (compare xl. 4, Jer. xxxi. 9). In like manner God will enlighten the world by his gospel, and reduce men into the ways of truth, notwithstanding all the opposition that invertebrate error and prejudice can make to the contrary.

Ver. 17.] This must relate to that destruction of the heathen images and idolatrous worship which followed upon the settlement of Christianity in the Roman empire; and may receive a further accomplishment, as the truth of the gospel shall more and more
Isaiah

18 Hear, ye deaf; and look, ye blind, that ye may see.
19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?
20 Seeing many things, but thou observest not; opening the ears, but he heareth not.
21 The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.
22 But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and

prevail in the world (see the note on i. 29). The words cannot be said to receive their just completion, in the destruction of the Babylonish monarchy by the Persians: for that turn of affairs gave no check to idolatry, the Persians being as much strangers to the true God as the Babylonians. Indeed, Strabo gives this testimony to the Persians, "Peripsi orizomeni Kai eis ton an蒯maton, "the Persians set up neither images nor altars" (lib. xv. Geograph.); but yet they represented the divine majesty by the external symbol of fire.
The phrase of being "turned back," signifies any disappointment, being a metaphor taken from the discomfiture of forces in war (see Ps. lxx. 3).

Ver. 18.] The prophet, speaking still in the person of God, now turns his discourse to the Jews, and upbraid them with their blindness and incorrigibility under all the means of instruction which had been afforded them. 'To this evil temper they were to ascribe all those judgments God had already inflicted upon them, which should at last end in a total captivity; and should have still more astonishing effects upon their rejecting the Messiah (compare vi. 10, 11, and see the notes upon that place).

Ver. 19. Who is blind, but my servant?] The prophets often upbraid the Jews with blindness, in not considering and laying to heart what they said to them from the mouth of God (see Jer. v. 21, Ezek. xiii. 2).

Or deaf, as my messenger that I sent?] This may be understood of some of the prophets (compare xlv. 16); several of whom were unfaithful in their office, and irregular in their lives (see xiii. 17. Jer. v. 31, xxiii. 14). The expression may comprehend the priests too, who are called likewise the "messengers of the Lord" (Mal. ii. 7).

Who is blind as he that is perfect.] That should be so by his profession. The word is mesehulam in the Hebrew; from whence the Arabic Musulman is derived, a title the Mahometans give to themselves.

Ver. 21.] The verse might be translated plainer thus: "The Lord took delight in this people for his righteousness' sake; he hath given them an excellent law, and their prophets made them an enviable (compare Deut. iv. 8—5). Their law, if they would have kept close to it, would have been both their ornament and defence.

Ver. 22.] A description of their miserable condition, when their city was taken, their country left, desolate, themselves made captives and slaves, or else forced to hide themselves in dens and caves, and even there in danger of being laid wait for, and caught by the enemy, without any body to plead for them, or assert their liberty.

Ver. 23.] Who among you captives, will take warning by the judgments you feel already!

Ver. 24. Who gave Jacob to the spoil, and Israel to the robers?] First to the Assyrians, and afterward to the Babylonians, who are called spoilers, xxi. 2, xxxii. 1.

Ver. 25.] This was literally fulfilled when the Chaldean army took their city, and burnt both that and their temple, 2 Kings xxx. 9 (compare likewise the 13th verse of this chapter). To know signifies sometimes the same as to consider (see Hos. vii. 9, and the note upon xxviii. 19).

CHAPTER XLIII.

I But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

not:] "God created thee for his glory," as it is explained ver. 7, 21, to be his peculiar people: so God's elect are called "the work of his hands," xxix. 23, xlv. 11, lx. 21. And those God "will not utterly forsake" (Ps. cxxxviii. 8). By Jacob and Israel are meant the two remaining tribes of Judah and Benjamin in the first place, as below ver. 22, 28, and above xli. 8, though it is probable that many of the promises mentioned here and in the following chapters, relate to that general restoration of the Jews so often spoken of by the prophets.

I have redeemed thee.] Out of the house of bondage, to be my peculiar people; and have ever since exercised a peculiar providence over you; and have abundantly testified my care of you.

I have called thee by thy name; thou art mine.] I have made a particular choice of thee for my peculiar-
CHAPTER XLIII.

2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.

3 I will give Egypt for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life.

5 Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 I will bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.

10 Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me.

11 I, even I, am the Lord; and beside me there is no saviour.

12 I have declared, and I have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God.

13 Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

14 ¶ Thus saith the Lord, your redeemer, the Holy One of Israel: For your sake have I sent to Babylon, and have brought down all their ships, and singed thee out from the rest of the world (see Exod. xxxi. 2); and ever since have treated thee with uncommon instances of kindness and familiarity. When a person of great dignity calls an inferior by his name, it is a token of a particular intimacy, and doing him a great deal of honour (compare xlv. 22).

Ver. 2.] I will deliver thee when thou art in the greatest straits and difficulties. To "pass through fire and water," is a proverbial expression, to signify being exposed to all kind of dangers (see Ps. lxvi. 12).

Ver. 3. I gave Egypt for thy ransom, Ethiopia and Seba for thee. This most interpreters understand of that diversion which the Egyptians, the Jews' allies, in conjunction with Tirshakah king of Ethiopia, gave to Sennacherib's forces, when they were just ready to fall upon the Jews (see xxxvi. 9, and notes upon xviii. 1). If we take the words in this sense, we must understand the Cush, or Ethiopia, mentioned in the thirty-seventh chapter, of Arabia, because it is joined here with Seba, which is part of that country (see likewise xlv. 14). It is certain that Cush sometimes signifies Arabia, though not always, as Bochart maintains. If we do not approve of this explication, this verse must relate to some historical passage not recorded elsewhere in scripture. Some, indeed, would refer the place to the destruction of the Ethiopians under Amon (2 Chron. xiv. 12); but I take those not to have been Ethiopians (and such probably are meant here), but Ethiopians properly so called, because they are joined with Lubims, 2 Chron. xvi. 8, who certainly are Africans.

Ver. 4. Therefore will I give men for thee. This the Chaldeans and their forces (see ver. 14).

Ver. 5. This may have partly been fulfilled in the return of the Jews from Babylon, and other countries under that monarchy; but withal they import some more general restoration of that nation (see xi. 11, 12); or else we may interpret the words of the gathering together of God's elect into one body (see Eph. i. 10, and the following verse here, and the following verse upon iv. 7).

Ver. 6. Every one that is called by the name of God's servant (see lxiii. 10, James ii. 7). The expressions denote the bringing the gentiles into the church, and making them "fellow-heirs, and of the same body" with the Jews; for he "hath created them too for his glory, and to show forth the praises of him that hath called them out of darkness into his marvellous light" (1 Pet. ii. 9, and compare xlix. 14, Amos. ix. 12; John xii. 29). The conversion of the Jews, and the bringing the gentiles into the church, will be coincident in time, and each of these events will help to advance and carry on the other (see the notes on lxvi. 12, 19).

Ver. 8.] The old translation, published under king Henry VIII. expresses the sense more plainly thus, "Bringing forth the people which is blind, and yet hath eyes; which are deaf, although they have ears." By which are meant the heathen idolators, who, like the images they worship, "have eyes and see not" (Ps. cxv. 7).

Ver. 9. Who among them can declare this? God makes the same challenge to the idolaters and their gods, which he did xlii. 21, 22.

Or let them hear, and say, It is truth.] If they cannot make good their own pretensions, let them hear what proof I have to allege on my side, and acknowledge that what I say is truth.

Ver. 10. Ye are my witnesses, saith the Lord, and my servants.] God's people and his prophets will always bear witness to his truth, who have received such poignant proofs of his divinity (see 1 John v. 10). By "my servant" is eminently meant the Messias (see xli. 1); who is expressly called "God's witness," lv. 4 (compare Rev. i. 5), although all God's messengers are in an inferior degree his witnesses, being "set for the defence and confirmation" of his truth (see John i. 7, Acts i. 5).

Before me there was no god formed.] An ironical expression, alluding to the forming or making of idols (see ver. 12).

Ver. 11. I have showed, when there was no strange god among you.] The sense might be plainer expressed thus, "I have shown [these things] and not any strange god among you." The word god is here understood, as it is in xlii. 8, and Ps. xvi. 4.

Ver. 12. Before the day was I am he.] Before all time, I am the same (compare Ps. xc. 2).

Ver. 13. For your sake I have sent to Babylon, and have brought down all their nobles.] The preter-per-
nibles, and the Chaldeans, whose cry is in the ships.
15 I am the Lord, your Holy One, the creator of Israel, your King.
16 Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters;
17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.
18 Remember ye not the former things, neither consider the things of old.
19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.
20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

Ver. 18, 19.] The new wonders I will do for you shall obscure the memory of the old ones (see Jer. xxxii. 7, 8).

Ver. 19.] As of old I conducted my people through the wilderness, so that they wanted no sort of accommodation, either for meat or drink (see Deut. viii. 15, 16), so now I will give as proof of my presence with them, when I return their captivity (see xli. 18, 19).

Ver. 20. There shall be such plenty of water, that the beasts which dwell in the wilderness shall be refreshed by it, and shall join with my people in making their thankful acknowledgments for these miracles of my mercy (see the note on xiii. 10, 11). The dragons and owls are elsewhere joined together, as creatures which frequent solitary and desolate places (see Job xxx. 29, Mic. ii. 1, 8, and the notes upon xiii. 22 of this prophecy). The verse alludes to God's manner of supplying the Israelites with water in the wilderness (see note on xii. 17, 18).

Ver. 21.] See above, ver. 1, 7.

Ver. 22.] The prophet in this and the following verses, assigns the causes of the Jews' captivity, which were chiefly their forsaking the worship of the true God; not calling upon him in their trouble, but applying themselves to idols for help, and performing God's service in a careless manner, as if it were a tedious and unprofitable burden (see Mal. i. 13).

Ver. 23, 24. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou filled me with the fat of thy sacrifices.] The burnt-offerings were those which were all burnt or offered upon the altar, called here the lambs (our English reads the small cattle) of thy burnt-offerings, a lamb being always offered for the daily burnt-offering (Exod. xxix. 35). The sacrifices, properly so called, were those offerings, part of which belonged to the priest, or was eaten by those that offered the sacrifice, after the fat had been offered upon the altar (see Lev. iii. 16, iv. 31, vii. 23, 33). God complains here that he had not been honoured either of these ways: the meaning of which complaint is, that although the Jews were punctual in offering sacrifice (for, i. 11, he speaks of the multitude of their sacrifices as a burden to him), yet they did not perform this service with a devout mind; just as God saith (Amos v. 23), "Have ye offered to me sacrifices for forty years in the wilderness? That is, did you do it out of a religious principle, or a sincere regard to my honour? No; because, as it follows, you were fond of the idolatry you brought with you out of Egypt. To the same sense are those words of Zechariah (vii. 9), "Did ye at all fast to me, even to me?"

Or else the words of the text may relate to those idolatrous times, in the reigns of Ahaz and Manasseh, when the temple-service quite ceased, and the house of the Lord was shut up (see 2 Chron. xxiii. 24), or else profaned by having an idol set up in it, and idolatrous worship performed there (2 Kings xxii. 7).

I have not caused thee to serve with an offering, nor rewarded thee with incense.] My service has not been burdensome or expensive to thee. The offering here spoken of is the minchah, or bread-offering, for so the word should rather be rendered than meat offering, as our English translates it; for it answers to the ἄλωματα, and the μνήμα, or sacrifices, of the Greeks and Romans. This offering always accompanied the other sacrifices, and had frankincense laid upon it (see Lev. ii. 2, 15). These expressions countenance the latter interpretation of the foregoing words, and seem to import the discontinuance of the public worship in the temple; for to the same purpose it follows,

Ver. 24. Thou hast bought me no sweet cane with money.] To make the sweet incense; which was daily offered upon the altar, set apart for that purpose (see Exod. xxx. 7, 8, 34, 36, xl. 27, Eclesius. xxiv. 15).

But thou hast made me to serve with thy sins.] Instead of the service due to me from thee, thou hast
CHAPTER XLIV.

27 Thy first father hath sinned, and thy teachers have transgressed against me.

28 Therefore I have profaned the princes of made me undergo a sort of bondage by thy wicked practices, which have brought an ill report upon my name and religion (see Ezek. xxxvi. 30), and have quite tired out my patience (compare Amos ii. 13, Matt. xxii. 13).

Ver. 26. Put me in remembrance.] Put me in remembrance of thy good deeds, if thou hast anything to allege in thy own behalf; I should be glad if thou couldst acquit thyself of the crimes laid to thy charge.

Ver. 27. ] Your ancestors, reckoning from Adam downward, have been sinners, and you have trod in their steps (compare Ezek. xvi. 3). And your prophets and teachers, who ought to have been guides to the people, have led them into sin and error (see the note upon xlii. 19).

Ver. 28. Therefore I have profaned the princes of the sanctuary; I have suffered the Babylonians to profane my sanctuary, to abuse the chief priests, and pollute whatsoever is sacred (compare xlvii. 6, Lam. ii. 6, 7, iv. 14).

And have given Jacob to the curse, and Israel to reproaches. ] Made them a proverb of execration and reproach to all the neighbouring nations (compare Psalms lixix. 4, Jer. xxiv. 9, Daniel ix. 19, Zechar. viii. 13.) The words are addressed to the Jews, as if they were already in captivity (see ver. 14).

CHAPTER XLIV.

1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the Lord that made thee, and formed thee from the womb, which will help thee: Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring;

4 And they shall spring up as among the grass, as willows by the water courses.

5 One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.

6 Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I of watering barren land (see xl. 9, xxvi. 25, xli. 18, and the notes upon these last two places).

Ver. 4.] They shall flourish as if they were planted in rich meadows, or by the banks of rivers (compare Ps. i. 3).

Ver. 5. One shall say, I am the Lord's;] This relates to the increase of the church by the accession of the gentiles (see ver. 3).

Another shall subscribe with his hand unto the Lord.] Some render it, "Another shall write upon his hand, I am the Lord's," as if the expression alluded to the custom of soldiers receiving a mark upon their hands, to signify to what commander they belonged. See Dr. Spencer, De Legib. Hebr. lib. ii. cap. 14, sect. 1, where he observes that idolaters often had a mark or character of the god they worshipped, imprinted upon their hand or shoulder; in allusion to which custom, it is said of the worshippers of antichrist, that they "receive his mark in their hand" (Rev. xiii. 16, xiv. 9).

Ver. 7.] "God, who is the first and the last" (ver. 6), claims to himself the ordering and disposing of all the affairs of the world, from the time that he created man upon it; or from the time that he chose Abraham and his family to be his peculiar people; over whom he hath all along exercised a particular providence, and hath from time to time foreshown what should befall them, which accordingly hath come to pass. An instance of prescience which none of the idols are able to pretend to (compare xlii. 4, 22, xliii. 9, xlv. 21, xlviii. 3).

Ver. 8. Fear ye not.] Do not distrust my care and providence over you (see ver. 21).
told thee from that time, and have declared it? yea are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

9 ¶ They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image that is profitable for nothing!

11 Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up, and let them come forward. Yea, let them bring their arguments, and let them stand forth.

12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers. And worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he dranketh no water, and is faint.

13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man: that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it: he maketh it a graven image, and faileth down thereon.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth rost, and eateth it; and shall set it for his god, and say, Thus will I worship him. Aha, I am warm; I have seen the fire!

17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and sittest, Deliver me; for thou art my god.

18 They have not known, they are a foolish nation, there is none among them that knoweth the hand of the Lord, or the knowledge of the God of Israel.

19 And none considereth in his heart, neither other men, and that his god is not able to preserve his life: Some think the words express the eager zeal of the workman, who deems himself necessary refreshment, that he may finish the work he hath undertaken.

Ver. 13.] In this and the following verses, the prophet, with great smartness of argument, exposes the absurdity of image worship: for what an absurdity is it for a man to dress his meat and make his gods with his own hands; or to think, that a piece of timber hath any more divinity in it than it had before, because it is fashioned and carved into the figure of a man.

This way of arguing does not suppose that the heathens took their images for gods: for that is a contradiction in terms, and as absurd as to think that a man and his picture are the same things; but the design of the prophet's argument is, to show the absurdity of setting up images as the resemblances of God, and the representative objects of worship; or the supposing them to have some divine power lodged within them; inasmuch as they have no qualities that answer such a character, being ended neither with power, life, nor understanding; and are indeed nothing but what they appear to be, bare, senseless matter, wood, or stone. Besides that, nothing is a greater dishonor to God, than to suppose him like the image of a corruptible creature. For the same reason, the author of the book of Wisdom makes the worship of images more inexcusable than the worship of the heavenly bodies, or of the elements, those upon the account of their representation (Wisd. xiii. 2, 10).

Ver. 14. Which he strengtheneth for himself among the trees of the forest.] Which he had picked out as fit for his purpose, and nourished up till it came to its due growth.

Ver. 15. Yea, he maketh a god.] Of the remaining part (see ver. 17).

Ver. 16. With part thereof he eateth flesh!] He dresseth flesh, in order to eat it (ver. 10).

Ver. 18. For he hath shut their eyes.] The old translation expresseth the sense better, "their eyes are stopped:" for the verb transliterate is often taken in an impersonal sense (see xxii. 19). So Exod. vii. 13, we
is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination! shall I fall down to the stock of a tree! 20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

21 o Remember these, O Jacob and Israel; for thou art my servant: I have formed thee, thou art my servant: O Israel, thou shalt not be forgotten of me. 22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth:

“Is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination! shall I fall down to the stock of a tree! 20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? 21 o Remember these, O Jacob and Israel; for thou art my servant: I have formed thee, thou art my servant: O Israel, thou shalt not be forgotten of me. 22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. 23 Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: read, “He hardened Pharaoh’s heart;” it is explained in the next verse, by “Pharaoh’s heart was hardened.” Thus Isa. ix. 6, the Hebrew reads, “He shall call his name Wonderful,” &c., which our English translation rightly renders, “His name shall be called Wonderful,” &c. Again, Luke xii. 20, it is in the Greek, “They require thy soul of thee;” which our interpreters translate, “Thy soul shall be required of thee.”

Ver. 20. He feedeth on ashes.] As ashes have no nourishment, so his zeal and devotion shall not avail him.

A deceived heart hath turned him aside.] Vulgar errors and prejudice have perverted his understanding, that he cannot discern the most gross and palpable falsehood, nor free himself from the delusions of it. The old English translation does very well express the sense of this verse: “Thus doth he but lose his labour, and his heart, which is deceived, doth turn him aside,” &c.

Ver. 32. The protor-perfect tense may here stand for the future, as in many other places (see xlii. 11). God encourages them to trust in his mercy, by assuring them, that upon their repentance he will so fully forgive their sins, that no sign of his displeasure shall appear, and they shall never rise up in judgment against them any more, just as a cloud vanished when it is dispersed by the sun or the wind. The same metaphor is used by Demosthenes, in a sentence which Longinus does very much admire, τον ἔκθρησμον, cap. 34. γένεται ἐπὶ τὴν ἀπειθετὴν καὶ τὴν ἁμαρτησεν ἀπειθετὴν την ορθήν ὃ τοις ἁμαρτήσασθαι: “That vote made the danger which before hung over the city vanish like a cloud.” This general pronouncement of pardon, “is a preaching of the gospel beforehand,” as St. Paul speaks, and is designed, as many of the promises in the prophets are, to prepare men’s minds for the receiving it (see Acts xiii. 38, 39; xvi. 30, 31; Rom. vi. 47).

Ver. 33. An apostrophe to the whole creation, to join in praising God for his wonderful mercies; which shows that they are such as all the world are some way concerned in: and such are only the mercies of the gospel, for which the earth ought to rejoice, because the benefits of it are extended to all mankind, and the angels in heaven will sympathize with men break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things: that stretcheth forth the heavens alone: that spreadeth abroad the earth by myself;

25 That frustrateth the tokens of the liars, and maketh diviners mad: that turneth wise men backward, and maketh their knowledge foolish;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers: that saith to Jerusalem. Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

27 That saith to the deep, Be dry, and I will dry up thy rivers:

below, because their joy in the conversion and salvation of mankind, and in their being reunited to that blessed society of which Christ is the head, are mentioned here, who have the least share in this redemption. But I think St. Paul hath long ago answered this objection, when he tells us, that the “children of the promise are counted for the true seed of Israel” (Rom. ix. 25). We will allow Mr. White, that the redemption of the Jews from captivity may be primarily intended here as a type of a more general redemption to be accomplished by Christ; but to confine the words to the former sense, exclusive of the latter, is neither agreeable to the genuine import of the words, nor to the general sense of the Christian church.

Ver. 25. God taketh pleasure in confounding the wisdom of the wise men of the world, and baffling the fine schemes of human policy, especially those forbidden arts of divination, which the Chaldeans so much valued (see xlvii. 11, Jer. 1. 96).

Ver. 36. But as he discovers the folly and madness of such false prophets, so he punctually fulfills the promises of his own prophets. The title of God’s servant does eminently belong to the Messiah in this prophecy, who was “that prophet that should come into the world” (see note on xlii. 1); but is in a lower sense ascribed to other prophets, and may here he understood of Isaiah himself (compare xliii. 1, 10): and God’s messengers are as well those prophets that lived before Isaiah’s time, such as are Hosea, Joel, and Amos; as those who followed, such as Jeremy, Micah, Ezekiel, &c. who all foretold the restoration of the Jews.

Ver. 37. God opened a way for Cyrus to take Babylon, by suggesting to him a method for draining the river Euphrates, and making it passable for his army, (compare Jer. i. 28, 22. 80).

Ver. 28. I will make them an instrument in gathering my people together, and leading them home as a shepherd does his flock. Kings and princes are often styled shepherds in scripture (see Jer. vi. 3, xlii. 19, 1. 6; Zech. xi. 8, 10). So in Homer, Agamemnon is often called τύμπανα καλάς, “the sheep herd of the people.”

This is one of the most remarkable prophecies of
CHAPTER XLV.

ARGUMENT.—The subject is much the same with that of the former chapter, concerning Cyrus's commission from God, and the successes he will bless him with: then follows an exhortation to the people, to wait God's time for their deliverance, which is not unmindful of them, and will magnify his own glory in their salvation. In the latter part of the chapter, the prophet seems to carry his views to another restoration of his people at the latter times, when they shall be converted to the Christian faith, and return from their several dispersions.

Ver. 1. Thus saith the Lord to his anointed, to Cyrus. God gives the title of anointed to Cyrus, the same which is usually given to David and other kings of the Jews, who were God's immediate deputies, to show that he was raised up to be an immediate instrument of Providence, in restoring the Jews' captivity. Many of the ancient fathers understand this verse of Christ; which opinion is partly occasioned by some of the copies of the Septuagint, which read Κορήδων for Κορής, which reading is followed by Barnabas in his epistle (ch. 4), as also by Tertullian, Cyril, and others. But that the deliverance here foretold was a figure of the redemption to be accomplished by Christ, plainly appears from several passages in this chapter, and particularly from ver. 8, 17, 20, &c. And as our learned Mr. Thorn- dike hath observed, Cyrus may as well be a figure of Christ as Nebuchadnezzar. Antiochus Epiphanes, the prince of Tyre, and other idolatrous and persecuting tyrants, are spoken of in the prophets, as types and forerunners of antichrist (see his book De Jure finiendi. Controvers. cap. 4. p. 58).

Whose right hand I have holden.] See xli. 10.

I will loose the lions of kings.] As girding, or "girding the loins," signifies enduing with strength (see ver. 9), so "loosing the lions" is taking away men's strength or courage, and leaving them no power to make resistance (see Dan. v. 6, and the notes upon Isa. v. 27).

To open before him the two leaved gates.] To give him admittance into cities and palaces (see the following verse

mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Ver. 2. I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron.

Ver. 3. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.

Ver. 4. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Ver. 5. If I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

Ver. 6. That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.

Ver. 7. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.

Ver. 2. I will go before thee.] See the note on xl. 3.

Ver. 3. I will give thee the treasures of darkness.] Such as are laid up safe, and never see the light. Grotius hath observed out of Pliny, what immense riches Cyrus found in his conquests: the Babylonian empire being of ancient fame and greatness, and Asia that part of the world which was most remarkable, at that time, for its riches and luxury.

Ver. 4. I have surnamed thee, though thou hast not known me.] Beside the name of Cyrus, I have given thee the surname of my anointed, and my shepherd, and I have taken this particular notice of thee, not for thine own sake, who art a stranger to the true God, but for the sake of my people Israel, that thou mayest be their deliverer.

Ver. 5. I girded thee, though thou hast not known me.] It is I that endued thee with strength for war (see Ps. xviii. 30), though thou art ignorant of me. Cyrus was bred among idolaters, but afterwards was instructed by the Jews in the knowledge of the true God, as appears from Ezra i. 2.

Ver. 6.] My interposing so visibly in behalf of my own people, and returning their captivity by such unexpected means, will convince the heathen part of the world that I am the only true God (see Ps. cii. 15, 16).

Ver. 7. The latter part of the sentence explains the former: light being often put for happiness, and darkness for adversity. The sense is, that all the vicissitudes of good or ill success are to be ascribed to Providence: God sets up one kingdom, that of Cyrus, and pulls down another, the Babylonian monarchy.

I form the light, and I create darkness.] Dr. Prideaux hath given a clear account of this sentence:
CHAPTER XLV.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it. 9 Woe unto him that strives with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, What makest thou? or thy work? He hath no hands! 10 Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?

II Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. 12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. 13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts. 14 Thus saith the Lord, The labour of

Ver. 12.] The words assure us, that God is able to make good whatever he promises (compare xiii. 5, xlv. 24). Ver. 13. I have raised him up in righteousness.] This is to be immediately understood of Cyrus, whom God raised up to be the instrument of executing the divine justice upon the Babylonians, and fulfilling God's mercy towards the Jews. In this particular he was a type of Christ, as hath been observed upon xlii. 2.

He shall build my city.] He shall give orders for the building it (Ezra i. 2). [Cyrus only gave order for the building of the temple (Ezra i. 2); but the consequence of that would be the rebuilding of the city, as being the metropolis of the kingdom, and the place to which the whole nation were to repair at their solemn feasts. Compare xlv. 28.]

He shall let go my captives, not for price nor reward.] Princes are commonly governed by politic considerations, and expect a reward for their labour (see Exek. xxxix. 18). There being nothing of that kind to move Cyrus to restore the Jewish captivity, that resolution could proceed only from a divine impulse. The words may likewise be fitly applied to the freedom of that redemption which Christ hath obtained for us (compare ii. 3).

Ver. 14. The labour of Egypt, &c.] This verse cannot be understood of Cyrus's conquests, as Grotius and some others do explain it; for the words the and thing so often repeated in this verse, are all of the feminine gender in the Hebrew, and consequently must be understood of Jerusalem, the city mentioned ver. 13. Therefore I conceive the place is principally meant of the flourishing state of the church (often described under the figure of a city) when the gentile world should come into it, bring in their riches to the adorning and support of it, and submit themselves to its government, as being the only seat and temple of truth (compare xviii. 7, xxiii. 18, xlix. 23, ix. 9, 10, 14, 16, Ps. lxviii. 30, 31).

The words may be supposed in some degree verified in Cyrus's devoting the tribute coming out of those rich provinces of Egypt, Ethiopia, and Soba, to the building and service of God's temple. Some of the succeeding Persian monarchs settled revenues upon the temple for the offering sacrifices for themselves and their families (see Ezra vi. 10) The same was done in aftertimes by Alexander the Great, and several of the Syrian and Egyptian kings (see 2 Macc. iii. 2, 3, v. 16), and some of the Roman emperors, as may be seen in Josephus, particularly lib. i. De Bell. Jud. cap. 17, and Philo's Legatio ad Calum.

Ethiopia probably means here Arabia, being joined to Soba (see the note on xxxii. 8).

Men of stature.] The Chaldean paraphrase explains it by "men of merchandise," such as deal in weights and measures; which sense agrees very well with the
19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me.

22 Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not

Hebrew, and better with the scope of the place than the common interpretation.

In chains they shall come over; they shall confess themselves to be conquered, and yield submission. The phrase alludes to the custom of carrying captives in triumph with chains about their necks: see Ps. cxlix. 8, which Psalm both Jews and Christians interpret of the days of the Maccabees.

Ver. 15.] This may be understood with respect to the unsearchableness of God's counsels, spoken of before, ver. 9, 10, in which sense our first translators at the Reformation understood it, and render the verse, "O how profound art thou, the God and Saviour of Israel!" Or else it may be spoken with regard to the times when God hid away his face, and seemed to neglect his people (compare lxi. 17, Ps. xlv. 24). Whereas he doth now openly show himself in their favour, to the shame and confusion of idolaters, as it follows in the next verse.

Ver. 16.] See the note on ver. 6. This and many other passages, where the prophet foretells the confusion and destruction of idolatry, have a plain aspect upon the overthrow of the heathen idolatry, upon the planting of the gospel in those parts. They relate to the times of the gospel (see the notes upon ver. 18, 23).

Ver. 15.] The words are commonly explained to this purpose, that if God did not create the world to lie empty and uninhabited, much less will he suffer the lot of his own inheritance, Judea, to lie desolate, but will certainly restore its captivity: the establishing a political government being sometimes expressed by creating (see the notes on li. 16); but I think this sense hardly comes up to the full import of the words. Mr. Mede, p. 578 of his Works, hath observed, that at the eleventh verse God condescends to declare to his servants the "things that are to come:" and St. Paul hath applied the twenty-third verse to the day of judgment (Rom. xiv. 11); so that, in that learned person's judgment, the scope of the place directed to exclaim li. of that "new heaven and new earth wherein dwells righteousness," which St. Peter tells us we are to expect at the end of the world, "according to God's promise" (2 Pet. iii. 13); which promise must relate to some of the prophecies of the Old Testament, which speak of that matter. This earth, the text saith, "God created not in vain:" that is, not to be "subject to vanity," as the present earth is (see Rom. viii. 20), but to be inhabited by

the mystical Israel, whom shall be "saved with an everlasting salvation" (ver. 17). These are the same who are called the "escaped of the nations" (ver. 20), and those that are "saved out of all the ends of the earth" (ver. 22). What is said also in ver. 14 hath some relation to the latter times, as may be gathered by comparing it with some of the parallel texts referred to in the notes.

Ver. 19. I have not spoken in secret.] I have delivered my laws, and will plainly and perspicuously, not in dark and dubious terms, such as the heathen oracles were delivered in, which were spoken out of eaves and grottos.

I said not—Seek ye me in vain: The worship of idols is often condemned as vainly and lost labour (see the following verse, and ch. xliii. 20, Jer. x. 5).

I the Lord speak righteousness.] My laws are all of them holy, just, and good: whereas the most profound mysteries of their heathen gods consisted in impure and obscene rites.

Ver. 20. Draw near together, ye that are escaped of the nations:] Ye Jews, that are returned home from several parts of the world, whither ye have been dispersed, assemble yourselves together, and return solemn thanks to God for your deliverance (see the notes on xliii. 21), and consider what proofs he hath given of his power, in protecting his people, sufficient for ever to confound and silence the idols and their worshippers.

Mr. Mede, p. 915 of his Works, supposes those that are escaped of the nations here, to be the same with the nations of them that are saved, or escape, mentioned Rev. xxi. 24, and thinks this interpretation is confirmed by ver. 22 of this chapter: "Look unto me, and be ye saved, all the ends of the earth" (see likewise ver. 18).

Ver. 21. Tell ye, and bring them near:] A general challenge to the idols, to give such proofs of their divinity, by foretelling things to come (compare xil. 1, xii. 8, xiv. 7).

Who hath told it from that time?] Or rather, "from the beginning:" (see note on xiv. 8).

Ver. 22. This relates to the calling of the gentiles, and especially to the bringing in the fulness of the gentiles at the end of the world (see Rom. xi. 25, Matt. xxi. 14, and the following note).

Ver. 23. And shall not return, &c.] That is, it shall be fully accomplished (compare lv. 11). Here God confirms by an oath the truth of what was foretold, ver. 22. That the time should certainly come when
CHAPTER XLVI.

1 Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle; your carriages were heavy laden; they are a burden to the weary beast.

2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

3 § Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb:

4 And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

CHAP. XLVI.

ARGUMENT.—The chapter begins with foretelling the taking of Babylon by Cyrus, who is particularly described, ver. 11. From thence the prophet takes occasion to insult over the Babylonish idols, who could neither preserve themselves nor their worshippers: and he exhorts the Jews still to trust in God, who had, from the beginning of their nation, nourished them with the tenderness of a parent; and who, by foretelling things at the greatest distance, gave an undeniable proof that all events were at his disposal.

Ver 1. Bel boweth down, Nebo stoopeth.] Two principal idols of the Babylonians: Bel is the same with Baal, as Selden conjectures (De Dios Syris, Syntagni. i. cap. 2). Nebo gave names to several of their kings, as Nabonassar, Nebuchadnezzar, &c. (see note on xxxix. 1). The image of these deities were carried in triumph by the Persians, as part of the spoils, as it was usual for conquerors to do, in token of a complete victory (see Grotius upon the place). Livy records it as an instance of the moderation of Publius Maximus, that when he retook Tarentum, he would not suffer the statues of their gods to be carried with the rest of the plunder, but said, "Re-

5 § To whom will ye liken me, and make me equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men: bring it again to mind, O ye transgressors.

9 Remember the former things of old: for I

liningamus Tarentinis Deos iratos " (lib. xxvii. cap. 15).

Ver. 2.] The deities which were worshipped in the idols, could not deliver their own images, which became burdensome to those that carried them away, so that the gods themselves must own that they are conquered too. The expressions in this and the former verse allude to the custom of carrying idols in procession, which was a solemn piece of worship paid to them; whereas now they were carried about by their enemies, by way of contempt and derision.

Ver. 5. Hearken to me, O Jacob, and—Israel.] The same which are called Jacob and Israel, xliii. 1 (see the note there), and xlv. 1.

Which are carried from the womb.] The expressions allude to the carrying of idols, either in procession (ver. 7), or in triumph (ver. 1). Instead of being carried by his worshippers, as the helpless idols are, God carries and supports his people, as a father does his children in his arms (see Dent. i. 31).

Ver. 4. I am he;] Or, "I am the same God:" so the phrase is translated, Ps. cii. 27.

Ver. 6.] The same argument against idolatry, which was made use of xl. 19, xli. 6, xlv. 12. It was very proper to repeat this argument often, for the sake of those that were to live among the Babylonians.

men come; and all that are incensed against him shall be ashamed.

25 In the Lord shall all the seed of Israel be justified, and shall glory.
am God, and there is none else; I am God, and there is none like me.

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country,

where authority and custom would powerfully recommend idolatry (compare Jer. x. 1, &c. Baruch vi).

Ver. 8. Show yourselves men.] By making use of your reason, whereas the idolators are made useless as the images which they worship (see Ps. cxv. 8).

Ver. 9.] Remember what I have formerly done for you, both in Egypt, and after your settlement in Canaan.

Ver. 10.] The same argument of God’s power and providence, which is insisted on xlv. 7, xlv. 21.

My counsel shall stand.] God’s foretelling the most distant and casual events, is a sensible proof of his overruling providence.

Ver. 11. Calling a ravenous bird from the east.] A description of Cyrus, whom God is said to have “raised up from the east” (xlii. 2, 25). Conquerors that overrun and ravage whole countries, are elsewhere compared to birds of prey (see Ezek. xvii. 3, 4, Exod. xii. 11).

The man that executeth my counsel] See xlv. 25, xlv. 18.

CHAPTER XLVII.

ARGUMENT.—The prophet had intimated the destruction of the Babylonish monarchy in a few words, at the beginning of the last chapter; and here he foretells it more plainly, and denounces it as a just judgment upon that government for its cruelty and pride: the unexpectedness of such a calamity adding great weight to it, being such a surprising turn of affairs, as none of the Chaldean arts of divination could foresee, or be able to prevent.

Ver. 1. Come down, and sit in the dust. O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

4 As for our redeemer, the Lord of hosts is his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 ¶ I was wroth with my people, I have polishing in which thou didst pride thyself, as marks of thy state; and the persons of the greatest quality shall be despoiled of their dignity, and carried captives in a mean and ragged condition.

Uncover the thigh, pass over the rivers.] Those who are bred in the nicest degree of tenderness shall be stripped naked, and forced to go barefoot over rivers, when they are led captives by the Persians.

Ver. 3. Thy nakedness] See note on iii. 17.

I will not meet thee as a man.] Thou shalt feel the most dreadful effects of my anger, and I will show no humanity or pity towards thee. The latter part of the sentence sounds literally thus, “I will not meet a man,” which seems to be a hypallage, or an inverted sentence, for “a man shall not meet me;” i. e. no man shall put a stop to my fury, by endeavouring to succour thee: nor shall any intercession for thee prevail with me (see Jer. vii. 16, xv. 1, Ezek. xiv. 14). The verb pessar is sometimes used for making intercession (see Lii. 12).

Ver. 4. As for our redeemer,] See Jer. l. 34.

Ver. 5.] Silence and darkness are opposed to that noise and gaiety which are seen in rich and populous cities, which being destroyed are reduced to a melancholy silence and solitude. The same thing is expressed in Jeremy, by “taking away the voice of mirth, and the light of the candle” (Jer. xxxv. 10).

Babylon hath been for many ages a heap of ruins; for

try; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

12 ¶ Hearken unto me, ye stouthearted, that are far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

From a far country:] Cyrus’ army was made up of confederates of very distant nations (see Jer. 1. 11).

Ver. 12. Ye stouthearted.] Or, “ye stubborn-hearted” as it is better translated in the Bishop’s Bible, published under queen Elizabeth; such as do not think it reasonable to acquiesce in my promises, which whoever believeth, it “shall be counted to him for righteousness” (Gen. xv. 6).

Ver. 13. I bring near my righteousness:] I will give visible instances of my mercy and fidelity, and place them before the eyes of those that are most insensible of them; and the salvation of my people shall not be delayed beyond the prefixed time appointed for the accomplishment of it (compare Hab. ii. 3, and see the note upon xiii. 22).

I will place salvation in Zion, for Israel my glory.] Or, “I will give salvation [in or to] Zion, and my glory to Israel;” as the translation just now mentioned renders the words.

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luted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 ¶ And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

9 But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 ¶ For thou hast trusted in thy wickedness: the city Bagdad, commonly taken for the same place, is situate three days' journey from it (see the note upon xiii. 19).

Ver. 6. I have polluted mine inheritance.] Whereas I formerly appropriated Judea to myself, and distinguished it from all other countries by peculiar marks of my favour and protection, now I laid it open to the insults of idolaters, and suffer them to profane the city and sanctuary which was called by my name.

Thou didst shew them no mercy. 1] God often punishes the persons, whom he makes instruments of his vengeance upon others, for those very things which they did by his appointment, because they exceeded their commission, and were more intent upon satisfying their own ambition and cruelty, than executing his commands [so Isa. x. 7, the prophet speaking of the Assyrian, whom he calls "the rod of God's anger," adds "howbeit he meaneth not so," his intent is not to execute God's will, "but it is in his heart to destroy and cut off nations;" he intends only to satisfy his revenge and ambition.] See Zech. i. 15, where God saith of the Babylonians, "I was but a little displeased [with my people] and they helped forward their affliction." For the same reason God saith, Hos. i. 4, that "he will avenge the blood of his saints of his land," andbronze was expressly commanded to smite the house of Ahab (2 Kings ix. 7). But he exceeded his commission, when he slew all Ahab's great men, or officers of state; and when he had destroyed the family of Ahab (2 Kings x. 11, 14).

Upon the ancient hast thou very heavily laid thy yoke.] Thou hast showed no pity upon old folks, whose age commands respect, and whose feebleness deserves compassion [compare Deut. xxviii. 50].

Ver. 7. ¶ I shall always be the chief city and mistress of the world (see ver. 5), and shall never know any change of fortune: whereas the consideration of the instability of all worldly greatness, should have induced thee to use thy success with moderation.

Ver. 8. I am, and none else beside me.] Words full of insolence and blasphemy, whereby she arrogated that self-sufficiency to herself, which belongs to none but God [see xlv. 5].

I shall not sit as a widow.] Cities are commonly described as the mothers of their inhabitants, and their kings and princes as their husbands. And when they are bereaved of these, they are said to be widows and childless [see iii. 35, xlix. 21]. As Babylon, in the pride of her heart, thought herself exempt from the calamities of fortune; so mystical Babylon is described as guilty of the same pride and carnal security thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me.

11 ¶ Therefore shall evil come upon thee: thou shalt not know from whence it riseth: and mischief shall fall upon thee: thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art weary in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.

14 Behold, they shall be as stubble; the fire

For the multitude of thy sorceries.] By sorceries may either be meant those forbidden arts of divination, mentioned more particularly ver. 13, or else the wicked schemes of worldly policy, whereby great and potent kingdoms oppress and undermine lesser states and principalities [compare Nah. iii. 4].

Ver. 10. Thou hast trusted in thy wickedness: thou hast said, None seeth me.] Thou hast thought that thy cunning and policy would still support thee, and that God did not regard thee, and would never call thee to an account for all thy envious devices.

Thy wisdom and thy knowledge, it hath perverted thee.] The words may mean, either thy skill in the arts of human policy; or else thy pretended fore-knowledge of future events by the positions of the heavens; the Chaldeans being famous all the world over for their skill in astrology.

Ver. 11.] With all thy skill in fortune-telling, thou shalt not be able to foresee the evil that is coming upon thee, or to prevent it.

Ver. 13. Thou art weary in the multitude of thy counsels.] The several projects thou hast tried to divert thy calamities, are all lost labour [compare lvii. 10].

Ver. 14. They shall be as stubble.] They shall have no more power to withstand the calamities coming upon them, than stubble hath to resist the violence of the fire [see xl. 24, xli. 2].

There shall not be a coal to warm at.] They shall be utterly consumed, so as to be reduced to ashes, and not so much as a coal left that may give warmth or afford comfort [compare xxx. 14].

Ver. 15.] The words may more plainly be rendered thus: "Thus shall thy merchants deal with thee, with whom thou hast laboured, even from thy youth." By merchants are meant either the dealers in the deceitful wares of divination and astrology [compare ver. 12]; or, in general, any of those cunning factors (so
shall burn them: they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

The word is used (Hos. xii.), who have contributed by their counsels or their traffic, to maintain the grandeur of the Babylonish empire (compare Rev. xvi. 11, 12, 15, 28).

CHAPTER XLVIII.

1 Hear ye this. O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts is his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass.

Ver. 1. Which are called by the name of Israel.] Who value yourselves for being descended from Jacob, and called after his name, but do not show yourselves to be true Israelites by your deeds.

And are come forth out of the waters of Judah.] The derivation of posterity from the head of a family is often compared to the streams that issue forth from a spring or fountain (see Num. xxiv. 7, Ps. lxviii. 26, Prov. v. 16, 18).

Which swear by the name of the Lord.] To swear by the name of God is a solemn part of divine worship, and an appealing to him as the true God, and sovereign judge of the world (see xix. 18, xlv. 23, Deut. vi. 13, Ps. lixiii. 11). In like manner, the swears or oaths by which certain names are substituted for true gods (see Zech. i. 5), for which reason the Jews were forbidden to make mention of the names of the heathen gods (Exod. xxxii. 13).

Ver. 2.] This vain confidence of the Jews, and relying upon their external privileges, is elsewhere reproved (see Jer. vii. 4, Mic. iii. 11, Rom. ii. 17). Jerusalem had the title of holy city given to it, as being the place of God’s residence, where he had placed his name (see ii. 1, Ps. lxviii. lxxxvii. 3, 2 Kings xxvi. 7).

Ver. 3. I have declared the former things from the beginning:] See the note on xlv. 7. The "former things" are opposed to new things, ver. 6 (compare xiii. 9), and so they may point at the former prophecies relating to the two confederate kings (ch. viii.), and to Sennacherib (ch. x.), as the new things—and things to come, as they are called xlii. 23, relate to the Babylonian captivity, and their return from thence, as they were figures of the gospel-times.

I did them suddenly, and they came to pass.] They punctually came to pass at the time foretold, even when there was no likelihood of such an effect being produced. So we read (Mal. iii. 1), "The Lord shall suddenly come to his temple" i.e. precisely at the time appointed by God (see the note on xlviii. 13).

Ver. 4.] The Jews are elsewhere reproved as a "stiff-necked people" (see Exod. xxxii. 9, Acts vii. 51). The metaphor is taken from oxen that draw back, and refuse to put their necks under the yoke (compare Neh. ix. 29, Zech. vii. 11).

Ver. 5.] God ordained a succession of prophets to foretell the most remarkable events that should happen to the Jews, on purpose to prevent their ascribing them to idols: a suggestion which their infidelity and obstinacy might prompt them to allege (see Eph. vi. 19).

Ver. 6. Thou hast heard, see all this; and will not ye declare it?] The old translation, published under king Henry VIII. has given the sense of the words very perspicuously thus, "Thou heardest it [before], and, behold, it is come to pass: and shall not ye yourselves confess the same?" Some render the words thus: "If thou hast heard, foretell all this: would you not have declared it?" I. e. would not your idols have given out prophecies concerning these things, if they had foreknown them?

I have showed thee these new things from this time.] I have lately discovered to thee some new works of providence, such as thou never wast before acquainted with, relating to thy deliverance out of captivity by Cyrus (compare xil. 9, xxvii. 10).

Ver. 7. They are created now.] They are called new things in opposition to God’s wonders of old time (see the texts last cited).

Even before the day when thou heardest them not;] The words may be better rendered thus, in conjunction with the former sentence: "They are created now, and not from the beginning, nor before the day (the same with from the beginning; see xii. 10), nor
hast thou heard them," till I revealed them. Or thus, "nor before this day hast thou heard them;" making the copulative in the Hebrew word to be redundant.

Ver. 8. From that time that thine ear was not opened:] The latter part of the sentence should be thus translated, "Nor was thine ear opened of old, or from the beginning," as the particle were is translated twice in this very chapter, ver. 3, 5 (see note on xlv. 8). The prophet persists in repeating what he had said in the foregoing verses, that it was God alone that could make known these events so long beforehand, and that he did it because he knew their prominence to idolatry, and therefore would take away any pretence that could be made of ascribing this foreknowledge unto idols. To open the ear is a Hebrew phrase, signifying to make known (see 1. 5), the same thing is otherwise expressed by "revealing the ear;" see xxii. 14. 1 Sam. ix. 15. Job xxxvi. 10, where that phrase is translated by "opening the ear." For I knew that thou wouldest deal very treacherously.] The sense seems imperfect before these words, which may thus be supplied: "I did foretell these things, because I knew thou wouldst deal treacherously." The verb bagad does properly signify a wife being unfaithful to her husband (see Jer. xii. 20); and from thence it is applied to the sin of idolatry, which is often styled "spiritual whoredom," as being a breach of that covenant which the Jews made with God as their king and husband (see liv. 5, Jer. iii. 14, and Bishop Patrick's Preface to his Comment on the Canticles).

And was called a transgressor from the womb.] Thou wast addicted to idolatry from thy very infancy; from the very time thou livest in Egypt (see Ezek. xx. 3, xxiii. 3, 19, 27).

Ver. 9.] See the note on ver. 11.

Ver. 10. I have reigned thee, but not with silver:] Not with a furious heat, as is requisite to melt down silver, for then thou wouldst have been utterly consumed (see Jer. xxx. 11, Ezek. xxii. 20). I have chosen thee in the firmness of affliction: I have taken this method to purge thee from thy dross, and render thee a chosen people to myself. The words may be rendered, "I have tried, or proved thee in the flame of affliction." For the verb ba- hay is sometimes equivalent to bakan (see Prov. viii. 10, x. 20).

Ver. 11. For mine own sake,—will I do it:] God puts the people in mind, that the mercies he vouchsafes to them in restoring their captivity, are not due to their merits, but are wholly to be ascribed to his own goodness, and the regard he hath to his honour, which would suffer in the opinion of the heathen, if those that valued themselves for being his peculiar people should be utterly forsaken by him (compare li. 5, Ps. lxxxix. 10, Ezek. xx. 9, xxxvi. 20—22.

I will not give my glory unto another.] I will not give occasion to the heathen to think that their gods are too powerful for me, which would more and more confirm them in their idolatry, and sacrilegious robbing me of mine honour (see note on xlv. 8).

Ver. 12.] An exhortation to the Jews to hearken to the voice of that God who had called them from the rest of the world, and chosen them to be his peculiar people, and who alone is the maker and sovereign Lord of all things. The word called, alludes to the name and God can have no other name, nor can any other name be called, than the name of nations and kindred, to be his servant (Gen. xii. 1).

Ver. 13. They stand up together.] As servants ready to execute my commands (see xl. 20).

Ver. 14. Which among them hath declared these things?] A general challenge to the idols and their worshippers, to bring proof that ever such a remarkable turn of providence, as that of the Jews' restoration, was foretold by any of the heathen oracles (compare xlii. 22, xliii. 9, xliv. 7, xlv. 21).

The Lord hath loved him:] The prophet speaks of Cyrus, whom God made the peculiar object of his favour, and the conqueror of the Chaldeans and deliverer of his people; wherein he was a type of the Messiah (see the note on xlv. 1).

Ver. 15.] Compare xlv. 1, 2, 8c.

Ver. 16. I have not spoken in secret:] See xliv. 10. From the time that it was, there am I:] The first two words in the Hebrew, mene*hejathak, may be translated, "before the time that this was" [declared or foretold]. So the same particle in ajenom signifies, xliii. 13, where our translators rightly render it, "before the day was;" so xviii. 2, min ha signifies afore-time: or at the time that it happened, then I [foretold], or then I [had a being], as the same words shaw ani may very fitly be rendered, Prov. viii. 27, for the scope of that place is to show the eternity of the divine wisdom. And misham signifies 'from that time,' Is. lxv. 20. This interpretation will make the sense run clearer to this purpose: I have not delivered my predictions in ambiguous terms, because I am from all eternity, and being present to all the successions of time, can clearly foresee those distant events which my providence produces.

And now the Lord God, and his Spirit, hath sent me.] The foregoing part of the verse shows that the
17 Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, leading thee by the way that thou shouldst go.
18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:
19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

words are spoken by God; and since it is here affirmed that the "Lord God hath sent him," we can understand the words of none other but the second person of the blessed trinity, who was sent into the world by his Father, and was anointed to his prophetic office by the Holy Spirit (see xi. 2, xlii. 1, lxi. 1; compare Zech. ii. 10, 11). Here, indeed, only the divine nature of the Son of God is directly spoken of; but it is usual, in Scripture, to apply that to one part of his nature which properly belongs to the other, because of the "communication of properties," as the schoolmen term it. Thus St. Paul saith, that the "Jews tempted Christ in the wilderness" (1 Cor. x. 9); meaning the Logos, who afterward assumed human nature, and was called the Christ. It need not seem strange that Christ is introduced speaking these words; for we find many other texts which are spoken of God in the Old Testament, applied to Christ in the New; to show us that almost all the prophecies of the Old Testament relate to the times of the gospel, and to receive their utmost completion then (see the note on vili. 14, xlv. 23). And this will still appear more probable, if we consider that several passages in this chapter, as well as the general strain of these prophecies concerning the restoration of Israel, have a plain aspect upon some farther restoration of the church in the latter times, and its deliverance from that mystical Babylon described in the Revelation (see xlv. 20, 22, 23, and the notes upon ver. 20 and 22 of this chapter).

Ver. 17. Who teacheth thee to profit?] Who giveth thee laws for thy good, to direct thee in the right way.

Ver. 18.] Thou hast then been so remarkable for virtue and holiness as for peace and prosperity: or righteousness may be taken as equivalent to happiness (see note on lii. 1).

CHAPTER XLIX.

1 Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

when the condition of the nation was at best nothing near so flourishing as it had been in the days of David and Solomon.

Ver. 1.] Listen, O isles, unto me.] See xli. 1. The Lord hath called me from the womb.] Some persons have been designed by God for certain offices from their very birth, as Jeremiah was (see Jer. 1. 5), and St. Paul (Gal. 1. 15), and John Baptist (Luke 1. 15), and Isaiah, if we understand these words as any way true of Christ, whom God hath in a peculiar manner sanctified, or set apart for his offices of king, priest, and prophet, and sent him into the world to execute the same (see Luke 1. 35; John x. 36).

From the bowels of my mother] See the note on xliii. 1.

Ver. 3. He hath made my mouth like a sharp sword;
And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me.

3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God.

5 ¶ And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall he be glorious in the eyes of the Lord, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7Thus saith the Lord, the Redeemer of Israel, and his Holy One, to whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.

8 Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.

9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10 They shall not hunger nor thirst; neither bility be understood of Isaiah, whatever Grotius or others pretend.

Ver. 7. The words describe the wonderful progress of the gospel, from small beginnings; that the author of it, from being the contempt of all the great men of the world, should come to be the object of their admiration (see ver 21). This verse may have a double sense be understood of that regard which Cyrus and other succeeding monarchs had for the Jewish nation and temple (see the note on xlv. 14), whereas during the captivity they had been the scorn of all their neighbours (see Ps. lxix. 4. Lam. ii. 15, Dan. ix. 16).

Ver. 8. The first publishing of the gospel is that time which primero time upon which a sense of many (see 2 Cor. vi. 2), according to the decree which he had concert ed with his Son from all eternity. Accordingly, when that fulness of time was come, God sent him into the world to be the Mediator of that new covenant, which he would make both with the Jew and gentile (see xliii. 6). If we suppose this verse to have any relation to the Jews' return from captivity, the sense will be, that the expiration of the seventy years was the time of grace, in which God determined to hear and answer the prayers of his devout servants (see Ps. civ. 17), and restore them to their native country, to repeople the land which lay desolate.

To establish the earth. To order and settle it by good laws and government (compare Ps. xxi. 10).

To cause to inherit the desolate heritages. If we expound the words in a spiritual sense, they imply the repairing what is decayed by ignorance and corruption, and making that fruitful which lay barren before. The gentiles are metaphorically described by the wilderness and ground that lies barren and uncultivated (compare xliii. 19, 20, xlv. 3, li. 5).

Ver. 9. Go forth. See note on xlii. 7. Their priests are not in all high places. They shall not want any accommodation in their return home: they shall be as well provided for as a flock of sheep that want neither pasture nor water, though they should feed on the top of barren mountains (see the following verse, and the notes on xxx. 23, xli. 18).

Ver. 10. The spiritual sense of this and the foregoing verse, imports a plentiful enjoyment of God's ordinances (compare Amos viii. 11), together with freedom from persecution (see the notes on iv. 6, xxxv. 4). The words are applied by St. John to the heavenly state of the New Jerusalem (Rev. vii. 16, 17), it being usual with the prophets to describe the flourishing times of the church militant, by such expres-
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shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. 11 And I will make all my mountains a way, and my highways shall be exalted. 12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. 13 ¶ Sing, O heavens: and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. 14 But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. 15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yes, they may forget, yet will I not forget thee. 16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. 17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. 18 ¶ Lift up thine eyes round about, and behold: all these gather themselves together, and

sions as properly belong to the church triumphant, because every advancement of God's kingdom in this world is a prelude, or earnest, of the kingdom of heaven.

Ver. 11. [My highways shall be exalted.] Or rather, "My causeways shall be exalted," the Hebrew word mesilath signifies such ways as are raised with stone in low and marshy ground. So the sense is exactly parallel with that of xl. 4, "Every valley shall be exalted, and every mountain shall be brought low" (see the note there).

Ver. 12. These shall come from far.] See the note on xiii. 5, 6.

Ver. 13. [These from the land of Sinim.] "From the south country," the Vulgar Latin renders it, to answer to the north and west mentioned before: it may either mean Pelusium in Egypt, called Sisim, Ezek. xxx. 15, or the wilderness of Sinai, mentioned Exod. xvi. 1, both which lay southward of Judea.

Ver. 13.] See the note on xviii. 23.

Ver. 14.] The words of the Jews desiring under their captivity (compare Lam. v. 20, 22).

Ver. 15.] God is often described as bearing a fatherly affection towards his people (see Ps. ciii. 13, Mal. iii. 17). But here the comparison is raised higher, and he speaks of himself as having the same tenderness for them as a mother towards the fruit of her womb (compare Jer. xxxi. 20, Hos. xi. 8). God still retains that kindness for the posterity of Abraham, that he will never cast them off utterly (see Rom. xi. 28, 29).

Ver. 16.] Thou art as dear to me, and as deeply imprinted in my memory, as if thy picture were drawn upon my hand, or engraved in a seal, and worn upon my arm, so as to be always in my sight (compare Exod. xiii. 9, Cant. viii. 6). Some explain the phrase, as if it were a metaphor taken from an architect, who draws the model of a new building, so as to have it always lie before him: in like manner should the platform of their city be always before God's eyes, in order to the re-edifying of it.

Ver. 17. Thy children shall make haste:] To return homeward. Some render it, "Thy builders come to thee." As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doth.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

22 Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. 23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the

shall make haste," in opposition to the destroyers mentioned in the following sentence. But the following verse favors the first interpretation.

Thy destroyers.—shall go forth of thee.] See the same sense a little varied in the expression, ver. 19.

Ver. 15.] The words allude to the affection that mothers have for their children, who pride themselves in them as their greatest ornament.

Ver. 10.] This must be understood either of the accession of the gentiles into the church (see ver. 22, 23), typified by Judea, repeopled after it had lain desolate (see the note on ver. 8); or else we may suppose the words point at some future restoration of the Jewish nation; for we do not find the catalogues of those who returned, recorded in Ezra and Nehemiah, to answer this prophecy: nor did the Jews repossess the whole extent of Palestine after the captivity, or make that figure in the world which they had done in former times, and especially before the separation of the ten tribes.

Ver. 20. The children which thou shalt have.] Those which thou shalt have after thou hast been for some time in a desolate condition (see liv. 1).

Shall say again in thy ears.] Or rather, "Shall yet say in thine ears," i. e. the time is yet to come when they shall say thus.

Ver. 21, 22.] In the former verse, Jerusalem is represented as in a surprise to find herself on a sudden replenished with inhabitants after an utter desolation; and in the latter, an account is given of this miraculously change, viz. that God would put it in the hearts of the gentiles, whither the Jews were led captives, to send them home again, with all necessary provisions for their journey (see Ezra i. 4). This may yet receive a farther accomplishment (compare xi. 12, ix. 4).

Ver. 23. Kings shall be thy nursing fathers:] Cyrus, Artaxerxes, and other Persian monarchs, showed signal favour to the Jews; and Esther, Darius' queen, one of their own countrywomen, saved the nation from utter destruction. But this prophecy was more remarkably fulfilled in the favours which Constantine and his mother Helen, and other Christian princes
CHAPTER L.

I dry up the sea, I make the rivers a wilderness: their fishes stinketh, because there is no water, and dieth for thirst.

CHAPTER L.

ARGUMENT.—God encourages his people still to depend upon him, by assuring them, that he hath not forsaken them, but his sins have constrained him to deal severely with them. And the prophet shows both his divine commission to publish to them the glad tidings of redemption, and his readiness to discharge that office, whatever discouragements or ill treatment he might meet with upon that account, wherein he was an exact type or figure of Christ.

Ver. 1. Where is the bill of your mother’s divorcement? The covenant which God made with his people is commonly represented under the notion of a marriage contract (see notes on xxxviii. 5). In allusion to this notion, God demands of the captives, who despaired of his mercy (see xliv. 14), to produce the bill of divorce which he had given to their mother; whereas, on the contrary, he was ready to receive her, whenever she would return from her idolatries and other iniquities (see Jer. iii. 1).

Or which of my creditors is it to whom I have sold you? Those that were poor used to sell their children and sometimes themselves, to their creditors, for the discharge of their debts (see Exod. xxi. 7, Neh. v. 5, Lev. xxv. 39). The same power mastered with him that contended with thee, and I will save thy children.

And I will feed them that oppress thee with their own flesh: and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redemner, the mighty One of Jacob.

Ver. 24.] An objection urging the seeming impossibility of rescuing the Jews from such a powerful enemy as the Babylonish empire, who had made an entire conquest over them.

Ver. 25.] God answers this difficulty, by telling them that he will take this matter into his own hands, and plead their cause with their enemies.

Ver. 26.] Those that are allied to us by country or kindred, or any other relation, are called our own flesh (see Judg. ix. 2, 2 Sam. v. 1, Neh. v. 5). So the phrase here imports, that God will act these enormities of his people one against the other, and make them kill and destroy each other (see note on ix. 20).

Accordingly, Cyrus first conquered a great many of the allies of the Babylonians, and made them serviceable in reducing the capital city of that empire.

1 Thus saith the Lord, Where is the bill of your mother’s divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions your mother put away.

2 Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke their blessing (see Valesius’s notes upon Theodoret, lib. iv. cap. vi).

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The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 He is near that justifieth me: who will contend with me? let us stand together: who is mine adversary? let him come near to me.

9 Behold, the Lord God will help me; who was weary under the burden of their sins (Matt. xi. 28).

We wakeneth morning by morning: he wakeneth mine ear to hear the learned. Every morning he putteth me in mind of the discharge of my office, as masters cause up their scholars betimes to learn their lesson. The words may be rendered, He wakeneth mine ear to hear, as scholars (are awakened); for the Hebrew limmadim signifies both teachers and discipies: and it is taken in the latter sense by our translators. viii. 16. If we take the word in this sense, the phrase which is translated the tongue of the learned, in the foregoing sentence, will signify a docile or teachable tongue, which obeys the dictates of its instructor (see the following verse).

Ver. 5.] He hath given me instructions for the discharge of mine office, and I immediately complied with his commands, and set about the execution of it. The phrase of opening the ears is explained in the notes upon xviii. 5. Herein too Isaiah was a type of Christ (compare Ps. xli. 6, 8).

Ver. 6. I gave my back to the smiters. The prophets generally met with very ill treatment from the men of their own times (see Acts vii. 52). And though we have no particular account of Isaiah's sufferings, yet it appears from this verse, that his lot was no better than that of his brethren; and the Jews have a tradition, that he was at last slain under the command of king Manasseh. The expressions of this verse were literally fulfilled in Christ (see Matt. xxvi. 67, xxvii. 26).

My cheeks to them that plucked off the hair: by way of contempt and reproach (see Lam. iii. 30). The Septuagint render the words, εἰς τοὺς μέλεις μακρισμένους, I gave my cheeks to blows: which was literally fulfilled in our Saviour, Mark xiv. 65, John xviii. 22, where the evangelists used the word μάλα, as if they alluded to this prophecy.

Ver. 7. Therefore have I set my face as a flint; So as not to be bow-beaten, or put out of countenance, by my adversaries (compare Ezek. iii. 8, 9). It requires an extraordinary degree of courage to reprove popular vices, when their abettors are numerous and powerful.

CHAPTER LI.

1 Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

CHAP. LI.

Argument.—The chapter begins with an exhortation to the pious persons of the captivity, still to rely upon the promises of God, which shall be eminently fulfilled in Christ (ver. 4, 5). The prophet puts them in mind, that God had given is he that shall condemn me? lo, they all shall wax old as an garment; the moth shall eat them up.

10 Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

Ibid. and ver. 8. He is near that justifieth me, &c.] God will stand by me and pronounce me innocent, and then I need not fear or be dismayed at the worst accusations the malice of mine enemies can suggest against me. Here is a solemn process or trial supposed, such as our Saviour underwent, whom God would in a signal manner justify, or acquit from that unrighteous sentence which men had pronounced against him (see the note on xlv. 35).

Ver. 9.] Compare li. 8, Job. xii. 27. They shall quickly die, and all their wicked designs shall perish with them (compare lii. 12). Thus Herod and Pontius Pilate, with the chief priests, are long since perished, but Christ lives and abides for ever.

Ver. 10.] Let those who fear God, and reverently obey all the indications of his will made known to them by his prophets, though their present circumstances look never so dismal, and they have no glimmering of hope or comfort; yet let them continue to rely upon God, who in due time will visit them with light and salvation. The meaning of God's servant hath been already explained upon xlv. 26.

Ver. 11. That compass yourselves about with sparks.] Or, "that increase the flame," as the Septuagint render the latter part of the sentence: for the Hebrew verb azar, whose original sense is to bind, signifies likewise to increase or strengthen, as Abram à Schultens hath shown in his Observat. Arab. in Genesis, cap. 2. The expression denotes those that seek for worldly comforts, and neglect those consolations which come from God: the prophet purports the same metaphor which he had used in the foregoing verse.

Walk in the light of your fire.] Make your best of these your comforts, but I will forewarn you that you shall find yourselves sadly disappointed; you shall sink under your calamities, as a beast that faints under his burden, without any hopes of recovery out of them (compare liii. 17). "Walk in the light of your fire," is an ironical expression, like that of Christ, "sleep on now, and take your rest" (Matt. xxvi. 45); and that of Amos, "come to Bethel, and transegest" (Amos iv. 4).
CHAPTER LI.

2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, put on strength, O arm of the Lord: awake, as in the ancient days, in the generations of old. Art thou not it which hath cut Rahab, and wounded the dragon?

10 Art thou not that which hath dried the sea, the waters of the great deep: that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

12 I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;

13 And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

14 The captive exile hasteth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

These metaphorical expressions are explained in the following verse. The expressions may allude to the springs which issue forth from between the rocks (compare xlviii. 1). Ver. 2. Look unto Abraham your father, and unto Sarah] As God gave an original to your nation, from Abraham and Sarah, two persons past age for having children; so he could multiply their posterity, though they should be reduced to a small number. For I called him alone.] The Hebrew word is eehad one, i.e. when he was but one single person, without child or family. Abraham is elsewhere styled one, as being singled out from the rest of his kindred to be the father of a people (compare Gen. xlii). Ver. 3. A proverbial expression (see Joel ii. 3). This promise primarily relates to the people of Judæa after it had lain waste during the captivity; but mystically implies the restoring truth and righteousness, when ignorance and corruption had overspread the face of the world (see the note on xliv. 5). This latter sense the following words plainly point at.

Ver. 4.] The latter part of the sentence may more properly be rendered, “I will cause my judgment to break forth for a light to the people;” for the verb ragang, as many other Hebrew words, has two contrary significations (see the note on xxii. 18), and signifies both to rest and to break forth. To this sense it may most conveniently be expounded, Jer. xxix. 19, where our translation reads, quite contrary to the design of the place, “I will make him suddenly run away from her;” whereas the scope of the text requires the words to be thus rendered: “I will stir him up, and make him run (or seize) upon her.” But to return to the text before us; the prophet speaks of such a law as should break forth and enlighten the most distant people, expressed by the isles in the next verse, which can be no other than the gospel, as will plainly appear by comparing this text with xlii. 4, 6, where it is said that Christ is ordained “to be a light to the gentiles, to set judgment in the earth,” and that “the isles should wait for his law.”

Ver. 5. Mine arm shall judge the people.] That power of God which shall accompany the preaching of the gospel (compare ver. 9, Ps. lixvi. 4, xxviii. 9, I Cor. i. 24). The isles shall wait upon me.] See the notes upon xi. 11, ix. 9. Ver. 6.] When heaven and earth shall be dissolved, then is the time for fulfilling that righteousness and salvation, which I promise to my servants (see 2 Pet. iii. 18, compare Matt. xxiv. 53).

Ver. 7.] They that have the law of God deeply imprinted in their minds, with the obligations lying upon them to obey it, and the advantages they will receive by the practice of it, will never be moved or drawn aside from their duty by the flouts or reproaches of the ungodly (see Ps. cxix. 51, 52).

Ver. 8.] See the note on l. 9.

Ver. 9. Awake, awake, put on strength.] The prophet, by an elegant figure, addresses himself to God, to stir up his strength, and exert it in behalf of his oppressed people, as he did in former times, when he delivered them out of the Egyptian bondage. Art thou not it that hast cut Rahab,] Egypt is sometimes called by the name of Rahab (see Ps. lxxxvii. 4. lxviii. 10): the word signifies strong or proud (see the note on xxx. 7).

Wounded the dragon?] See the note on xxvii. 1.

Ver. 11.] See the notes on xxxv. 10.

Ver. 12.] See the note on l. 9.

Ver. 13. Where is the fury of the oppressor?] It shall so suddenly vanish, that if you look after it there shall no footsteps of it remain (compare Job xx. 7). Ver. 14.] The Hebrew runs plainly thus: “the captive exile shall be quickly delivered, he shall not die in the pit (or prison), neither shall his bread fail.”

Die in the pit.] The pit is that part of the prison
15 But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name.
16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.
17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.
18 There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.

called the dungeon (see Jer. xxxvi. 16, xxxviii. 6, Lam. iii., Zech. ix. 11).

Ver. 15.] The connexion of this verse with what goes before will better appear, if we render it, "For I am the Lord thy God," &c. God's dividing the Red Sea is here alluded to: compare Ps. lxxiv. 13, Job xxvi. 12, which place may not improbably be expounded with relation to the same miracle; for the whole verse runs thus, "He divideth the sea with his power, and by his understanding he smiteth through the proud," where the Hebrew word rendered proud is Rahan, the name of Egypt, as hath been observed upon ver. 10 of this chapter.

Ver. 16. I have put my words in thy mouth.] I have made thee my oracle, I have entrusted thee with the office of declaring my gracious promises to the godly, and my threatenings to the wicked. This may be understood in a lower sense of Isaiah, but is chiefly meant of Christ (compare xlix. 2, 1, 5, 6, lxii. 21).

That I may plant the heavens, and lay the foundations of the earth.] A political government in the prophetic idiom is often expressed by the several parts of the creation: according to which analogy, rulers and magistrates are denoted by the heavenly bodies, and inferior people by the earth (see the note on xiii. 10) if we take the words here in this metaphorical sense, the passage shows that God publishes these gracious promises by the ministry of Isaiah, in order to the restoring of the Jewish nation, and settling them in a political government again, subsisting by themselves and governed by their own laws. But the words do further imply a promise of that new state of things, called afterward a new heaven, and a new earth (lxxv. 17, lxvi. 22), wherein Christ will reward his saints and eminent servants, and where he himself will immediately preside over them (Rev. xx. 4; see the note on xlv. 18).

Ver. 17.] The prophet speaks of Jerusalem, as one lying astonished under the stroke of God's judgments, which are commonly represented under the notion of a cup of intoxicating liquors, because they amaze men, and bereave them of their judgment and discretion. Drinking the dregs of this cup is the same with taking it off to the bottom, where the strongest and most nauseous part of the portion was settled; and implies that God did not in the least spare her, but poured out the full measure of his wrath upon her (compare Ps. lxix. 8, Jer. xxv. 15, 16, Ezek. xxiii. 32—34, Rev. xiv. 10). Some suppose the metaphor to be taken from that intoxicating liquor which was wont to be given to condemned persons, to stupify them before their execution, such as was offered to Christ (Matt. xxvii. 34).

19 These two things are come unto thee; who shall be sorry for thee? destruction, and famine, and the sword; by whom shall I comfort thee?
20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.
21 ¶ Therefore hear now this, thou afflicted, and drinketh, but not with wine:
22 Thus saith thy Lord the Lord, and thy God that pleaseth the cause of his people, Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:
23 But I will put it into the hand of them

Ver. 18.] Although she is in this helpless distracted condition, and hath most need of support and comfort, yet there are none of her own children that are able to give it her (compare ver. 20): and therefore it is from God alone that she must expect relief (ver. 22).

Ver. 19.] Desolation and destruction, and the famine, and the sword.] Abraham a Schultens, in his observations upon Job, remarks, that the Hebrew word shod, desolation, is properly used of famine (see Job v. 22). So that "desolation and famine, destruction and the sword," are equivalent terms, and are the two evils here mentioned. To make the sense plain or, he thus translates the words, "these two things are come upon thee—desolation end destruction, even the famine and the sword;" the copulative particle being sometimes used by way of explanation: so 1 Sam. xxviii. 3, "They buried him in Ramah, even in his own city:" where it is in the Hebrew, "and in his own city" (see likewise 1 Sam. xvii. 10).

Who shall be sorry for thee?] Who is there left to take pity on thee, since thy children are all in as miserable a condition as thyself (see the eighteenth and the following verse).

By whom shall I comfort thee?] What human means of comfort is there left for thee (compare Amos vii. 2).

Ver. 20.] A description of the miserable condition of the city when it was just taken by the enemy, and the choicest men for youth and courage lay sacrificing in their own blood in every street, struggling for life like a wild bull taken in a toil, and sinking under the weight of God's wrath. When God delivered up Zedekiah into the hands of his enemies he is said to have spread his net upon him (Ezek. xii. 13, xvii. 20).


Ver. 22. Thou shalt no more drink it again.] Some render the words, "thou shalt no longer drink there of" (compare Ezek. xxxix. 28). If we follow the common translation, and understand this of Jerusalem, it must mean that such a judgment should not come upon it again in several ages; a long continuance being often styled for ever, in the Hebrew. But by comparing this verse with ver. 16, and with iv. 9, we may conclude, that this prophecy hath a farther prospect upon a new state or restoration of the Jews, which is still to be expected (see likewise xxxvi. 8, 9, lii. 1, lx. 15, liii. 8).

[Thou shalt no more drink it again:] The words should rather be translated, "thou shalt no longer drink thereof." So the particle mod modestly signifies, Ezek. xii. 28, Hos. i. 6; see Noldius, p. 662.]
CHAPTER LII.

1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth shall there no more come into thee the uncircumcised and the uncircumcised.

2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

and therefore, to make the sale and the redemption correspondent to each other, you shall be rescued out of this oppression gratis, which I will do by Cyrus (see xlv. 10). The words, in the mystical sense, may fitly be applied to the miserable captivity to which sinners enslave themselves, and the freedom of that redemption which Christ hath wrought for them (compare I Pet. i. 18, Rom. iii. 24).

Ver. 3. [What have I here?] Or, "what have I to do here?" (see note on xxix. 10) that is, what have I to do with the Babylonians? when I gave my people into their hands, as the instruments of my vengeance (see Jer. xxvii. 5, 6), I never made over to them the right that I have in my people.

That my people is taken away for nought? my name continually every day is blasphemed. They have no valuable consideration given them for their liberty (ver. 3), nor did they injure the Babylonians first, that they should require them in this manner, ver. 4, (to this sense the word hizman is often rendered without cause: see Ps. xxxv. 7, 19, lxiv. 4, cxx. 3, cxix. 161, Lam. iv. 52), they met with ill usage, and I got no honour by it. On the contrary, "my name is continually blasphemed:" that is, the infidels take occasion from my delivering up my people into their hands, to reproach me as if I were either forgetful of them, or unable to help them (see the note on xlviii. 11).

Ver. 6.] They shall know my power, that it is I have made this promise of restoring them, who am always ready at hand to make good what I say: so render the latter part of the verse, "That I am he that doth speak, and I am ready at hand" [to perform it].

Ver. 7.] A poetical description of the messenger who first brought the good news of Cyrus's decree for the people's return home; whom the watchmen,
ISAIAH.

publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

10 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out from the mentioned ver. 8, are supposed to decriy afar off from the tops of the mountains, making all possible haste to publish this happy news; a signal instance of God's overruling providence, and of the peculiar care he hath for his church. This text is very fully applied by St. Paul to the first preachers of the gospel, Rom. x. 15, the very word importing good tidings of peace and salvation, whereby the kingdom of God was erected among men. Accordingly we may observe, that those Psalms wherein we find that expression, 'The Lord reigneth,' are by the generality of interpreters, both Jewish and Christian, expounded of the times of the Messiah (see Ps. xxxvii. xxvii. xxviii.).

Ver. 8. Thy watchmen shall lift up the voice: by watchmen are meant preachers or prophets (see iv. 10, Ezek. xxxiii. 7). The words may be understood particularly of Haggai and Zechariah, with respect to the return from the captivity; and may be applied to the first preachers of the gospel in aftertimes. They shall see eye to eye: That is, clearly and evidently; the phrase means the same as face to face.

Ver. 9. Sing together: See xlix. 8. li. 3.

Ver. 10. The Lord hath made bare his holy arm: He hath given evident tokens of his power and holiness. All the ends of the earth shall see the salvation of our God: The plain import of the words, and the parallel text, Ps. xviii. 3, show, that this must be understood of the revelation of the gospel.

Ver. 11. Depart ye, See the note on xlviii. 20.

Touch no unclean thing: The expression is taken from the legal pollutions contracted by touching any thing unclean, as a whale (see Lev. xxi. 4-9); and is a command to God's people, and the priests especially, to cleanse themselves from all those detriments they may have contracted by living among the wicked.

Be ye clean, ye that bear the vessels of the Lord. The priests under the law had the charge of the holy vessels, and all the furniture of the temple, committed to them (see Num. iii. 8): and they were particularly enjoined to keep themselves free from all manner of pollutions (see Lev. xvi. xxii.). The mystical sense of which command extends to all Christians (see 2 Cor. vi. 17), who are called a holy priesthood, 1 Pet. ii. 5.

Ver. 12. Your fathers were thrust out of Egypt by the Lord (Exod. i. 39), but ye shall have sufficient notice of your departure out of Babylon, that ye may purify and prepare yourselves for it: and God himself shall be both in the head and rear of you, and, like the pillar of cloud in the wilderness, shall be both your guide and defence (see Exod. xiv. 19, 20).

Ver. 13. Your servant shall deal prudently: Or, 'shall prosper,' as the margin reads, more agreeably to what follows. Here begins a new section [the Chaldee paraphrase understands the person spoken of here, and to the end of the following chapter, to be midst of her; be ye clean, that bear the vessels of the Lord. 12 For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your reward. 13 Behold, my servant shall deal prudently, ye shall be exalted and exalted, and be very high. 14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: 15 So shall he sprinkle many nations: the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. (the Messias), which contains so clear a prophecy of the 'sufferings of Christ, and the glory that should follow,' that all Christian interpreters farseake Grotius here, even those that so servitely copy after him in other places, and think that this prophecy can be applied to none but Christ, who is here called God's servant in an eminent sense (see the note on xlii. 1). He shall be exalted and exalted, and be very high: He shall be exalted to the head of a numerous offspring, to 'justify many, and to divide the spoil with the strong' (xlii. 10–12). The glories of the Messias are elsewhere in the prophets set forth in the most magnificent terms. And the Jews have a remarkable saying recorded in some of their oldest writers, 'That the Messias should be exalted above Abraham, be exalted above Moses, and be higher than the angels;' a sentence that seems to have been derived to them from a more ancient tradition; for we find St. Paul in the Epistle to the Hebrews, proves the supereminent dignity of Christ, by the same topics, by showing him to be greater than Abraham (Heb. vii. 6, 7): worthy of more honour than Moses (iii. 5, 6), and higher than the angels (1. 4, &c).

Ver. 14. As many were astonished at thee: The prophet speaks of that surprise and astonishment men were seized with, by the unexpected change they observed in Christ's outward appearance, at the time of his sufferings, and the strange alteration between him that was so lately followed by multitudes, with acclamations and hosannahs, and revered as 'the great prophet that should come into the world,' and now suffering on the cross, and treated as 'the scorn of men, and the outcast of the people' (see Matt. xxvii. 39, 42).

His visage was so marred: See lii. 2.

Ver. 15. So shall he sprinkle many nations: His sufferings, however they may render him despicable for the present, yet shall bring great benefit to others, and in the end redound to his own glory: he shall purify whole nations by his blood, and present them holy to God. The expression alludes to the legal aspersions, by which the people were sanctified (compare Ezek. xxxvi. 25, Heb. ix. 13, 14, 1 Pet. i. 2).

The kings shall shut their mouths at him: The greatest kings and princes shall submit themselves to him, laying their hands upon their mouths, and forbearing to his instructions with the profoundest reverence; and the same power exerting on the cross (compare Job xxix. 9, 10, 11, 14, and see above, xliii. 13).

For that which had not been told them shall they see: Those nations and their kings shall be instructed in such heavenly truths, as human reason could never be able to discover. The gospel is called a 'mystery kept secret from ages and generations,' the knowledge of which could not be attained but by divine revelation (see Rom. xvi. 25, Eph. iii. 5, 9).
CHAPTER LII.

1 Who hath believed our report? and to whom is the arm of the Lord revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

CHAP. LIII.

ARGUMENT.—This chapter describes the circumstances of our Saviour’s sufferings so exactly, that it seems rather a history of his passion, than a prophecy: and it is so undeniable a proof of the truth of Christianity, that the bare reading it, and comparing it with the gospel-history, hath converted some infidels.

Ver. 1. Who hath believed our report? This is spoken in the person of Christ and his apostles: Who, say they, among our own countrymen, hath believed our preaching or doctrine? So the word shemauh signifies, xxviii. 9. And although God hath showed such visible tokens of his power (compare iii. 10), in those miracles by which he hath given testimony to our mission, yet how few of our own nation are convinced by them (compare John xii. 37, 38. Rom. x. 16).

Ver. 2. He shall grow up before him as a tender plant.] The prophet assigns the cause of the Jews rejecting Christ, viz. the meanness of his outward appearance. The Messias is elsewhere described under the resemblance of a branch or scion growing out of the stem or stock of David (see xi. 1. Jer. xxxii. 5). But here he is resembled to a little sucker, the literal interpretation of the word Ijonelc, and to a branch growing out of a dry ground, which looks withered, and does not promise either life or fruit.

The word shores, root, should rather be translated branch, or shoot (see the note on xi. 10).

He shall grow up before him.] That is, before the Lord mentioned ver. 1. under his immediate care and inspection; so the expression of “dwelling before God,” signifies abiding under his protection, Ps. lix. 7. Or before him may signify here, according to God’s determinate counsel and purpose, as the phrase denotes, Rom. iv. 17.

He hath no form nor comeliness;] The meanness of his outward circumstances, especially when he came to be condemned as a malefactor, made his person appear despicable (compare li. 14). From this text Justin Martyr, Clemens Alexandrinus, Tertullian, and others of the ancient fathers, concluded our Saviour’s person to have been deformed: an opinion in my judgment not at all probable. In the fourth and following centuries, a quite contrary notion was advanced by St. Jerome, and others, viz. that Christ was a person of extraordinary comeliness, which they grounded chiefly upon that place of the forty-fifth Psalm (ver. 3), “Thou art fairer than the children of men,” &c. From these two contrary opinions we may conclude, that the making or setting up the image or the picture of Christ, was no part of religious worship in the early ages of Christianity, or else there would have remained some more certain tradition concerning his outward shape and person.

That we should desire him.] He that is described as the “desire of all nations,” Hag. ii. 6 (where the word is the same as in the Hebrew here), did not appear at all desireable to those of his own nation.

Ver. 3. Acquainted with grief.] “Enduring the continual contradiction of sinners,” and all the ill treatment that the malice of men or devils could suggest (see Luke xxii. 53).

We hid as it were our faces from him.] Out of aversion or contempt (compare i. 15. liv. 5, lxx. 2). So to “turn away our face from the needy” (Eccles. iv. 5), is to disregard him, and take no pity on his sufferings.

Ver. 4. He hath borne our griefs, and carried our sorrows.] He hath borne the evils and punishments which were due to our sins. The two Hebrew verbs, nasa and sabal, properly signify to bear the punishment due to sin. The former is taken so in that noted expression, when any person is said to “bear his iniquity;” i.e. the punishment of his iniquity: the latter signifies properly to have iniquity laid upon one as a burden, which is the same with undergoing the punishment due to it. So this word is used, Lam. v. 7, “Our fathers have sinned, and are not; and we have borne their iniquities;” that is, we have been punished in their stead. It is used again in the same sense, at ver. 11 of this chapter.

Yet we did esteem him stricken, smitten of God, and afflicted.] His enemies looked upon him as forsaken of God, and derided him for his vain boasts that God was his Father (see Matt. xxvii. 43).

Ver. 5. He suffered those chastishments or punishments by which our peace with God was wrought, and satisfaction was made to the divine justice (see Rom. v. 1, Eph. ii. 14).

Ver. 6. All we like sheep have gone astray;] A proverbial expression (see Ps. cxix. 170. Zech. x. 2. Matt. xviii. 11, 12. Luke xv. 4).

The Lord hath laid on him the iniquity of us all.] The letter of the Hebrew runs thus: “The Lord hath made the iniquities of us all to meet on him,” or “to fall upon him,” as the verb pagaung signifies, Judg. viii. 21, xv. 12. Amos v. 19.

Ver. 7. He was oppressed, and he was afflicted;] The words may better be rendered, It was exacted of him, and he answered the demand: that is, he gave that satisfaction which God’s justice demanded for our sins.

Yet he opened not his mouth:] All the hard usage he met with did not prevail with him to utter an intemperate expression, or to make any return to the ill language which was given him (see 1 Pet. ii. 22, 23).

Nay, he even abstained from making his just
he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

defence, any farther than it was necessary for him to plead his innocence (see Matt. xxvi. 68, xxvii. 12).

He is brought as a lamb to the slaughter, Meyrick submitting to the violence of his persecutors, and not offering to make the least resistance (see Matt. xxvi. 52, 53). "To go as an ox, or lamb, to the slaughter," is another proverbial expression, which we meet with in Prov. vii. 22, Jer. xi. 19, but of a different signification, denoting a voluntary submission to death, without insensibility to danger; to which sense it is explained by Jeremiah himself, in that place, "I knew not," said he, "that they had devised devices against me." And therefore this text is very importantly alleged by Grotius here, to justify his applying this part of the prophecy to Jeremiah's case.

Ver. 8. He was taken from prison and from judgment: and who shall declare his generation? We do not read that imprisonment was any part of Christ's sufferings: so I think the marginal reading is to be preferred, "He was taken away by distress and judgment," or it may be rendered, "He was carried away to execution (so the participle of lukak is used, Prov. xxiv. 11) by tyrannical oppression, and a sentence of condemnation." The word notzer, which our translation renders prison, is rendered oppression, Ps. vii. 39.

Who shall declare his generation? Who can declare the wickedness of the men of that age or generation, who cut off this innocent person in so unjust a manner! The Hebrew word dor, often signifies the men of such an age or place (see Gen. vii. I, Deut. xxiii. 5, 20, Ps. lxxviii. 5). In the same sense is qe6l frequently used in the New Testament, particularly Matt. xvi. 45, xxiii. 30. Some commentators understand this text of Christ's eternal generation, but then I conceive the word in the Hebrew should have been toledoth.

Ver. 9.] Some render the words thus, "His grave was appointed with the wicked (being crucified with malefactors), but he was with the rich in his death," being buried in the monument of Joseph of Arimathaea; or, "his sepulchre was with the rich:" so Schleider renders the word bemothau, as if it were derived from bamah. Others to this purpose, "God did not respect him, even to the grave, and to destroy it, or to the bands of the wicked and powerful." The word rich is sometimes taken, in an ill sense, for a tyrant or oppressor (see Job xxiii. 19, compared with ver. 13); and so they understand it here, and translate the latter part of the verse thus, "Not for any violence that he had done, or that any deceit was found in his mouth." The very same Hebrew particles, nat lo in the Hebrew, are used here, as in those particles in that sense, we may very well join this sentence to the following verse, thus, "although he had done no wickedness, neither was any deceit in his mouth, yet it pleased the Lord to bruise him.

Ver. 10. When thou shalt make his soul an offering for sin, he shall see his seed. Our Saviour's words, John xii. 21, are a commentary upon this place, where, speaking of the benefits that would follow from his death, he saith, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

[He shall see his seed.] This may be properly understood of our Lord's disciples, called Christians, after his name. Nothing is more usual than to call teachers by the name of fathers (see 2 Kings ii. 12, xiii. 14), and them that follow his instructions by the name of pupils. In this sense we read of the "children of Abraham," the "children of God," and the "children of wisdom." The Chaldee, LXX, and Vulgar Latin, join the following words to this sentence, "He shall see a seed which shall prolong their days;" i.e. the church, which shall continue unto the end of the world.

He shall prolong his days;] "Being raised up from the dead, he shall die no more" (Rom. vi. 9).

The pleasure of the Lord shall prosper in his hand.] The redemption and salvation of mankind is often called God's good pleasure, as being both highly acceptable to him, and likewise proceeding purely from his good pleasure and free grace (see Eph. i. 5, 9, 2 Thess. i. 11, John vi. 38).

Ver. 11. He shall see of the travail of his soul, and shall be satisfied.] He shall rejoice to find that his death and sufferings have not been in vain, but the means of saving so many: to this sense some understand that text of St. Paul, where he saith, that Christ, "for the joy which was set before him, endured the cross, despising the shame," (Heb. xii. 2.)

By his knowledge.] By such a knowledge of Christ as produceth faith and obedience (see John xviii. 3, Phil. iii. 8, 9, 2 Pet. i. 3).

Shall my righteous servant? St. John alludes to this place, when he calleth our Saviour, Jesus Christ the righteous, 1 John ii. 1 (concerning the title of servant, see the note on xlii. 1).

Justify many.] The writers of the New Testament allude to this text, when they say, that "Christ gave his life a ransom for many" (Matt. xx. 28); "his blood was shed for many" (Matt. xxvi. 28); "Christ was once offered to bear the sins of many" (Heb. ix. 28); and "by the obedience of one shall many be made righteous" (Rom. v. 19), where the a telykha, "the many," are equivalent to "all men," as appears by the foregoing verse.

Ver. 12. Therefore will I divide him a portion with the great.] The words may be rendered more exactly to the Hebrew, thus, "I will bestow many upon him;" or, "I will give him his share or possession in many:" to this sense the Septuagint render it, exo6pi6x7ai atopon ta telykha, "I will portion out to him a share in the many:" and the same sense of Ps. ii. 8, "I will give him the heathen for his inheritance," &c. Any gift is expressed in the Hebrew by a share or lot in a division: the phrase alludes to the division of the land of Canaan among the twelve tribes by lot (see Ps. xvi. 5, 6).

He shall divide the spoil with the strong.] The expression alludes to the custom of conquerors to divide the spoils of their victory with their officers and so-
CHAPTER LIV.

1 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married woman.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Ver. 1. Sing, O barren, thou that didst not bear: Or, thou that was barren: children, a great while. The prophet had described Jerusalem, during the captivity, as a desolate woman, forsaken of her husband, and bereaved of her children (lxix. 21; compare lxxii. 4): here he bids her rejoice and comfort herself after her affliction, because her children should be much more numerous than they were in her most flourishing condition. This cannot be literally true of the Jewish nation, who never made such a figure after the captivity as they did in the days of David and Solomon; and consequently can be only imperfectly understood of Jerusalem, as she was a type of the Christian church, according to St. Paul's exposition of that text, Gal. iv. 27. Exalting the words to this sense, they import, that the church, after her spousal, Jesus Christ, was taken from her by death, and she left in a disconsolate, forlorn condition, and her children orphans (see John xiv. 15), despising and comfortless (Luke xxiv. 21), from such mean and contemptible beginnings, should spread herself over the world, and will still receive a farther enlargement when the fulness of the Jews and gentiles is come in.

For more are the children of the desolate than the children of the married wife: She that was desolate without inhabitant, shall have more children than ever she had formerly whilst she was married; i.e. while God owned his covenant relation to her, and the land, of which she was metropolis, was full of people (see ver. 5, and lxxii. 4).

and on the left: and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker is thine husband: the Lord of hosts is his name; and thy Redeemer the Holy One of Israel, is thy Saviour.

Ver. 2. The prophet describes the city of Jerusalem, the figure of the Christian church (God's tabernacle, Rev. xxi. 3), under the metaphor of a tent, or tabernacle, the most ancient way of dwelling; and bids her enlarge her borders in proportion to the increase of her inhabitants (compare xlix. 19, 20, xxxiii. 20).

Ver. 3. Thou shalt break forth on the right hand and on the left: Thy people shall become so numerous, that thou shalt be forced to seek out new habitations for them.

Ver. 4. Thy seed shall inherit the Gentiles: This may he understood, in a low sense, of the Jews enlarging their borders, by the conquests of Judas Maccabeus, over their neighbouring countries (see 1 Macc. v.), and their inhabiting those cities in Juden which had been left desolate, it may be, ever since the captivity of the ten tribes; but the words do plainly imply the enlargement of the church, by admitting the gentiles within her territories, and that the minds of rude and barbarous nations should be cultivated with the knowledge of the true God (see the note on xlix. 8).

Ver. 5. The favour and affection God will show towards thee now, will make thee forget all thy former discouragements and afflictions, both those thou sufferest in Egypt, and afterward in the times of the judges, and those which thou enduredst in the time of thy captivity, when God rejected thee, and left thee in a state of desolation (see ver. 6, 1. 1). This verse, and ver. 6, may have a particular regard to God's calling of the Jews, and restoring them to favour, after they had been rejected a great while (see the note upon ver. 13, and compare Is. 15, lx. 7, lxii. 4).

Ver. 5. For thy Maker is thine husband: Though God had cast thee as for a while (ver. 4), yet he still owns the relation of a husband towards thee, and will show true marks of his conjugal affection to thee (see the note on lxviii. 8).

The God of the whole earth shall he be called. And now the time is coming when he will not be called the God of the Jews only, but also of the gen-
ly One of Israel; The God of the whole earth shall he be called.
6 For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. 7 For a small moment have I forsaken thee; but with great mercies will I gather thee. 8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.
9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

tiles, whom he shall admit into the same covenant relation to himself, with the Jews (compare Zech. xiv. 9, Rom. iii. 29).
Ver. 6.] God is now reconciled to thee again, after having cast thee off; and left thee in a desolate and mournful condition (see ver. 1, 4). He will now cherish thee, as if he were newly married to thee (see xix. 4). "A wife of youth" signifies a wife that a man was married to in his youth, who was his first love, and therefore not easily to be parted with (see Prov. v. 18, Mal. ii. 14).
Ver. 7. For a small moment have I forsaken thee.] God's anger towards his servants is short, when compared with that everlasting kindness he will show towards them (see Ps. xxx. 5). The same rule holds true of the church in general, whose "light afflictions are but for a moment" (in comparison of that eternal glory he hath promised them: an earnest of which will be that millennium of rest, which is to usher in the heavenly state, and seems to be described in the following part of the chapter.
But with great mercies will I gather thee. This was to be understood, either of the gathering together of the Jews from their several dispensations (compare xi. 12, xiv. 1-6), or of the uniting the Jews and gentiles in one body, under Christ their head, which will be the effect or consequent of the former (see lvi. 8, lx. 4, lvii. 18, Gen. xlix. 10, Eph. i. 10); or, lastly, it may be expounded of the gathering together of the saints at the last day, when there shall be an entire separation made between them and the wicked (see Matt. xiii. 41, 49, xxv. 31, xlvii. 1, Thees. iv. 17, 2Thees. ii. 1). This place may most probably be understood in the first sense.
Ver. 9.] God's irrevocable promise is elsewhere called his oath, though the formality of swearing was not used (see Ps. lxxxix. 3, cv, 11, cxxxi. 11). This solemn promise which God here makes, must relate to such a time when God will not afflict his people any more: and as it would not have been true if it were applied to the Jews returning from Babylon, for their whole nation and government was afterward utterly ruined by the Romans; so neither can it be made good so long as the present state of the world continues.
Mr. White lath, with great sagacity, discovered the fulfilling of this prophecy, in the present dispersion of the Jews over the world; which most other writers speak of as a remarkable judgment of God upon that nation; that they should never incorporate with any other community, but continue as a separate people from the rest of the world, living everywhere, like strangers, only upon sufferance: and this sort of exile is threatened, as a punishment to be inflicted upon them for their heinous sins, by Moses, Deut. xxviii. 64-66, and by Hosea, iii. 4.
Ver. 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.
11 ¶ O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.
12 And I will make thy windows of agates, and thy gates of carnelians, and all thy borders of pleasant stones.
13 And all thy children shall be taught of the Lord; and great shall be the peace of thy children.
14 In righteousness shall thou be established:
thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 ¶ No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

whosoever comes against thee, instead of continuing thy enemy, will become thy convert, as St. Paul was at the beginning of Christianity.

Ver. 17. Every tongue that shall rise against thee in judgment thou shalt condemn. God will protect and maintain thy innocence against all the malicious suggestions of thine enemies, either men or devils (compare I. 8, 9, Rev. xii. 10).

[Their righteousness is of me.] I will acquit them, and pronounce them innocent or justified; this shall be the portion and privilege of my faithful servants (see xlv. 24, 25). Or righteousness may be equivalent to salvation (see lix. 1, 2).

CHAPTER LV.

1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

CHAP. LV.

Argument.—The prophet publishes the free offers of grace by the gospel, and exhorts men not to reject them, but to turn to God by a sincere repentance, who will graciously pardon and accept them.

Ver. 1. Come ye to the waters.] The divine grace is often represented under the emblem of springs and streams of water (see the notes upon xxx. 25, xlv. 3). In like manner divine knowledge, the food and support of the soul, is expressed by the metaphors of meat and drink, which sustain the body (see John vi. 27, and so to the end of the chapter). Under this metaphor the prophet here exhorts men to make use of those means of instruction which the gospel so freely offers. Christ himself expounds the words to this sense, John vii. 37.

Come ye, buy, and eat.] Buying sometimes signifies in general gaining or procuring anything. In this sense Solomon uses the word, when he bids us "buy the truth and sell it not;" i. e. spare no pains to learn it (Prov. xxiv. 23, see likewise Rev. i. 18). It is added, "without money and without price," to show that divine knowledge is of far greater value than to be purchased with money, being the gift of God, and not to be obtained but by earnest prayer and sincere endeavours (compare Eccles. ii. 25, 26).

Ver. 2.] All the pretences to religious knowledge, but such as proceed from God himself, are vain and useless; they can neither instruct men in the truth, nor lead them to happiness.

In fatness.] By fatness is meant all sorts of delicious food (see xxi. 6); and the expression here denotes the true knowledge of God and of happiness, as was observed upon the first verse (compare likewise the following verse).

Ver. 3. I will make an everlasting covenant with you.] The gospel is often called an "everlasting covenant" (see lix. 8, Jer. xxxii. 40, 1, 5) in opposition to the law, which was designed but for a time, and was to give way to a better. And by the terms of this covenant, God will fulfil those promises which he made to David, of establishing his throne for ever (see 2 Sam. vii. 16, Ps. lxxxix. 28): which will not be fully verified, but in the Messias, of whose "kingdom there shall be no end" (see Acts xiii. 34).

Ver. 4. I have given him for a witness to the people.] David is in the prophets often put for Christ, in whom all the promises made to David are to be fulfilled (see Jer. xxx. 9, Ezek. xxxiv. 23, Hos. iii. 5). And as all the prophets are God's witnesses (see the note on xlix. 10), so that title does in an eminent manner belong to the Messias, who was the "great prophet that should come into the world," accordingly he is styled "the faithful witness" (Rev. i. 5), and "for this cause came he into the world, that he should bear witness to the truth," as he speaks himself (John xviii. 37).

A leader and commander to the people.] The word 2 G
run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ Seek ye the Lord while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 ¶ For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing wherein I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

nagid, which is translated leader, signifies likewise a prince, or ruler; and so it is translated, Dan. ix. 26, where the same title is given to the Messias.

Ver. 5. Thou shalt call a nation that thou knowest not.] Christ is elsewhere styled the "light of the gentiles" (see xiii. 6, xlix. 6). He hath glorified thee.] See the note on lii. 13.

Ver. 6.] A general exhortation to men, to make use of the means and opportunities of grace which the gospel offers. To the same purpose are those exhortations we read in the New Testament, "not to receive the grace of God in vain" (2 Cor. vi. 2), and to "hearken to God's voice while it is called to-day" (Heb. iii. 13). Which places intimate, that men may outlive their day of grace, and either themselves be "hardened through the deceitfulness of sin;" or else God may "remove their candlestick," and take away those means of instruction from them, which they made no better use of (see Matt. xxv. 46).

Ver. 7.] A general promulgation of pardon, such as properly belongs to the gospel-state (compare Matt. xi. 25, Luke xxiv. 47, Acts xii. 38, 39).

Ver. 8, 9.] My purposes in revealing the gospel carry in them such marks of goodness and condescension in forgiving sins (see ver. 7), and of truth and faithfulness in fulfilling my promises (see ver. 10, 11), that they as far exceed the measures of human proceedings, as heaven is high above the earth.

Ver. 10, 11.] You find by experience that the rain and snow fulfil my pleasure, and answer the ends for which I send them down upon the earth: and you may be assured that my word and promises shall be much more effectual, and fulfil all my gracious purposes and designs, of bringing men from darkness to light, and from the power of Satan to God.

Ver. 12. Ye shall go out with joy.] This may be particularly meant of the Jews' return from captivity, as the second verse in the next chapter is to be applied to them: but then we are to consider their call out of Babylon to be an emblem of a greater deliverance; when God will call men by the gospel "out of darkness into his marvellous light," upon which account the Christians are called a "chosen generation," and "a peculiar people," whom God hath separated to himself from the rest of the world (see 1 Pet. ii. 9, Gal. i. 5). Compare the phrase goeth out, with xiii. 7, xlix. 9. The words may be understood of the final restoration of the Jews, which shall be accompanied with bringing in the fulness of the gentiles (compare xxxv. 10).

The mountains and the hills] See note on xiii. 10.

Ver. 13. Instead of the thorn shall come up the fir tree.] Spiritual blessings are often represented under the emblems of fruitfulness and plenty (compare xxxv. 2). So here we may take the words as importing that virtue and holiness shall spring up instead of vice and wickedness; good men being elsewhere compared to fruitful trees (see Ps. i. 3, Luke vi. 44, 45): as the wicked are resembled to briers and thorns (see the note on ix. 15). Or else the words may import a renovation of the world, and restoring it to a paradisal state, as some understand the promise of a "new heaven and new earth," mentioned lxv. 17.

It shall be unto the Lord for a name.] It shall turn to God's praise, and be an everlasting monument or memorial of his goodness. Thus the expression, "for a name," is used Jer. xiii. 11, where, "for a name, for a praise, and for a glory," are used as equivalent terms. So Ezek. xxiii. 10, where our translation reads, "she became famous among women," it is in the original, "she became a name among women."

CHAPTER LVI.

1 Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that is a stranger in the land, nor the son of a foreigner, that is a sojourner, multiply among you; for they be not of you; neither shall they inherit the land.

4 Ye shall remember that ye were a bondman in the land of Egypt, and the Lord your God brought you out thence: therefore I command you to do this thing.

5 Yet the children of Israel did none of this, but were rebellious against the commandment of the Lord their God, and went and served Baal and Ashtaroth, and served the idols of Syria, and of the Philistines, and of the Asheriim.

6 Therefore the anger of the Lord was kindled against his people, and he abhorred his inheritance.

7 And he delivered them into the hand of the Chaldeans, which made them to serve their gods in the land of Babylon; so were the children of Israel polluted by their idols.

8 Therefore their children have suffered the penalty, and their sons and their daughters also: for they have polluted my Sabbaths, and have regarded not my judgments, neither kept my statutes, neither observed any one of my commandments: but did after the regard of their own hearts.

9 Therefore thus saith the Lord God; Behold, I will give them into the hand of their enemies, and into the hand of the wicked, and they shall be a prey to them.

10 And I will make you a stone for they heart, and they shall stumble at you, and thou shalt be broken; and I will lay your scoles among the sinners, and I will cause that the congregation of the earth shall fall upon you, even all that are round about you, in the whole earth.

11 But it shall come to pass, in the last days, that I will pour out the spirit of mine own upon all flesh: and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your little ones shall see visions.

12 And also I will lay my hand upon all the nations, that they may serve my people for a servant, and they themselves for a possession.

13 And they shall not oppress any more a poor people, neither shall the spoiler spoil them any more, because I will have mercy upon them, and they shall walk after my judgments, and be judicious in my statutes; they shall not turn unto the iniquity of their fathers, nor remembering the rebelliousness of their ancestors: they shall sit every man under his vine and fig tree, and there shall be no one to make them afraid.

14 For I will comfort them, and increase them, and I will set up my tabernacle among them, and be their God, and they shall be my people.

15 And they shall dwindle no more; neither shall they be distressed any more, nor be ashamed, when they sit upon the mountains, and feed in the vineyards, when they sit among the lilies, and have their food, and their meat fill them, and they make it drunk for themselves, all of them, for that I am married unto them, saith the Lord.

16 For, as the new wine is more pleasant than the old wine, so is the knowledge of my children better than the knowledge of their fathers.

17 For the former knowledge was as the morning, and as the dew that goeth away early morning: but the knowledge of my children shall be as the morning, and as the rain, and as the latter rain upon the earth.
CHAPTER LVI.

hath joined himself to the Lord, speak, saying,
The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: and I will give them an everlasting name, that shall not be cut off.

Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

Yet will I gather others to him, beside those that are gathered unto him.

All ye beasts of the field, come to devour, yea, all ye beasts in the forest.

His watchmen are blind: they are all igno-

Taketh hold of my covenant:) The sabbath was ordained as a sign or token of God's covenant with his people (see the note upon ver. 2). So that keeping the sabbath was one sort of initiation into that covenant.

Ver. 7. Even them will I bring to my holy mountain, &c.] This may be understood of those gentle worshippers, who paid their devotions in the " court of the gentiles," a place within the precincts of the temple, set apart for that purpose. Many of these came from distant countries to Jerusalem, at the solemn festivals (see John xii. 20, Acts viii. 27). But we are likewise to understand the words, of the gentiles coming into the Christian church, and joining in the worship of it.

Their burnt offerings and their sacrifices shall be accepted] We may understand the words partly of those sacrifices which the gentle converts did offer under the second temple: but the calling of the temple the " house of prayer," doth make it probable that the sacrifices here mentioned are chiefly to be understood of those " spiritual sacrifices " of prayer and thanksgiving, which are proper to the Christian worship (see Heb. xiii. 15, 1 Pet. ii. 5). What Calvin saith upon the place, Loquitor prophetæ figuris, quae suæ conventiæ sæcti, " The prophet uses such expressions," with relation to the gospel-times, " as are taken from the usages of his own time," is a good rule for explaining the idioms of the prophetic writings, where the state of the Christian church is often described by representations taken from the Jewish temple and government (see the notes on xix. 10, lxvi. 23).

For all people.] It was designed for other nations, as well as the Jews, to say their prayers in, at its first dedication by Solomon (see i Kings viii. 41, 42). Although the number of proselytes was not considerable till the times of the second temple.

Ver. 8.] The gathering the dispersed Jews into one body and people again, is but an earnest of what I will do, when " at the fulness of time I shall gather together in one all things by Christ," Eph. i. 10 (see the note on liv. 7).

Ver. 9.] A new chapter should have been begun here; for this is a new prophecy, setting forth, in the remainder of this and the following chapter, the sins and ceremonies which ushered in and ended in the captivity: when, first, Pharaoh-nechah made the land tributary (2 Kings xxiii. 33); then bands of the Chaldeans, Syrians, Ammonites, and Moabites, invaded it (Isid. xxiv. 2); and at last Nebuchadnezzar completed its destruction (compare the expressions here with Jer. xii. 9, Hab. ii. 17).

Ver. 10.] The cause of these miseries is imputed here to the ignorance and carelessness of their governors, both in church and state (see the following
runt, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 Yeas. they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their

verse), whom the prophet compares to dumb dogs, that give no warning of approaching thieves, or ene-
mies, but give themselves up to sleep and idleness.

Ver. 11. They are greedy dogs] Or, impudent, so the word vrz elsewhere signifies [see Prov. vii. 13, xxii. 29]. In like manner Homer describes impu-
dence, by αἰτήτων ἵππων ἵππων, "having the eyes or look of a dog."

Shepherd] The word shepherd signifies civil gov-
ers, as well as ecclesiastical guides [see xlv.

out the tongue? are ye not children of transgres-
sion, a seed of falsehood,

5 Enambling yourselves with idols under every green tree, slaying the children in the valleys un-
der the cliffs of the rocks?

6 Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offer-
ed a meat offering. Should I receive comfort in these?

with which they honoured the memory of their pi-

ous princes.

Each one walking in his uprightness:] Or, "that hath walked in his uprightness."

Ver. 3.] The prophet summons those that practise the sorceries and idolatries of the heathen to come and hear their doom: these he calls the "sons of the sorcerers," and the "seed of the adulterer;" as our Saviour calls the wicked Jews, "an adulterers gen-
eration" (Matt. xvi. 4). Adultery being taken in a spiritual sense for departing from God, and breaking that faith and allegiance which is due to him, and especially for renouncing him, and worshipping idols [see the note on xviii. 8]. Men are called in scripture the children of those whose practices they imi-

tate [see John viii. 39, 41, 44].

Ver. 4.] Gestures of scorn and contempt, by which this idolatrous crew declared their hatred and despite to God's true servants.

Ver. 5. Enambling yourselves with idols] Idolatry being spiritual adultery, is sometimes compared to the rage of lust [see Ezek. xvi. xxiii.]. It is true, too, that those shady graves dedicated to idol-wor-

ship, were a shelter for all manner of impurities [see Hos. iv. 13, 14].


Slaying the children in the valleys under the cliffs of the rocks?] Offering them in sacrifice unto Mo-

loch: a sin severely prohibited [Lev. xx. 2, &c.], and yet much practised in the times of the idolatrous kings of Judah [see 2 Chron. xxviii. 3, 2 Kings xxiii. 34, 2 Kings xxvi. 3]. And the "valley of Hin-

norn" was chiefly noted for this inhuman practice [see Jer. vii. 31].

Ver. 6. Among the smooth stones of the stream [or, of the valley] is thy portion, &c.] The words may be understood of the altars built there, or of stone pillars, erected for idolatrous worship, which they used to anoint with oil, or pour out their offerings upon them, such as the text here mentions: from whence came.

CHAPTER LVII.

I The righteous perisheth, and no man layeth

it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

2 He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

3 ¶ But draw near hither, ye sons of the sor-
ceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw

CHAPTER LVII.

ARGUMENT.—The same subject is continued which was begun in the last chapter; and in this the pro-
phet reproves the idolatries which were so publicly

practised in the latter times of the kings of Ju-
dah, and which provoked God to deliver up his people captives to the Babylonians, from whence nevertheless he promises to deliver them, at the latter end of the chapter.

Ver. 1. The righteous perisheth.] This may be

understood either of Hezekiah or of Josiah: Hezekiah had a promise made him that peace should continue during his days (xxxix. 8). Josiah had likewise a promise of dying in peace, and not seeing the evil which God would bring upon Jerusalem (2 Kings xxii. 20).

No man layeth it to heart:] No man reflects with himself how sore a judgment it is to have good men, and especially pious princes, taken away in bad times, who might either by their prayers avert im-
pending judgments, or, by their prudence and vigi-
lance, apply proper remedies to the public calamities.

Merciful men are taken away.] The Hebrew word ἀσάφ signifies to be gathered, and is used of men's being laid in the sepulchres of their ancestors: which is elsewhere expressed, by being "gathered unto their people." So Josiah is said to be "gather-
ed to his grave" (2 Kings xxii. 20). In other places the word is joined with being buried (see Jer. viii. 2, xxv. 33). So we read, Job xxvii. 18, "The rich man shall lie down, but he shall not be gathered;" where the word were better translated buried.

Ver. 2. They shall rest in their beds.] As death is

compared to sleep, so the grave is resembled to ly-
ing down in a bed (see xiv. 13). Particularly we

read, 2 Chron. xvi. 14, of the "bed of spices" in

which king Asa was laid: and if we understand the

text before us, of the death of some of their good

kings, the phrase may allude to the costly funerals

own way, every one for his gain, from his quar-
ter.

12 Come ye, say they, I will fetch wine, and we

will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant.

28, Jer. xxv. 34, xlix. 19, Zech. xi. 3, 5, 8, &c.

Every one for his gain, from his quarter.] That

is, every one from his quarter minds only his own advantage; they are all alike, from one end to the other; so the word μικτακέβ signifies from every

quarter, Gen. xix. 4.

Ver. 12. To-morrow shall be as this day.] This

ey said to deride the threatenings of destruction

which the prophets denounced against them.
7 Upon a lofty and high mountain hast thou set thy bed; even thence wintest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance; for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovest their bed where thou sawest it.

9 And thou wintest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debate thyself even unto hell.

10 Thou art wearied in the greatness of thy way; yet saist thou not, There is no hope; thou hast found the life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them; but lie that putteth they counted the king of Assyria, at other times the king of Egypt, as he best served their interest.

And didst debate thyself even unto hell.] Thou didst start the favour of these foreign princes by thy ambassadors, in the most abject and submissive terms.

Ver. 10. Thou art wearied in the greatness of thy way.] Thou hast tried all ways to save thyself from the evils that threaten thee; thou hast sought the friendship of foreign princes, and of their gods (see 2 Chron. xxviii. 21, 23.) And though thou hast found thyself disappointed in all these projects; yet until thou hast ceased receiving benefit from their friendship and alliance.

Thou hast found the life of thine hand, &c. This, hast made a shift by these methods to support thyself for the present, therefore thou dost not feel any remorse for thy evil practices.

Ver. 11. Of whom hast thou been afraid or feared, that thou hast lied.] The fear of God's displeasure ought, in all reason, to outweigh all other fears and apprehensions (see II. 12, 13), and deter thee from breaking that faith and covenant whereby thou art engaged to him (see ver. 3, 8). Departing from God is called, in other places, "dealing treacherously with him" (Jer. iii. 20, v. 11).

Have not I held my peace even of old, and thou fearest me not?] "The Bishops' Bible, published under queen Elizabeth, translates the place thus; "it is not because I held my peace, and that of a long time, therefore thou fearest me not." Simons takes encouragement to continue in sin, from God's patience and long-suffering (see Ps. 1. 21, Eccles. viii. 11).

Ver. 12.] I will show thee thy deserts, and give thee a view of thy deeds, which then will appear quite another sort, than what thy own self-conceit makes thee believe them to be; and see whether thou canst ground any hope or comfort in them.

Ver. 13. Let thy companies deliver thee.] Let thy allies or associates help thee, whose assistance thou hast taken such pains to procure (see ver. 9). But they will not be able to deliver themselves (compare Jer. xxii. 22).

But he that putteth his trust in me shall possess the land.] Those that still depend upon me, and make use of none of these indirect means to preserve themselves, shall return from captivity, and enjoy their native country, the premiums of attending upon my service, either by themselves, or in their posterity. The prophets, after they have denounced God's threatenings against the Jews, do usually conclude with promises of receiving them again into favour upon their amendment: to show that that nation have still a title to the promises made by God unto their fathers, whenever they will render themselves worthy to receive them (see Rom. xi. 29).

Ver. 14. And shall say, &c. Or, "it shall be said," or "orders shall be given:" for the verb active is here used impersonally, as is frequent in other places.
teth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

(see the note on xli. 18). The words imply that God will take care of facilitating the return of the faithful out of captivity, and will remove all impediments that may hinder their passage home, just as if harbingers were to go before them, and plane the roads for them (see xl. 3, xliii. 10).

Ver. 15. Though my throne be in heaven, yet I do not disdain to converse with the lowly and meek, and such as humble themselves under my hand, whom I will relieve, and comfort in their afflictions (compare lxvi. 2, John xiv. 23).

Ver. 16. God hath compassion upon the work of his hands, and does not deal with men according to the rigour of justice, else they would quickly be brought to nothing (see Ps. lxxviii. 39, ci. 13, 14, Jer. x. 24).

* Ver. 17. For the iniquity of his covetousness] See xvi. 11, lix. 4, &c.

I hid me, and was soreth.] God's withdrawing his mercy or protection, is expressed by hiding his face (see viii. 17, Deut. xxxii. 20, Job xiii. 21, Lam. iii. 44).

Ver. 18. I have seen his ways, and will heal him:] I have seen a reformation of his manners, and will remove my heavy judgments (compare lviii. 8, lix. 20, Jer. xxxii. 19, 20).

CHAPTER LVIII.

1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 ¶ Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day

Ver. 2. Yet they seek me daily.] To seek God is the same as to draw nigh unto him in his ordinances, such as are prayer, repentance, reading or hearing his word, or any other religious exercise, which may inflame us of his will, and procure us his favour.

Ver. 3. Wherefore have we afflicted our soul.] By fasting and humiliation: a phrase used particularly of the great day of expiation (Lev. xvi. 29, xxii. 27).

In the day of your fast you find pleasure, and exact all your labours. Or, as the words may more significantly be rendered, "you find wherewithal to please yourselves, and you are rigorous in grieving, or burdening others." You gratify your own passions, especially your covetousness, and you oppress the poor, and so are defective in the duties both of justice and charity, as it follows.
for a man to afflic his soul! is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him? and that thou hide not thyself from thine own flesh?

8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.

9 Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And if thou draw out thy soul to the hungry, and satisfie the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

11 And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And thy light shall be as of the Lord shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called. The repairer of the breach, The restorer of paths to dwell in.

13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not do-

changed into a happy and glorious one (compare ix. i. 2, Job xi. 17, and here, ver. 10).

Thine health shall spring forth speedily: As calamities are often expressed by wounds or sickness (see i. 7, Jer. xxv. 19), so the restoring any person or nation to their former prosperity, is expressed by healing them (see xix. 22, lxi. 19, etc. ix. 22).

The glory of the Lord shall be thy rearward:

God's favour protecting thine innocence, shall both guide and defend thee (see the note on li. 12).

Ver. 9. If thou take away— the yoke. See ver. 6.

The putting forth of the finger. The expression probably alludes to some gesture they used in their conversation, whether of mocking or threatening others: or it may signify any the least attempt towards the invading the right of others (compare lx. 3, see Ps. xxvii. 5). "To put forth the hand unto iniquity," is to offer at something which is not consistent with righteousness or justice.

Speaking vanity. Vanity here means falsch hood and deceit, which is too often used in men's dealings with each other; so the word is taken, lix. 4, where it is used for transgression; and therefore it inequitably.

Ver. 10. If thou draw out thy soul to the hungry. If thou extend thy compassions to him that is in need. A charitable temper is commonly expressed by a large soul, as a niggardly person is called a narrow-souled man, whose thoughts and affections are confined wholly to himself and his own concerns.

Ver. 11. Drought is put for any sort of want, because dry ground is barren, and destitute of all conveniences for the support of life. And therefore God's grace and blessing is often represented by the metaphor of watering dry ground with streams and rivers, as it follows here, "thou shalt be like a watered garden," &c. (compare xxx. 24, xxxvi. 6, xl. 18, xxiv. 5).

Make fat thy bones. The phrase denotes a good habit of body (compare Job xxxi. 24, Prov. iii. 8): the dry bones signify the state of death (Ezek. xxxvii. 4).

Ver. 12. They that shall be of thee shall build the old waste places. Shall rebuild those houses and cities which have of a long time laid ruinous (compare xli. 4, and see the note there), and have been razed from the very foundations (see Ps. cxxxvii. 7).

The restorer of paths to dwell in: When the cities which have lain desolate are re habitated, the roads that lead to them will be again frequented (compare Judg. v. 6, Ps. cvii. 7).

Ver. 13. If thou abstain from following thy own
ISAIAH.

I1 Then shall thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and to feed thou with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

CHAPTER LIX.

1 Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear:

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness:

4 None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity:

5 They hatch cockatrice's eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper:

6 Their webs shall not become garments, neither shall they cover themselves with their works:

CHAP. LIX.

ARGUMENT.—The Jews seem to call God's power into question, because he did not deliver them from their enemies, as he had formerly done. In answer to which cavil, the prophet tells them, it is not defect of power in God, but their own sins which hinder him from showing his former favours toward them. However, he promises that God will at length visit and redeem them, not out of any regard to their merits, but purely for the sake of his own honour, and to make good his former promises.

Ver. 1, 2.] The reason of the continuance of your calamities is not want, either of power in God to deliver you, or of goodness to hear your prayers: but your own iniquities make him a stranger to you, interrupt the correspondence that used to be between God and his people, and stop the course of his blessings.

Ver. 4. None calleth for justice, &c.] There is no consideration had for justice, either in the public judicatories, or in men's private dealings. The arguments taken from right and wrong have no place in resolutions.

They conceive mischief, and bring forth iniquity.] They form mischievous designs in their minds, which they afterward put in execution (compare Job xv. 35. Ps. vii. 14).

Ver. 5.] The same sense couched in metaphorical

of the earth, and feed thee with the heritage of

(see Ps. xxxiv. 8); not burdensome, as it was to those Jews whom the prophet Amos reproves (viii. 5).

I will cause thee to ride upon the high places of the earth.] I will exalt thee above thy neighbouring nations, and give thee possession of their mountains, whither they use to betake themselves, as to an impregnable fortress (compare Deut. xxxii. 13, xxxiii. 29. Ezek. xxxvi. 2).

And feed thee with the heritage of Jacob] Thou shalt enjoy the land I gave to him, and all these blessings which I promised to him and his posterity.

terms; their villainous contrivances being compared first to a cockatrice's eggs, which are rank poison in themselves, and when they are hatched produce a venomous serpent: and then to a spider's web, both for the artificial fineness of them, and because they are as so many nets to entrap others.

Ver. 6.] Though their contrivances are finely wrought, yet they are too thin and weak to be of any real advantage (see Job viii. 14): and their works can neither cover nor defend the actors.

Ver. 8. They have made them crooked paths.] They have turned aside out of the way of God's commandments, which are a plain and straight way (compare Ps. cxxx. 5. Prov. li. 15, iv. 27).

Ver. 9. Therefore is judgment far from us.] Because we have no regard for justice nor honesty, God will not plead our cause against our oppressors.

We wait for light, but behold obscurity.] We still hope for better times, but are under a cloud, in a dismal condition. Compare lviii. 8, where happiness is expressed by the "breaking forth of light."

Ver. 10. We grope for the wall like the blind.] We are surrounded with darkness, and have no glimmering of light or comfort; so that we know not which way to turn away ourselves (compare Deut. xviii. 29).

We are in desolate places as dead men.] We are banished from the world, as the dead that have no longer any portion in it: the same sense is thus expressed, Ps. xliv. 19, "Thou hast smitten us into the place of dragons" (or serpents, that frequent sol-
CHAPTER LIX.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us: and as for our iniquities, we know them;

13 In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolting, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment.

16 ¶ And he said that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

18 According to their deeds, accordingly he will repay: furnish to his adversaries recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

20 ¶ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

21 As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

the place of other accoutrements which belong to a soldier.

Ver. 18. To the islands he will pay recompence.] He will severely punish the foreign nations which have been the oppressors of God's people (see ver. 10, 11), and make them feel the same miseries they have inflicted upon others (see the note upon xxi. 2). The Jews call all countries islands which they go to by sea (see note on xi. 11).

Ver. 19. From the west, and—frorn the rising of the sun.] God's thus appearing in behalf of his people, shall make his name and power known far and near.

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard.] When nothing seems able to withstand the enemy, but he carries all before him, as the flood overtakes a country, then God himself will give him a remarkable check, and visibly interpose in behalf of his oppressed people (compare xxxi. 9).

Ver. 20. The Redeemer shall come to Zion.] This and the following verse are expounded by St. Paul of that general restoration of the Jewish nation, which he assures us shall come to pass in the latter times (see Rom. xi. 26, 27, compare Obad. ver. 17, 21). And the words of the foregoing verse, which speak of God's name being feared from one end of the world to the other, do plainly look that way, as also the following chapter.

Unto them that turn from transgression in Jacob.] God's promises are only made to the penitent (compare lvii. 15, 12, lviii. 8, and see the notes upon xxviii. 12, with liv. 19).

Ver. 21.] This must be understood of Christ, the great prophet and oracle of the church, who came from heaven to declare unto us the whole counsel of God, and whom we are to hear and obey in all things (compare II. 16, Ix. 1). The words contain a promise to the church, his spiritual children (compare viii. 19), of being "guided by God's Spirit into all truth," and that this Spirit shall "continue with them for ever," Which promise shall receive its utmost completion, when God's "people shall be all righteous, and shall be taught of him" (see liv. 13, lx. 21).
CHAPTER LX.

ARGUMENT.—We may suppose the ground-work of the prophecies, contained in this and the two following chapters, to be the Jews' restoration from captivity; but any discerning reader may easily be satisfied, that the prophet takes occasion from thence to describe the glories of Christ's kingdom, which began upon the first publication of the gospel, but will not be completed till the fulness of the Jews and gentiles are come into the church; which is the general subject of the prophecies which follow to the end of the book. The reasons Mr. White hath advanced against this interpretation, shall be considered under each verse of this chapter, from whence he takes them.

Ver. 1. It is a usual metaphor to describe happiness by light, and affliction by darkness. So here Jerusalem is bid to arise from the ground or the dust where her afflictions had laid her low, and like the morining star, or sun, to give light to all about her, and communicate to others part of that honour and lustre she which hath received from God, the true sun of righteousness (compare Mal. iv. 2).

Ver. 2, 3. When ignorance, like a thick darkness, spreads over the world, then shall the light of God's truth, like the "day-spring from on high," diffuse itself over the earth, and excite the gentiles to seek instruction from the church as from an oracle (compare ii. 3).

Ver. 3. And kings to the brightness of thy rising.] The graces and glories of the church shall attract the eyes of kings, and make them willing to become her proselytes (compare xlix. 23).

Ver. 4. The prophet describes the fulness of the church by the gentiles coming into it, and bringing the dispersed remainder of the Jews along with them (see the note on xi. 12), whom they are said to take the same care of in their journey as a nurse does of a sucking child. For to that sense, I think, the last words of the verse should be rendered "And thy daughters shall be nursed at thy side" (compare xlix. 22. Deut. i. 31).

Ver. 5. Then thou shalt see, and flow together.] Thy joy shall break out upon thee like an overflowing river; and the sudden transports of it shall produce an astonishment like that which arose from the impressions of fear: for which reason the effects of one passion are ascribed to the other: the prophet Jeremiah useth the same metaphor (xxxii. 9).

"They shall fear and tremble for all the goodness and all the prosperity that I procure unto it." The same figure occurs in Lucretius, lib. ii. init. ——"Ita me quadam divina voluptas infict, atque horor." ——

Because the fulness of the Gentiles shall be converted unto thee.] A multitude of people is compared to many waters, xvii. 12, Rev. xvii. 15. Or the words may be understood of the multitude of those that came from the sea, as if the sea had transported all its passengers hither (see ver. 9). Others explain it of the riches which are brought by sea, and dedicated to God's service (see ver. 6), in which sense the word honon is used, Eccles. v. 10, and so the Septuagint here understand it. The following words explain this of the fulness of the gentiles coming into the church.

The forces of the gentiles] Others render it, "The riches of the gentiles" (see ver. 6, 16, and lx. 6).

Ver. 6. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah.] The Aramaeans and great stocks of camels, and such like beasts of burden (see Judg. vi. 5, vii. 12), Ephah was a son of Midian (see Gen. xxv. 4), from whom part of that country had its name.

They shall bring gold and incense.] The conversion of heathen nations is elsewhere expressed by their bringing offerings to God, and dedicating part of their wealth to his service (see xviii. 7, xxi. 18). This may be farther verified in that glorious state of the church described Rev. xxi. 24, 26.

Ver. 7. All the flocks of Kedar—the rams of Nebaioth] Kedar and Nebaioth were two sons of Ishmael, who settled themselves in Arabia (see Gen. xxv. 13). Their substance did chiefly consist in their cattle, with which they travelled from one place to another, according as they could find pasture (see Judg. vi. 5, and the note upon xxi. 18).

They shall come up with acceptance on mine altar.] This may in some measure be understood of the offerings brought out of the neighbouring countries to the second temple (see the note on xlv. 14). But the whole scope of the chapter plainly regards the coming of the gentiles into the church, and dedicating part of their substance to the service of God: nor is this expression a demonstration to the contrary, as Mr. White too confidently pronounces, insomuch as nothing is more usual than for the prophets to describe the state of the Christian church, by representations taken from the Jewish temple
ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box tree, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and even of the highest rank and dignity, that the gates must continually stand open to give them admittance.

Ver. 12. This must relate to the latter days, as the scripture calls them, when the church shall become a great mountain, and break in pieces all the kingdoms of the earth, according to Daniel's prophecy (Dan. ii. 35, 44), and then the faithful shall have power over the nations, and rule the refractory with a rod of iron, as it is foretold Rev. xi. 26, 37.

Ver. 13. Lebanon was reckoned one of the pleasantest parts of Judea (see xxxiii. 9, xxxvi. 2); and was particularly beautiful for its tall cedars (see xxxvii. 24). So the expression denotes, that the cedars, and whatever other trees grow in Lebanon, shall contribute to the re-ediifying and beautifying God's temple, which is called here the place of God's feet, as the ark is elsewhere called his foot-stool, because the divine Shechinah, or glory, sat between the two cherubims, which were placed over the ark (see Ps. xxxiii. 7). This implies, in the spiritual sense, everything that tends to the adorning and perfecting the church, which is called the house and building of God (see I Tim. iii. 15, I Cor. iii. 9, Eph. ii. 20, and compare Zech. vi. 12, 13).

Ver. 14. The sons also of them that afflicted thee shall come bending unto thee; they shall acknowledge the errors of their fathers, and instead of being persecutors, shall become proselytes.

They that despised thee, &c.] See the note on xlix. 23, and compare Rev. iii. 9.

The city of the Lord, The Zion of the Holy One of Israel.] Mr. White is pleased to say, in his argument upon this chapter, that the church cannot be compared with any part of the earth called the city of the Lord, or the Zion of the Holy One of Israel. This must seem a strange assertion to any one that hath read the New Testament, where the church, as consisting of all its members, both militant and triumphant, and united together under God and Christ, is expressly called mount Zion, the city of the living God, and the heavenly Jerusalem; of which the city which stood on earth called by that name was a figure, Heb. xii. 22, The Lamb, i. e. Christ, is said to stand upon mount Zion, Rev. xiv. 1. Christ is called the corner-stone placed in Zion, whereon the church is built and supported, 1 Pet. ii. 6, and he is called the Deliverer, or Redeemer, that shall come out of Zion, Rom. xi. 36.

Ver. 15.] This may in the first sense apply to Jerusalem, which, during the captivity, lay desolate, and was the subject of scorn and reproach to all her neighbours (see Lam. ii. 15): but afterward recovered some degree of her ancient glory. And may be applied to the church and nation of the Jews, whenever God shall please to restore them, after their having been so long rejected by him (compare lx. 4, 7). But some of the expressions
ISAIAH.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

CHAPTER LXI.

1 The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach...
of our Saviour, supplied this external unction (see Acts x. 28), and qualified him for the office of a prophet beyond all others that were before him, because he had the Spirit given to him "without measure" (John iii. 34), and in this respect was "anointed with the oil of gladness above his fellows" (see the note upon xi. 2).

We have Christ's own authority for applying this text to himself (Luke iv. 18).

*To preach good tidings unto the meek;* Or, "To preach the gospel to the poor," as the words are rendered by the Septuagint, whom the evangelists follow (Luke vii. 22). The humble and poor in spirit have a peculiar title to the privileges of the gospel (see the notes on xi. 4, xxvi. 6). And persons of a mean condition, such whose affections were not too much set upon the graces of the world, were those who most readily embraced it, when it was first preached (see 1 Cor. i. 26, 27, Jan. ii. 3).

"He hath sent me to bind up the broken-hearted;" To give ease to those that are grieved and wearied with the burden of their sins: a metaphor taken from surgeons binding up wounds (see i. 6).

*The opening of the prison to them that are bound.* See the notes upon xii. 7. The Septuagint render the latter part of the sentence, "recovering of sight to the blind," and so St. Luke reads; which interpretation several learned men have shown to be very agreeable to the original.

Ver. 2. *To proclaim the acceptable year of the Lord.*

In allusion to the proclaiming the year of jubilee, which was done by sound of trumpet (Lev. xxv. 9), when there was a general release of all manner of servitude, debts, and obligations (Jer. xxxvii. 5): a type of that freedom which Christ hath purchased for us.

*The day of vengeance of our God.* Mr. White chooses to translate this passage in his recital of this prophecy (Luke iv. 18), from whence he concludes, that *he is no way concerned in it*: it was not, indeed, the business of Christ's first coming; to take vengeance of his enemies, and for that reason he might not mention it at his first entrance into his office; though we find, in several of his discourses, he threatened the Jews with destruction for their rejecting him (see Matt. xxii. 43, 44, xxii. 7, xxiii. 28); and he calls the destruction of Jerusalem "the days of vengeance" (Luke xxi. 23), the very expression of the text; which does properly most to his second coming, when he will not only reward his servants, but justify their innocence, by the terrible judgments he will inflict upon his enemies, from his throne (compare xxiv. 8, xlvii. 4, lxvi. 14, Deut. xxxii. 36, 43, Jer. li. 9, 10, Mal. iv. 3, Luke xix. 27, 2 Thess. i. 6, 7).

*To comfort all that mourn.* That mourning for their own iniquities, and for the public sins and calamities (see the notes on lvii. 18). In like manner, our Saviour's sermon upon the mount begins with promising comfort to those that mourn (Matt. v. 4).

*Ver. 3. To appoint [comfort] unto them that mourn.*

*in Zion.*] A description of the change that should be in their outward habit and appearance, in proportion to the change of their circumstances. Whereas, whilst they were mourners, they used to put ashes on their heads (see 2 Sam. xiii. 10, Lam. ii. 10); now they should wear a crown or diadem (for the word *pear* signifies an ornament proper for the head, Ezek. xxiv. 17) in token of their joy (see the note on xxxv. 10). They should likewise anoint themselves, which they abstained from in times of mourning (see Dan. x. 3, Matt. vi. 17); and change their mourning garments for festal ones (see Zech. iii. 5—8, Luke xxii. 29).

*Trees of righteousness.*] The righteous are elsewhere resembled to fruitful and flourishing trees (see Ps. i. 3, xxii. 12).

*The planting of the Lord.* See ix. 21.

*Ver. 4.* We may interpret this to a spiritual sense, of repairing what is decayed by ignorance and corruption (see the notes upon xix. 5): but if we suppose the Jews, after their conversion, to return into their own land, an opinion countenanced by several prophecies of the Old Testament (see the notes upon xi. 11), we may fitly explain this text of their re-establishing their ancient habitations (compare Ezek. xxxvi. 33—36). And this interpretation agrees very well with the following words, "the desolations of many generations."  

*Ver. 5.* By strangers and aliens may be meant those gentiles who are "aliens from the commonwealth of Israel, and strangers from the covenants of promise," as St. Paul calls them, Eph. ii. 12 (compare lxii. 8). And the promise of "having power over the nations," is not only made to Christ, but likewise to his faithful servants (see Rev. vii. 20, 27, and the notes upon xiv. 3).

*Ver. 6.* Ye shall be named the priests of the Lord, &c. If we suppose these words contain a peculiar promise to the Jews, after their conversion, they import, that God will restore to them that honourable title of being a kingdom of priests, formerly given to them (Exod. xix. 6), and admit them to a near attendance upon himself: accordingly some learned men suppose the Jewish church received from the Revelation, by the "four-and-twenty elders (alluding to the four-and-twenty courses of the priests), clothed in white raiment (as priests), and having on their heads crowns of gold," as advanced to a regal dignity (Rev. iv. 8): but this privilege of "being priests to God," does in some degree belong to all Christians (see 1 Pet. ii. 5); especially when they shall come to suppose the Jewish bondage of sin, and the whole burden of it, is laid upon them; and continually employed in God's service (see Rev. v. 10, xx. 6).

*In their glory shall ye boast yourselves.*] All that cost and riches, which the gentile converts shall dedicate to the service of God, shall redound to your honour and the glory of that religion which you teach and profess (compare ix. 5, 6, 10, lxvi. 12, Rev. xxii. 24).

But I must not conceal an ingenious exposition of these two verses, communicated to me by a learned
7 For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 Pity ye the love judgment, I hate robbery for burnt-offering: and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

10 I will greatly rejoice in the LorD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so shall the Lord God cause righteousness and praise to spring forth before all the nations.
CHAPTER LXXII.

1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy hand shall be married.

CHAP. LXII.

ARGUMENT.—The same subject is still continued, and the former promises of restoring the Jewish church and nation are again confirmed by a solemn oath of God's (ver. 5), which to me is an evident proof, that this prophecy relates to a scene of affairs that is still future.

Ver. 1.] The prophet speaks here in the person of the Messiah, as he did at the beginning of the last chapter, and saith that he will never cease interceding with God, till the redemption of Israel be brought to pass (compare ver. 6, 7, of this chapter).

Ibid. and ver. 2. Until the righteousness thereof go forth as brightness, &c. Till the glory and salvation, with which God will honour it, be illustrious in the eyes of all the world (compare lx. 1—3).

Righteousness is elsewhere joined with salvation, as equivalent to it (see xlvii. xliii. 10); as it is joined with glory, in the following verse, to the same sense (see likewise xlviii. 18, liv. 17).

Thou shalt be called by a new name.] That of Hephzi-bah, mentioned ver. 4 (compare likewise lv. 15). Giving new names to persons denotes the altering their state and condition (see Gen. xxxii. 29, Hos. 1, 6, 9, 11).

Ver. 3.] A crown of glory in the hand of the Lord.] Or rather, by the hand (or power) of the Lord. A crown being the most glorious part of royal attire, whatever is most precious, honourable, or ornamental, is signified by that name (see Job xxxi. 36, Zech. ix. 16, 1 Thess. ii. 19). Or the phrase may mean, that God will make Jerusalem his bride (see the following verse, and lx. 10). For it was the custom to put a crown upon the head of the bride and bridegroom at the time of their marriage (see Cant. iii. 11, Ezek. xvi. 8, 12).

Ver. 4.] The covenant relation between God and his people, is represented by his being their husband (see liv. 3, Jer. xii. 15). This title includes both love and protection: but when God forsaketh them, and delivered them up for a prey to their enemies; this was a sort of divorcing himself from them, which is implied in the word asubab, forsaken (see xlix. 14, liv. 6). And when the land lay desolate, it was in a state of widowhood (see liv. 1). But now God saith, he will renew his former love towards them, and "take delight in them, as a bridegroom doth in his bride" (ver. 5). "Their hand shall be

5 5 For as a young man married a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence.

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for which the thou hast laboured:

9 But they that have gathered it shall eat it, married to him again, and no longer in a state of widowhood and desolation, but inhabited and replenished with people; for so the Septuagint translate the word ἑνίκησα (see the following verse).

Ver. 5.] The word marry is not to be taken strictly, for it would be improper to say that children married their mother; but as it implies living with their mother, now she is owned by her husband: her former desolations implying both loss of children and widowhood (see xlvii. 9, xlix. 21).

Ver. 6.] The word shomerim doth properly signify those priests and Levites who kept watch day and night about the temple; and some of them at certain hours sung psalms of prayer and praise (see I Chron. xxvii. 33, xxviii. 12, 2 Chron. viii. 14, xiii. 11, Ps. xxxiv. 2). This their office or charge is called mishmeroth in the Hebrew, a word derived from the same root with shomerim. To these the prophet compares those pious persons, who will in all ages be importunate with God for completing this blessing.

Ibid. and ver. 7. Ye that make mention of the Lord, keep not silence, &c.] The marginal reading is better, "Ye that are the Lord's remembrancers, keep not silence." The expression alludes to the same office of the priests and Levites, who by their daily prayers and intercessions put God in mind of the state of the church, and continually importuned him for the welfare thereof. The scripture elsewhere speaks of God after the manner of men, as one that might be overcome by importunity (see Luke xi. 8, 9, xvii. 5—7).

Ver. 8.] Lifting up the hand was a ceremony used in swearing (see Deut. xxxii. 40, Ezek. xx. 5, 15). And here God swears by that very hand which uses to be held up at the taking of an oath, i.e. by his power and might, as it follows, that the enemies of his people should never interrupt that peace and plenty which he gives them, but they should quietly enjoy his blessings with hearts full of thankfulness for them. This must relate to some happier condition than the Jews enjoyed after their return from captivity, when their enemies frequently invaded them, and at last the Romans destroyed both their temple and nation. And the oath which useth in this promise, proves that it will be exactly and punctually performed.

Ver. 9.] The expressions allude to the ordinances of the law, which required the people to spend their first-fruits, and other hallowed things, at the temple, in a thankful acknowledgment to God for his blessings (see Deut. xiii. 11, 12, xiv. 29, 30).
and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.

10 § Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

Ver. 10. Prepare you the way of the people, &c.] The prophet, relying upon God's oath (ver. 5), speaks of the general restoration of the Jews, as if it were actually a doing; and exHORTS those nations, through whose territories they were to pass in their return homeward, to go out of their cities and repair the roads, raising causeways in the lower grounds, and levelling the rough and stony places (compare xi. 3, lvii. 14). By this figure the prophet signifies a removal of all obstacles which might hinder their return.

Lift up a standard for the people.] To gather the dispersed (see xi. 12).

CHAPTER LXIII.

1 Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength! I that speak in righteousness, mighty to save.

CHAP. LXIII.

ARGUMENT.—The last three chapters contained a description of the glorious state of the church in the latter days, when it should be enlarged by the conversion of the Jews, and the fulness of the gentiles. Now the prophet comes to describe the "day of vengeance," mentioned lxi. 2. The beginning of the chapter is by way of dialogue between the prophet, or the church, and Christ, where the latter is described as returning in triumph from the slaughter of his enemies; which seems to be much the same scene as was represented ch. xxxiv. (see likewise Joel iii. 12-14). Then follow, from the seventh verse of this chapter to the end of the sixty-fourth, devout meditations upon God's former mercies to his people, mixed with his promises for their future, and his forsaking them, and casting them off, and humble acknowledgments of their sins, which deserved such treatment.

Ver. 1. Who is this that cometh from Edom, with dyed garments from Bozrah?] The Idumæans joined with the enemies of the Jews, in bringing on the destruction of Jerusalem at the time of the captivity; for which they are severely reproved by the prophets, and threatened with utter extermination (see Ps. cxxxvii. 7, Obad. ver. 10, &c. Ezek. xxv. 13); which accordingly came to pass (see Mal. i. 3). But I have already observed, in the note upon xi. 14, that it is usual for the prophet to denote the enemies of the church in general, by the name of some country, which was remarkable for its hatred towards the Jewish nation, as the Idumæans were.

And the prophet seems to take a hint from some remarkable calamity that befell the Edomites, to describe some more general judgment that should be inflicted upon the enemies of God's church and truth. Compare ch. xxxiv. where I observed upon the fifth and sixth verses, that the words Edom and Bozrah

11 Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

12 And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.

Ver. 11. The Lord hath proclaimed unto the end of the world.] He hath caused the great trumpet to sound, as a signal, to gather the dispersed Jews together (see the notes upon xxvii. 13); or he hath sent preachers of the gospel to all parts of the world, in order to the conversion of the Jews.

Thy salvation cometh.] Thy Saviour cometh (compare xl. 9, 10, Zech. ix. 9, Rev. xxii. 12).

Ver. 12. The holy people.] As being taken into covenant again (see the note upon ver. 4).

Sought out, A city not forsaken.] Or rather, Sought to, a city had in great request (compare ver. 4, and Jer. xxx. 17).

2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the wine-press alone; and of the people there was none with me: for I will may be taken in an appellative sense, so as to denote in general, a field of blood, or place of slaughter. The word Edom signifies originally red as blood, and Bozrah denotes a vintage, which, in the prophetic idiom, imports God's vengeance upon the wicked (see Lam. i. 13, Joel iii. 13, Rev. xiv. 19, xix. 15). The prophets often apply the names of places to the subject-matter they are treating of: so, Joel iii. 15, the nations are summoned to the "valley of Jehoshaphat," because the word Jehoshaphat signifies God's judgment. Again, Hos. i. 5, 11, "the valley of Jehoshaphat," and "the day of Jehoshafat," are an allusion to the etymology of the word Jehoséfut, which signifies the arm of God, or the seed of God (see likewise Mic. i. 10, 14, and lv. 11, 12, of this prophecy).

Travelling in the greatness of his strength?] Like a general marching in triumph at the head of his army, and carrying tokens of victory upon his raiment. Some explain the word tsókh in an active sense, as implying the driving his enemies before him, and bearing down all opposition.

I that speak in righteousness, mighty to save.] Christ's answer to the foregoing question: I am come now to fulfill all my promises, and deliver you from your enemies. Several parts of the prophetic books are written in the form of a dramatic poem, where several persons are introduced, speaking by turns, and answering one another: so, for example, ch. lxi. Christ is introduced at the beginning of the chapter, making gracious promises to the church, to which the church answers with suitable returns of joy and thankfulness (ver. 10). So the Song of Solomon is a divine dialogue between the bride and groom, and in the Revelation, Christ is often introduced as speaking in that sacred drama. This observation will sometimes account for the altering of the prophet's style from the first to the second or third person.

Ver. 2. Wherefore art thou red in thine apparel.] The dialogue is still continued, and this question is
tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance is mine in heart, and the year of my redeemed is come.

5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 If I will mention the lovingkindnesses of the proposed by the church, or the prophet in her name. Christ, in like manner, is described as "clothed in a garment dipped in blood" (Rev. xiii. 13).

Ver. 3. I have trodden the winepress alone.] This answer of Christ exactly agrees with what is said of him in the same chapter of the Revelation, ver. 15, that "he treads the wine-press of the fierceness and wrath of Almighty God" (see the note upon ver. 1).

[Of the people.] See the note upon ver. 5.

Ver. 4.] See the notes upon xxxiv. 8, lxi. 2.

Ver. 5. I looked, and there was none to help.] Things were come to that extremity, that there was no appearance of succour by any human means.

Those who, by their office and character, ought to have stood up in defence of oppressed truth and innocence, even they, contrary to what might have been justly expected, betrayed so good a cause, or had not the courage to defend it. So that it was time for God to interpose, and to appear in defence of his own honour and people (compare lx. 16).

My fury, it upheld me.] I was resolved to vindicate my own honour, and my zeal and concern for my people made me go through with the undertaking, in spite of all opposition. Compare Zech. vii. 2, where God saith, "I was jealous for Zion with great fury."

Ver. 6. I will tread down the people in mine anger.] Both the Septuagint and vulgar Latin translate this, and the following sentences of this verse, in the pro-ter perfect tense, "I have trodden down," &c. which agrees better with the context, where Christ is described as having his garments already stained with blood.

Make them drunk in my fury.] God's judgments are often represented by a cup of intoxicating liquor, because they astonish men, and bereave them of their usual discretion (see note on li. 17).

Ver. 7.] Here the prophet, or the church, speaks, and breaks out into a gratefull acknowledgment of God's former mercies to his people, which are so many earnest of his goodness for the time to come.

Ver. 8. Surely they are my people.] They are the people with whose ancestors I made an everlasting covenant, and they have a title to my favour, as well as their forefathers (see Rom. xi. 28, 29). And now their afflictions have so far corrected them, that they will not prevaricate or apostatize any more. So he became their Saviour, as he had been in former times.

[Children that will not live.] God is introduced as speaking after the manner of men, and expecting what effect his gracious dealings might in all reason have produced. Compare Zeph. iii. 7, and see the note there.

Ver. 9. In all their affliction he was afflicted.] When there was a necessity of punishing them in order to the public glory, he was not exempt from the passionate sense of the evils which they suffered (see Deut. xxxii. 36, Judg. x. 16, Ps. cvi. 41, 45). The Hebrew copies have a different reading here; the text reads lo, with an alaph, which signifies not, and the margin reads lo, with a nun, which signifies him: our translation follows the marginal reading, the Septuagint that of the text; and joining the latter part of the eighth verse with the ninth, they translate the whole period very agreeably to the present Hebrew text, thus, "He was their Saviour out of all their trouble; it was not a messenger, nor an angel, but himself delivered them:" which translation agrees very well with the sense of the original, as will appear by the following note.

The angel of his presence saved them.] The angel, who conducted them by the pillar of cloud and of fire, was no other than the Logos, or second person of the blessed Trinity, according to the sense of the ancient Jews, as Dr. Allis hath proved at large, in his Judgment of the Jewish Church against the Unitarians, ch. 12—15. This divine person is sometimes indeed called an angel, as Exod. xiv. 19; but, at other times, the uncommunicable name of Jehovah is given to him. So Exod. xiii. 21, it is said expressly, that the "Lord went before the people in a pillar of cloud by day, and of fire by night" (compare Exod. xiv. 21). In the same book God saith of him, that "his name is in him," i.e. his godhead (xxiii. 21).

Again, he is called God's presence, Exod. xxxiii. 14, an expression parallel to that of the text. So Deut. iv. 37, we read, "God chose their seed after them, and brought them out by his presence;" for so the Hebrew hepanan plainly signifies: but our translators have made no sense at all of the place, by rendering it, "and took them out in his sight." God, to show his anger for the sin of the golden calf, threatens the people, that he would not lead them himself, but only send his angel with them (Exod. xxxiii. 2, 3). At this the people were much disheartened (ver. 4); and Moses earnestly intercedes with God, that the divine presence might still accompany them (ver. 15); so that God would continue to go before them in the pillar of cloud and of fire. According to this interpretation, St. Paul saith, that the "Jews tempted Christ in the wilderness" (1 Cor. x. 9), meaning the Logos, who, after his assuming human nature, was Christ. When the tabernacle was set up, this Shechinah, or token of God's presence, took up his residence over the ark (Numb. vii. 89), and the cloud covered the top of the tabernacle (Exod. xl. 34, 35). And then the Lord is said "to come down in the pillar of cloud" (Numb. xii. 5), and solemn adoration is paid to him, when this symbol of the divine presence appeared (Exod. xxxiii. 10, Numb. xvi. 19, 22). All these circumstances laid together, prove that the person who led the people through the wilderness could be no created being, though he is sometimes called an angel, because he was their guide, and the office and ministry of angels, as he afterward took upon him the "form of a servant." But in the text he is styled, in
ISAIAH.

"10 ¶ But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. 11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? 12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? 13 That led them through the deep, as an horse in the wilderness, that they should not stumble. 14 As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst

a distinguished manner, the "Angel of God's presence," and in Malachi, the "angel of the covenant" (Mal. iii. 1); for the words should be translated. He bare them.] See the note on xvi. 3.  Ver. 10.] God's Spirit strove with the men that lived before the flood (Gen. vi. 3, 1 Pet. iii. 19); the same good Spirit directed Moses and the elders that had the government of the Jews in the wilderness (see the following verse, Numb. xi. 17, and Neh. ix. 20). Therefore, the people's frequent murmuring and rebellions were not so much against them, "as against the Lord," as Moses truly upbraids them, Exod. xvi. 8.  Ver. 11. Then he remembered the days of old.] God is represented by an elegant figure, as recollecting with himself what he had done for his people, and using that as a motive why he should still own and defend them. The same argument is urged by Moses, Exod. xxxii. 11, 12, Numb. xiv. 13, 14, &c. or the word he may be understood of Israel, as remembering God's peculiar providence to their fathers, and then expostulating with him under their long captivity, in the following words (ver. 15, &c.).

With the shepherd of his flock?] Or, "With the shepherds of his flock," as the margin reads, i. e. Moses and Aaron (see Ps. lxxvi. 5, 20). Where is he that put his holy Spirit within him?] That gave his spirit to Moses and the seventy elders, to direct them in the government of his people (see Numb. xi. 17, Neh. ix. 20); and afterward sent them prophets to lead and instruct them (compare Hag. ii. 5).  Ver. 13.] As a horse goes or carries a man upon plain ground without tripping. The wilderness sometimetimes signifies the plain, or champaign country, and is opposed to the mountains (see Jer. ix. 10, Lam. v. 10, Joel i. 10.  Ver. 14.] As a beast goes down to his pasture; or as a camel or such-like beast of burden travels through a champaign country; so the Spirit of the Lord conducted the people of Israel in the promised land of rest and security (see Deut. xii. 9). The verb jirad signifies simply to go, or go forward, as well as to go down (see Gen. xlix. 5, 1 Sam. xxix. 4, xxx. 15, 16, 2 Kings ii. 2).  Ver. 15.] Where is thy love and thy concern for thy people (see ver. 5), and the power thou usedst to exert for their deliverance? Where is the yearning of thy bowels, i. e. thy tender compassions and mercies which thou formerly showedst towards me, and which the holy writers compare to the affection a mother bears to her children (see xlix. 15, Jer. xxxi. 20, Hos. xi. 8).  Ver. 16. Doubtless thou art our father.] Our only

thou lead thy people, to make thyself a glorious name. 15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they true? 16 Doubtless thou art our father, though Abra- um is ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting. 17 ¶ O Lord, why hast thou made us to err from thy ways, and hardened our hearts from thy fear? Return for thy servants' sake, the tribes of thine inheritance. 18 The people of thy holiness have possessed hope is in the relation we have to thee, that thou hast vouchsafed to call thyself our father (see Deut. xxxii. 6, 1 Chron. xxix. 10, Mal. i. 6, ii. 10, John viii. 39, 41). For it is in vain to boast ourselves that we are children of Abraham or Jacob; they neither know our condition, nor, if they did, can they afford us any relief. Thy name is from everlasting.] See the note upon ver. 15.
CHAPTER XLIV.

19 We are thine: thou never barest rule over them; they were not called by thy name.

CHAPTER LIXIV.

1 On that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence,

2 As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!

3 When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways; behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade like a leaf; and our iniquities, like the wind, have taken us away.

7 And there is none that calleth upon thy better with what follows, "When thou shalt do terrible and unexpected things; when thou shalt come down (and visibly interpose for the deliverance of thy people), the mountains shall melt at thy presence." And then follows very appositely in the next verse.

Ver. 4.] The methods of thy dispensations, whereby thou wilt fulfill thy promises made to thy people, are beyond any thing we can think or conceive.

Ver. 5. Thou meetest him that rejoiceth] Thou preventest with the blessings of thy goodness, those that take pleasure in the ways of thy commandments, and live under a continual sense of thy providence. Behold, thou art wroth; for we have sinned, &c.

We have been guilty of great offences, whereby we have provoked thee to anger, but thy mercies endure for ever, and thy gracious promises are still the same; and this encourages us still to trust in thy goodness (compare Mal. iii. 6). The pronoun [those] refers to God's ways, by which we may understand, not only his laws, but likewise the dispensations of his providence (compare iv. 9, Exod. xxxiii. 13, Ps. ciii. 7). But the latter part of the verse may thus be translated, "Behold, thou art wroth; because we have sinned continually against those (ways), and shall we be saved?"

Ver. 6. All our righteousnesses are as filthy rags.] The best actions of the best men have a great alloy of imperfection. When the Hebrew language would express the most excellent in its kind, it makes use of the plural number: thus wisdom signifies the most excellent, or divine wisdom, Prov. i. 20, ix. 1. So here righteousnesses is the most perfect righteousness men can attain to.

Our iniquities, like the wind, have taken us away. Like a wind that blasts and withers both leaves and fruit (compare Jer. iv. 11, Hos. xiii. 15).

Ver. 7. There is none that calleth upon thy name.] There is nobody layeth our calamities to heart so
name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

8 But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

9 ¶ Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we be-seech thee, we are all thy people.

as to raise his mind into a devout posture, and to make God his refuge in his adversity (compare xxvii. 5). Or, there is none that try to avert God’s judgments by their intercessions, which is compared here to the laying hold of a man’s hand when he is just going to strike.

For thou hast hid thy face from us.] The particle ki should be translated "therefore," as it is in Ps. cxvi. 10, where the English translation rightly renders the sense, "I believed, and therefore have I spoken." And thus the Greek particle εύθυς may most fitly be translated. Luke vii. 57, "Her sins, which are many, are forgiven; therefore she loved much:" which sense agrees best with the design of the foregoing parable.

Ver. 10. Thy holy cities are a wilderness.] By "holy cities," in the plural number, may be meant Zion (which was properly called the "city of David," see 2 Sam. v. 9), and Jerusalem, as they are sometimes divided into the upper and lower city.

And grammarians observe, that the word Jerusalem is in the dual number in the Hebrew, because it was divided into the upper and lower city.

Ver. 11. Our holy and our beautiful house,—is burnt.] This relates to the burning of the temple by the Romans, who made an entire destruction of it according to our Saviour’s prediction (Matt. xxiv. 2).

All our pleasant things are laid waste," Judea is called the "pleasant land," Dan. vii. 9, and the "glory of all the lands," Ezek. xx. 6, but the Romans utterly laid it waste, partly in Vespasian’s time, and partly in Adrian’s; but the words chiefly relate to the temple, whose glory and beauty was laid waste, and which the Jews valued themselves upon above all things (see Ezek. xxiv. 21, 25).

Ver. 12.] Wilt thou neither show thy compassion towards thy servants, nor thy resevntiments to thine enemies (compare xiii. 14, lv. 6)

CHAPTER LV.

I AM sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

2 I have spread out my hands all the day unto a rebellious people, which walk in a way that was not good, after their own thoughts:

and 3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

those that were not in covenant with me, i. e. to the gentiles (see lxiii. 19).

Ver. 2. I have spread out my hands all the day unto a rebellious people.] But I did not make myself known to the gentiles till you Jews had rejected me, after I had used all the arts of persuasion and entreaty to you, in order to your conversion. "To spread out the hand," is a gesture of begging or importunity (see i. 15, Jer. iv. 11, Lam. i. 17). St. Paul expounds these two verses of the calling of the gentiles after that the Jews had rejected the gracious counsel of God against themselves (Rom. x. 20, 21).

Ver. 3. A people that provoketh me to anger continually to my face.] The reigning sins of the Jews are set out at large in this and the two following verses: and those are of two sorts, 1. Their ancient idolatry, the "iniquities of their fathers" (ver. 7), which the prophet describes as it was practised in his days. 2. Their spiritual pride and hypocrisy (ver. 5), which exactly answers the temper of the Jewish nation in the time of our Saviour.

That sacrificeth in gardens.] In groves and shady places (see the note on i. 29). Dr. Spencer understands the words of those sacrifices which were offered in gardens and orchards, in order to procure plenty of fruit (see the notes upon the last sentence of the following verse).

Burneth incense upon altars of brick.] God commanded that his altar should be built of whole stones, neither hewn, nor polished (Exod. xx. 25, Deut. xxvii.)
4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

6 Behold, it is written before me: I will not keep silence, but will recompence, even recompense unto their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blas-

5); in opposition, as it is probable, to the heathen altars, which were more artificially contrived.

Ver. 4. Which remain among [the graves, and lodge in the monuments,] As those did who practised necromancy, and consulted with infernal spirits (see Deut. xvii. 11). It was a common custom too among the heathens, for persons to lodge all night in the temples of their idols, particularly in that of Aesculapius, which were no better than monuments of the dead, in order to obtain such dreams as might be beneficial to them. [See the answer to Fontanelle's Hist. of Oracles, p. 140.] By the word metzarah, our translation renders "monuments."

Dr. Spencer ([lib. ii. De Legib. Hebr. dissert. viii. cap. 9]) understands solitary places, in which sense some take the word, xlix. 6. Such places being haunted by evil spirits, according to the opinion of the vulgar (see the note on xiii. 21).

Which eat swine's flesh.] This was expressly forbidden in the law (Lev. xi. 7), and the eating of it was a sort of religious ceremony, whereby apostates made a solemn renunciation of the Jewish religion (see 2 Macc. vi. 18, vii. 1). One reason why the religious Jews so much abhorred the eating of swine's flesh probably was, because the eating of it was a solemn rite of lustration among the Egyptian priests, who, at the full moon, offered part of it in sacrifice, and eat part of it themselves, though at other times they abhorred to touch it (see Herodot. lib. ii. cap. 47). Plato likewise acquaints us, that the sacrificers here had a usual rite of initiation at the heathen mysteries (De. Repub. lib. ii). This passage is quoted by Euseb. Prep. Evang. lib. xiii. Where Vigerius in his notes shows that the sacrificing swine's flesh was used in the mysteries of Bacchus and Ceres: and Varro (lib. ii. De Re Rust.), derives it from Sion, because it was one of the principal of the heathen sacrifices.

And brood of abominable things is in their vessels?] This denotes the superstitious practice of "seething a kid in its mother's milk," with which they sprinkled the trees in their fields and gardens (see ver. 3), to make them more fruitful; upon which account it is more than once forbidden in the law (see Exod. xxiii. 19, xxxiv. 26, Deut. xiv. 21). The Romans learned this superstition from the Egyptians probably, and worshiped Pales, or Ceres, with milk. See Ovid Pastor, lib. iv.

"Sylvicolam tepido lacte precare Pales."

Mr. White makes an objection against applying these passages to the modern Jews, because since Christ's time they have not been guilty of any of these kinds of idolatry, and consequently these sins cannot be assigned as a cause of their rejection. To which it may be answered, 1. That the prophet here objects to them the sins of their forefathers as well as their own; see ver. 7, and Deut. xxxii. 21, where their rejection

phomed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

is ascribed to their idolatries; according to the tenor of God's covenant, whereby he hath threatened to "visit the iniquities of the fathers upon the children."

2. The prophet indeed, mentions only such idolatries as were practised in and about his own time; but yet may comprehend under those heads all other kinds of idolatry: just as the idolatries practised by some Christians, are called the doctrines of Balaam and Jezebel, Rev. ii. 14, 20, and the church where they were practised, is described by the name of Sodom and Egypt, xi. 8. And the Jews at this day acknowledge the compliances of several of their nation with the idolatries practised in those popish countries, where the inquisition is set up as one of their national sins (see Lombard's A Mala Colvis, cum Judaeis).

Ver. 5. Stand by thyself.] Or, "I esteem thee as unclean:" so some render the verb kedoshitha; which hath two contrary significations, both to make holy, and to pollute, a thing usual in that language (see the note upon xxii. 17, 18). This description of a proud hypocrite, exactly agrees with the temper of the scribes and pharisees in Christ's time (see Matt. ix. 11, Mark vii. 4, John xviii. 28).

These are a smoke in my nose.] These are as offensive to me as smoke is to the nose, they are a perpetual provocation to me, and kindle my anger continually against them.

Ver. 6. It is written before me.] God's irrevocable purposes are often expressed as so many decrees entered into a register (see the note upon xxxiv. 19). I will not restrain my anger any longer (see xliii. 14), but recompense their sins double upon them (see Jer. xvi. 18, and the notes upon xl. 2).

Ver. 7.] See vii. 7, Ezek. xviii. 6, xx. 27, 28. Will I measure their former work into their bosom.] The iniquities of their forefathers, aggravated by the addition of their own (compare Matt. xxiii. 32, 35, 36, and see the note upon ver. 4).

Ver. 8.] As a few good grapes are found among a cluster of bad ones, and one speaks to another that would pluck it from the tree to spare it, because some of the grapes may come to good: so I will not destroy the whole nation, for the sake of the few good persons which spring out from among the rest. These are called the remnant by St. Paul, Rom. ix. 27, xi. 5, &c. where he includes to i. 9, vi. 18, vii. 9, 3, x. 21, of this prophecy.

Ver. 9. I will bring forth a seed out of Jacob.] Out of this stock shall arise a better generation, who shall repose the inheritances of their ancestors. Judea being a hilly country, is elsewhere expressed by the mountains of Israel (see xiv. 25, Ezek. xxxvi. 1). Nine elect shall inherit it.] These are called the election by St. Paul, Rom. xi. 7.

Ver. 10.] The blessings of the gospel are sometimes represented under the emblems of temporal happiness (see the note upon iv. 2). But if we take the words
in their literal sense, they denote the great plenty and security these elect shall enjoy (compare xxx. 29). Sharon was one of the richest parts of Judea (see xxxiii. 9, xxx. 2); and so was the valley of Achor, which was remarkable for being the first tract of ground the Israelites took possession of, after their entrance into the promised land: and therefore is called a "door of hope" by Hosea (ii. 15), because it gave them first footing in that country, and encouraged them to hope that they should become masters of the whole.

That prepare a table for that troop.] It was customary both among the Jews and gentiles, after some part of the sacrifice had been offered upon the altar, to make a feast of the remainder (see lvii. 7, Ezek. xxiii. 41). This is called the "table of devils," to the gentiles sacrificed, I Cor. x. 21. It is a great dispute among the critics what idol God was, which several interpreters here translate troop, as if it were some heavenly constellation. But the word likewise signifies fortune, or good luck, and so it is translated by the Septuagint, Gen. xxx. 11, and in this place as appears from St. Jerome's commentary upon this verse, that the Greek copies in his times read "ευευγενεῖς το θύρᾳ πραίτας και επανευγενεῖς," τῷ δειμωνίῳ κλήτων. That furnish a drink offering to that number.] Or to Meni, which is the word in the Hebrew: by which some understand the sun (see Huetius in Comment. on Origen, p. 109, 110, and Menagius upon Laertius, lib. viii. n. 54). Bocchart, and Dr. Spencer (De Legis. Hebr. lib. iii. cap. 2), take it to signify a hero, worshipped by the Egyptians: Dr. Pocock (Not. ad Specim. Histor. Arab. p. 92), understands it by an idol of the Arabsians, and others an idol of the Armenians: Minni being a province in Armenia (see Jer. ii. 27).

This) But ye are they that forget my holy mountains.] The prophet now directs his discourse to the sinners and idolaters, whom he had reproved and threatened, ver. 2, 3, &c. By "my holy mountain" is meant God's temple and worship, a figure of the Christian church (see the note on li. 2).

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CHAPTER LXV.

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed.

21 And they shall build houses, and inhabit place (compare 2 Cor. i. 20): and the words import, that all spiritual blessings shall be derived from him.] Because the former troubles are forgotten.] Or, "When the former troubles," &c. The "new heavens," and "new earth," mentioned in the following verse, are not subject to any of those errors and miseries, to which the present state of the world is obnoxious (see ver. 19, and Rev. xxi. 3, 4, &c.)

Ver. 17. I create new heavens and a new earth.] The conversion of the Jews will be in the last times of this world (see Hos. iii. 5): and then will follow the "new heavens and earth," which are to commence after the dissolution of this world (see 2 Pet. iii. 13, Rev. xxi. 1). Such a new state of things, St. Peter tells us, we are to expect "according to God's promise," which must relate to some prophecies of the Old Testament, and particularly to this and the following chapter, both the apostles using the very same expressions which are found here.

The former shall not be remembered.] The glory of the "new heavens and earth," shall so far surpass the happiest days that ever were seen in former times, that they shall not deserve to be mentioned, there being no comparison between them (compare Jer. iii. 16).

Ver. 18. I create Jerusalem a rejoicing, and her people a joy.] This may be best expounded of the New Jerusalem, which shall "come down from God," when the new heavens and new earth are created; see Rev. xxi. 1, 2. In all the Vulgate versions, they shall be no more death, nor sorrow, nor crying, nor pain," (ibid. ver. 4, and the following verse also.) Though some learned men suppose, that, upon the restoration of the Jews there may be some particular privileges belonging to the earthly Jerusalem, as the metropolis of that nation (see the note upon lxvi. 20), but we must not be too positive as to any particular description of these distant events.

Rejoice for ever in that which I create.] The learned bishop of Coventry and Litchfield, in his Defense of Christianity, chap. ii. sec. 2, translates the words, "Rejoice for the age to come, which I create." The age to come was a known expression among the Jews for the times of the Messias. See the note upon ix. 6, in which the same learned man makes use of the phrase Ab ed, to the same sense, translated in our English, everlasting Father.

Ver. 20. There shall be no more thence an infant of days.] "From thence," or "from that time" (see note on xviii. 16), there shall be no untimely deaths, either of infants who are abortive, or never grow up to man's estate; or of old men who do not live out the full term of life. For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

The sense would be plainer, if the words were translated thus: "For he that dies a hundred years old, shall die a child." And the "sinner that dies a hundred years old, shall be accursed." The prophet describes this renovation of the world as a paradisal state, and such as the patriarchs enjoyed before the flood, when men commonly lived near a thousand years. So he that died at a hundred years of age would have been looked upon as dying in the age of childhood, and be judged to have been cut off in the beginning of his years, as a punishment for some great sins he had committed. Hesiod describes what he calls the siluer age of the world, in much the same expressions, Ec, xxi. 44, lib. i. ver. 129.

"A boy of a hundred years old played about with his mother, an overgrown child." The words of the text seem to imply, that the millennial state shall not be free from all manner of sin, though there shall be no place there for idolatry and apostasy. Accordingly some learned men suppose, that the lukewarm Laodicean state of the church, which is described, and reproved, Rev. iii. 14, &c. is to be contemporary with some part of the millennium.

Ver. 21.] A blessing promised to the Jews upon their conversion, in contradiction to that curse which Moses denounced against them for their disobedience (Deut. xxviii. 39); and it implies both security from the invasion of enemies, and from untimely death (compare lxvi. 5).

Ver. 22. As the days of a tree are the days of my people.] Not like the fading of a leaf, to which our present mortal state is often compared. The Septuagint translate it, "As the days of the tree of life, shall be the days of my people," expressing the sense and import of the words.

Ver. 23. Nor bringing forth for trouble.] As those do who enjoy not the fruits of their labour (see ver. 21, 22).

Ver. 24.] God will prevent them with his blessings, and gratify their desires before they ask: a sure token of his favour and love towards them, as his rejecting men, and casting them off, is expressed by his "hiding away his face from them," and refusing to hear their prayers (see Prov. i. 28, Isai. i. 15, Jer. xiv. 12, Lam. iii. 8, 41).

Ver. 25. The wolf and the lamb shall feed together, &c.] Concerning the metaphorical sense of these expressions, see the notes upon xl. 6, xxxv. 9. But since the renovation here spoken of extends to the whole creation (see Rom. viii. 21), they may imply the correcting thenoxious qualities of fierce or venomous creatures.
and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not

[Dust shall be the serpent's meat.] The curse pronounced upon the serpent, Gen. iii. 14, shall then be fully accomplished: Christ having put all ene-

CHAPTER LXVI.

ARGUMENT.—In the beginning of the chapter God answers the complaints of the Jews concerning the destruction of the temple, which they so passionately bewail, lxiii. 18, lxiv. 11, and instructs them in the evangelical way of worshipping God in spirit and in truth, and not by sacrifices, or incense, and causes of his rejecting the Jews, and calling the gentiles, but promises in due time to unite them into one glorious and flourishing church.

Ver. 1.] A temple in the Jewish notion was God's place of residence, or his habitation, where he resided as a king in a palace; accordingly the cherubim were his throne, the ark was his footstool, the priests were his immediate attendants, and the shew-bread and sacrifices were the provision for his table. Such a notion of a temple was common both to Jews and gentiles, [only with this difference, that the gentiles thought the setting up an image a necessary part of the dedication of a temple, to secure, as they imagined, the presence of the deity to whom it was dedicated. Temples nulla ratio, quod non coronat simulacrum, saith Isidore.] Such a notion seems to confine God's presence to a certain place, and therefore was not so suitable to the greatness of the divine majesty. It is under this acceptance of the word, that God reproves the Jews for laying such stress upon their temple worship, and commands them under the loss of it, which they speak of with so much concern, lxiv. 11. And it is under the same notion that the Christian apologists join temples with images, and profess that their religion allows of neither.

Ver. 2. All those things hath my hand made, and all those things have been.] I fill heaven and earth, which are the works of my hands, and are still sustained and supported by me. "All those things are mine," so the Septuagint translate the latter part of the sentence. But to this man will I look, &c.] Such a one is a living temple of God (see xxvi. 15).

Ver. 3. He that killeth an ox is as if he slew a man;] Without this devout temper of mind, killing an ox for a burnt-offering is no more acceptable to God, than if a man offered his son in sacrifice to Moloch, ways, and their soul delighteth in their abominations.

CHAPTER LXVI.

1 Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

2 For all these things hath mine hand made, and all these things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own

Ver. 4. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

5 Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from He that sacrificeth a lamb, as if he cut off a dog's neck;] The price of a dog was forbid to be brought into the house of the Lord, by way of vow, or free-will offering (see Deut. xxiii. 18).

He that offereth an oblation, as he that offereth swine's blood.] Which being one of the principal sacrifices among the gentiles, was in a particular manner abominable to God (see the notes upon lxv. 4).

He that burneth incense, as if he blessed an idol.] Or, "maketh a memorial with incense," as the margin reads. The verb zachar, to commemorate, signifies any act of divine worship (see the note upon lvii. 9). Their soul delighteth in their abominations.] Compare lxiv. 12. This may relate to their idolatrous practices, mentioned lxxv. 3, 4, 11, and ver. 17 of this chapter. Or their very ceremonious worship may be reproved in those terms, because, since the revelation of the gospel, God had rejected it, and declared it to be a plain contradiction to his will, and an affront to his authority.

Ver. 4. I also will choose their delusions;] I will punish them in their own way, and set over them scorners and reprochers, who shall govern them by their traditions instead of the word of God; or I will suffer "false Christs and false prophets" to deceive them, (see Matt. xxiv. 24, John x. 43).

Will bring their fears upon them;] This was exactly fulfilled, when they crucified Christ for fear of the Romans (John xi. 45), which very sin was punished by an utter destruction from that very people. Because when I called, &c.] See lxv. 12.

Ver. 5. Hearken to this, you Jews, that embraced the gospel upon the preaching of Christ and the apostles: your brethren have hated you for my sake, and cast you out of their synagogues (compare Luke vi. 22), and in derision called upon God to do some extraordinary thing in your behalf; but God's providence at the destruction of Jerusalem shall interpose visibly for your deliverance, and leave them to perish in their city. This was remarkably verified when the Christians had a divine warning to leave the city, and thereupon retired to Pella, and escaped the common destruction (see Euseb. Hist. Eccl. lib. iii. cap. 5, Epiph. Haer. xxx.).

Ver. 6.] The prophet seems to hear the noise of the ruin of the city and temple, sounding in his ears; "The voice from the city" may fitly be expounded
the temple, a voice of the Lord that rendeth
recompense to his enemies.
7 Before she travailed, she brought forth; before
her pain came, she was delivered of a man child.
8 Who hath heard such a thing? who hath
seen such things! Shall the earth be made to
bring forth in one day? or shall a nation be born
at once? for as soon as Zion travailed, she brought
forth her children.
9 Shall I bring to the birth, and not cause to
bring forth? saith the Lord: shall I cause to
bring forth, and shut the womb? saith thy God.
10 Rejoice ye with Jerusalem, and be glad with
her, all ye that love her: rejoice for joy with
her, all ye that mourn for her:
11 That ye may suck, and be satisfied with the
breasts of her consolations; that ye may milk out,
and be delighted with the abundance of her glory.
12 For thus saith the Lord, Behold I will ex-
tend peace to her like a river, and the glory of the
Gentiles like a flowing stream: then shall ye suck,
ye shall be borne upon her sides, and be dallied
upon her knees.
13 As one whom his mother comforteth, so will
I comfort you; and ye shall be comforted in Jeru-
usalem.
14 And when ye see this, your heart shall re-
joice, and your bones shall flourish like an herb;
and the hand of the Lord shall be known toward
his servants, and his indignation toward his en-
emies.
15 For, behold, the Lord will come with fire,
Ver. 9.] Shall I disappoint a work, of which I
myself was the author, when every thing is ripe for
execution, and the effect just ready to be produced
(compare xxxvii. 3)? The prophet still carries on
the comparison between the natural and spiritual
birth (compare Gal. iv. 19).
Ver. 10. Rejoice ye with Jerusalem—all ye that
love her:] Let all that wish her well congratulate
her for the favours God hath shown to her, and par-
ticularly let the gentiles rejoice with the Jewish church
(see Deut. xxxii. 43), for her advancement shall
redound to their benefit (see ver. 12).
Rejoice—all ye that mourn for her:] See the note
on lvii. 18.
Ver. 11. That ye may suck, and be satisfied:] Or,
Because ye shall suck; &c. She will nourish the
faithful with her doctrine, as a tender mother nurses
her children with her breasts. The prophet persists in
comparing the church to a child-bearing woman.
Be delighted with the abundance of her glory:] You
shall share in the glory God hath conferred upon
the Jewish church, and shall be edified by the
gifts and graces that God will plentifully bestow
upon her (see below, ver. 19, and Rom. xi. 12).
Ver. 12. I will extend peace to her:] All manner
of prosperity (compare xlviii. 18, lx. 5).
The glory of the Gentiles like a flowing stream:] The
riches of the gentiles shall flow in upon you, by
their liberality and charity (see lviii. 6), or, I will im-
part to her all that grace and knowledge, for which
the church of the gentiles value themselves; St. Paul
says (Rom. xi. 11), that the "Jews will be provoked to
emulation" by the gentile believers, by their com-
ing into the church in great numbers, and the Jews
seeing them favoured with all the privileges of God's
people and themselves utterly rejected; and that this
will be a principal means of working their conversion.
And when they are converted, they will be extra-
ordinary instruments in God's hands, for the converting
of the remainder of the heathen world (see ver. 19,
compared with lx. 4, 5, and Rom. xi. 12, 15, 25, 31).
Ye shall be borne upon her sides, &c.] Compare
lx. 4, and see the note on ver. 11 of this chapter.
Ver. 14. When ye see this,—your bones shall flourish;
You Jews shall recover your ancient strength and
beauty, and be renewed in as wonderful a manner, as
if dry withered bones should increase in size, to
the remainder of the heathen world (see compare Ezech. xlvi. 12, xlix. 10), then will be fulfilled that "resurrection of the dry bones," spoken of by
Ezekiel, xxxvii. 1, &c. for that vision relates to the
restoration of the Jewish nation, after it had lain for
21
and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. 16 For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. 17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine’s flesh and the abomination, many ages in a dead, hopeless condition. In like manner, St. Paul calls the receiving the Jews into the church, “Life from the dead,” Rom. xi. 15.

The hand of the Lord shall be known toward his servants;” Then shall the kingdom or power of the Messias be manifested in a distinguishing protection of his people, and destruction of his and their enemies.

Ver. 15. The Lord will come with fire.] God is called a “consuming fire,” Deut. iv. 24, and his vengeance often resembled to fire, which consumes every thing in an instant (see ix. 5, xxx. 30, see the following verse).

With his chariot like a whirlwind.] An allusion to the old time of fighting with chariots (compare v. 28, xxxi. 7). God is elsewhere described as “making the clouds his chariot” (Ps. civ. 3, Hab. iii. 8), and as compassed about with tempests and darkness (Ps. xviii. 10).

Ver. 16.] This seems to denote the discoursificate of Gog and Magog, who are to be destroyed by fire. See Ezek. xxxix. 6, 9. They are described in the thirty-eight and thirty-ninth chapters of that prophecy as coming in a great body against the land of Israel after the restoration of the Jews, and their return into their own land, and their receiving an utter overthrow. Or, this may be understood of the battle of Armageddon (Rev. xvi. 14, xix. 19), where the armies of Satan and antichrist are to be vanquished by the lamb and his followers: or of the discoursificate of Satan’s army, mentioned Rev. xv. 1, which shall be destroyed by fire from heaven. The scriptures do in general declare there shall be a great destruction of Christ’s enemies here upon earth before the general judgment or consummation of all things: compare with the context here, ch. xxxiv. lxiii. 1, 6, Ps. cx. 5, 6, Jer. 1. 1. a great part of which chapters certainly relate to the latter times, Ezek. xxxvii. xxxix., Joel iii. 11, 14, Mic. v. 8, &c. Zech. xii. 2, &c. xiv. 1, 13, Rev. xiv. 20, xvi. 14, xix. 19. But we must not be too positive in assigning the particular place, time, or manner, how these prophecies shall be fulfilled, because the events are secrets, whose causes lie hid as yet in the depths of providence. And the very great obscurity of the prophecies, which are supposed to relate to these matters, is to me a convincing argument that they are not yet fulfilled.

Ver. 17. They that purify themselves in gardens] Concerning “sanctifying in gardens,” see the note upon lxv. 3. But there were several sorts of lustrations or purifications used among the heathens, from whence the Jews learned their idolatrous customs; some of which were performed by washings, for which purpose they had fountains in their sacred groves and gardens.

Behind one tree in the midst.] Several critics agree, that by the Hebrew word achad is meant the one, which,Macrobius saith (Saturnal. lib. i. cap. 23,) was called by the Assyrians adad, a word which he tells us there signifies one, and therefore is probably derived from the Hebrew, achad. If we follow this and the mouse, shall be consumed together, saith the Lord.

18 For I know their works and their thoughts; it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. 19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarsish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the islands afar off,

interpretation, the words may be best translated thus; “Behind [the chapel] (or shrine) of the sun, in the midst” [of the garden].

Eating swine’s flesh.] See the note upon lxv. 4. The abomination.] The same which is called “broth of abominable things,” lxv. 4 (see the note thereupon).

The mouse.] The heathens used some sort of meats by way of purification, or lustration, and chiefly such as were not used in common food; such were several of those meats forbidden by the law, and called abominable by Moses (Deut. xiv. 3); of this kind probably was the mouse, which was expressly forbidden to be eaten, Lev. xi. 29, Jamblichus Syrus, in Photius, cod. 94, reckons mice among the several sorts of animals, by which the heathens practised magick or divination, and saith, that some derived the word μοῦσα from πύς.

Concerning the reasons for applying these ancient idolatries to later times, see the notes upon lxv. 4. Maimonides observes (More Nevochim, lib. iii. cap. 29, p. 424), from the books of the Zabians, who were ancient idolaters, that they used “to offer to the sun,” the idol mentioned in this very verse, seven bulls and seven rams, by which he thinks was the reason why these creatures were reckoned abominable in the law of Moses, and forbidden to be eaten.

Ver. 18. I know their works.] The word know is not in the Hebrew; some supply the ellipse thus, should I bear their works? &c. Such a kind of deficiency is supplied in that manner by our translators, Numb. xiv. 27.

I will set a sign among them.] A signal to gather the believing Jews together from their several dispersions (see xii. 22, xiii. 10). A sign (in the Hebrew) is the same with an ensign, or standard, and so it is used, Ps. lxiv. 4.

I will send those that escape of them unto the nations.] The “escaped of Israel” are mentioned before (iv. 2), and mean those that “are escaped of the nations” (xiv. 20): i. e. who are returned home out of their several dispersions. Some of these, God saith, he will send to be preachers and apostles to the unconverted gentiles, as St. Paul, when he was converted, was ordained to be an apostle of the gentiles: whose conversion, according to Mr. Mace, carries it in an earnest, and an emblem of the general conversion of that nation (see his Works, p. 891). Without question their conversion will be a signal instance of the power of God’s grace, and a convincing argument to others of the truth of the gospel, as hath been observed upon ver. 12.

To Tarsish, Pul, and Lud, &c.] They shall go out and make conversions in all the parts of the world: Tarsish denotes the eastern parts (see note upon xi. 16); Pul and Lud the south; Tubal and Javan the north; and the islands the west.

Pul, and Lud, that draw the bow.] Some suppose
that have not heard my name, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

Pul to be the same people who are elsewhere called by the name of Phil, which is usually joined with Jud: and is rendered Libya, or the Libyans, by most interpreters (see Jer. xxvi. 9, Ezek. xxvii. 10, xxx. 5). But Bochart thinks Pul to be the same with Phil, or Philis, a city upon the river Nile; and then these two names will mean the Egyptians and Ethiopians.

To Tubal and Javan.] Tubal is elsewhere joined with Meshech (see Gen. x. 2, Ezek. xxviii. 2), and they are generally thought to denote the Tartars, Scythians, and those who live in the most northern parts of the world. By Javan are meant the Ionians, Grecians, and the neighbouring nations, who live on the north side of the Mediterranean sea.

To the isles afar off.] This expression denotes the western parts of the world; for the "islands of the sea," a phrase elsewhere used, mean the same with the islands of the Western sea (see the notes upon xi. 11, xxiv. 14). And the prophet Hosea, speaking of the return of the Jews from their dispersions in several parts of the world, saith, "When the Lord shall roar like a lion (which denotes some efficacious call of providence, or powerful preaching of the gospel), then the children shall tremble (or come flying, as the following verse explains it) from the west" (Hos. xi. 10). So that by the "isles afar off, which have not heard God's name," may be meant even the West Indies themselves.

Ver. 20. They shall bring all your brethren for an offering. The words may be understood, either of the Jews, "that have escaped," converting the gentiles, and bringing them for an offering to God, the very phrase which St. Paul uses, speaking of this subject (Rom. xv. 10), or else, that they shall convert their own brethren that still remain scattered in the remote parts of the earth. Or, those words may be understood, in general, of the mystical Israel, which "shall be saved from all the ends of the earth" (see xlv. 17, 22, 25).

Upon horses, and in chariots—to my holy mountain Jerusalem. God's "holy mountain," commonly signifies the church in the prophetic writings (see the note upon ii. 3). So the expressions of going up to God's holy mountain, in the several conveniences of carriage here mentioned, are an allusion to the Jews going up with their gifts and offerings to Jerusalem at the solemn festivals (compare lx. 9). Or we may understand it, in a more literal sense, of the Jews returning to their own country, from their several dispersions, and hastening to Jerusalem, with joy and singing psalms, as the Servant putting forth his voice to sense. But this interpretation does not agree so well with the "new heavens and new earth" mentioned in the twenty-second verse, of which state these things were spoken.

Ver. 21.] All that have a share in this blessed state (called the "new heaven and new earth," in the following verse) shall be priests unto God, and attend upon his service without distinction (compare Rev. xx. 6). Or the words may import the restoring the Jews to their ancient privilege of being a kingdom of priests to God, and continually attendant on his service (see lx. 6).

Ver. 22.] This new state of things, already described xlv. 17, &c. is created to be inhabited by the mystical Israel, "who shall be saved from all the parts of the earth with an everlasting salvation" (xlv. 17, 18, 22, 25).

Ver. 23.] These states shall not have set times for God's worship, but shall be perpetually employed in serving and praising him (see Rev. iv. 8, v. 13). The worship of the new Jerusalem is represented by the practice of the Jewish temple, as if the prophet had said, that state shall be one continued festival. It is usual with the prophets to describe the gospel dispensations by the usages of their own times (see the note upon xix. 19, lvi. 7, and compare Zech. xiv. 16). These metaphors are continued even in the writings of the New Testament, where the church is represented by the twelve tribes of Israel (Luke xxii. 30, Rev. vii. 4). The Christians are called Jews, Rom. ii. 28, 29, Rev. ii. 9, and the heavenly sanctuary is described by the model of the Jewish tabernacle, Rev. iv. 5, 6, xi. 1, 2, 19, xv. 5, 6.

Mr. White, in his argument upon this chapter, and elsewhere, insists upon these ana such-like expressions, as irrefrangible arguments, that the sense of this prophet is to be confined to occurrences in or near his own time. But this way of arguing shows him not to have thoroughly understood the genius of the prophetic writings, which as they are always full of metaphors, and love to give but dark hints of things, wrapped up in symbols and figures, so the very life and spirit of them consist in pointing out the times and persons to whom they are referred. The Messiah, and the state of God's kingdom under his administration: according to that maxim delivered by the angel, Rev. xix. 10, that "the testimony of Jesus is the spirit of prophecy," without which it is but a kind of dead letter.

Ver. 24. They shall go forth. Without the circuit of the "new Jerusalem" (Rev. xxi. 12), or the "camp of the saints" (Rev. xx. 9). The expression alludes to the custom of the Jews of executing offenders without the camp or city, and excluding all unclean persons out of it (see Num. v. 1, 4, Heb. xiii. 11-13).

Look upon the carcases of the men that have transgressed against me:] Those enemies of God, that were slain in the battle, mentioned ver. 16.

Their worm shall not die, neither shall their fire be quenched; and the faces of the ungodly shall be covered with worms.] Their reproach shall be perpetual; men shall abhor them
JEREMIAH.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

THE PROPHECY AND LAMENTATIONS

OF

JEREMIAH.

TO THE MOST REVEREND FATHER IN GOD,
WILLIAM,
BY DIVINE PROVIDENCE,
LORD ARCHBISHOP OF CANTERBURY;
PRIMATE OF ALL ENGLAND, AND METROPOLITAN;
AND ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY-COUNCIL:

MAY IT PLEASE YOUR GRACE,
The following papers, written in pursuance of a Commentary formerly published upon the prophet Isaiah, I humbly beg leave to offer to your Grace; entreat your favourable acceptance of my sincere endeavours to give some farther light to the writings of the Prophet that succeeds next in order.

Who was a burning as well as a shining light in the church of God; and whose fervent piety and zeal discover themselves, in many affectionate strains of an ardent devotion, and in the warmth and vigour of a moving eloquence, so justly admired by all attentive readers: a talent that all men must acknowledge your Grace to be a perfect master of: you having, in an inferior station, given abundant proofs of your great abilities, both in exhorting, and convincing gain-sayers.

One great use of the writings of the prophets, is to instruct us in the signs of the times; and though the warnings they give had a particular aspect upon their own age, yet they were likewise written for our admonition, upon whom the ends of the world are come.” This rule, if we should apply to our own case, and compare some circumstances of the present times, with the representation this prophet gives of his own, when, through a general corruption, both of principles and practice, men were so far from being “ashamed of their abominations” (Jer. vi. 15), that they openly avowed and justified them: the parallel will give us just cause to apprehend, that as we have equalled the Jews in sin, we may be made like them in punishment. But we are willing to hope better things, and cannot but look upon it as an earnest of God’s favourable intention towards this church, that his providence hath advanced a person to preside over it, so excellently qualified as your Grace is, with piety, learning and prudence, and all other accomplishments, requisite to support and adorn that high station.

Which that your Grace may long and prosperously enjoy to the glory of God, and the service of his church, and that your wise and steady conduct may be a blessing to the present age, and endear your memory to posterity, shall always be the earnest prayer of,

My Lord,
Your Grace’s most obedient and dutiful servant,
WILLIAM LOWTH.

CONCERNING THE
AUTHOR AND THE SUBJECT
OF THE ENGLISH
PROPHECY.

The Prophet Jeremy is called the son of Hilkiah (i. 1), whom Clemens Alexander (Strom. lib. i. p. 390, edit. Oxon.) supposes to be the same Hilkiah who was high-priest in the reign of Josiah (see 2 Kings xxiii. 4, 8).

But this opinion seems not so probable, because then the prophet would not have been described as living with the inferior priests at Anathoth, inasmuch as the high-priest and his family always kept their residence at Jerusalem. He was very young when he was called by God to the prophetic office (i. 6); in the exercise of which he continued above forty years, and is said by St. Je-
romes. in his argument to this prophecy, to have been stoned to death at Tahapanes in Egypt, whether he and the remains of the Jews, after the destruction of Jerusalem, were carried by John Baptist and the rest of their leaders, xxxii. 7 (see the note upon that place).

There were several collections of Jerome's prophecies: one made by God's command in the fourth year of Jehoiakim (xxxvi. 2). This contained all the prophecies he had published to that time; as well against the other nations, as against the Jews. The former of these in our present collection are put by themselves, at the end of the book, from ch. xlv. to the end of the list; but in the present copies of the Septuagint, they follow immediately after the thirteenth verse of the twenty-fifth chapter.

Another collection of these prophecies is mentioned, 1. 3, comprehending all that Jeremy had uttered to the time of the captivity. These may probably be supposed to have been collected by Baruch's amanuensis: and were put together without any regard to the order of time, just as we find the collection of psalms was made.

To this was added another collection of Jerome's prophecies, published about the time of his going down into Egypt, contained in ch. xliii.—

To the end of which, Esdras, or some others, after the captivity, who undertook the completing the scripture-canon, added those prophecies which Jeremy had spoken against the gentiles, thinking it most proper to put them by themselves, because they treat of a different subject from the rest of the book; and one of them, viz. that against Elam (xliii. 34), bears date after the first collection made by Jeremy himself in the fourth year of Jehoiakim's reign.

The reason why the fifty-second chapter was added at the end of the book, shall be assigned in the argument of that chapter.

CHAPTER I.

ARGUMENT.—The first chapter contains the general commission which God gave to Jeremiah to execute the prophethical office, as well to the Jews in particular, as to the heathen countries round about them; and a promise of the divine assistance in the discharge of his duty.

Ver. 1] Anathoth was one of the cities allotted to the priests (see Josh. xxi. 13, 19): that town was but three miles from Jerusalem, as St. Jerome tells us in his preface to this prophecy, but yet was in the land of Benjamin, as, indeed, was part of Jerusalem itself (see Josh. xviii. 25). Judah and Benjamin lying so near together, makes them sometimes reckoned but as one tribe (see 1 Kings xi. 32).

Ver. 2. 3. In the days of Josiah. Jeremiah prophesied for the space of forty-one years and upward, if we take in the prophecies he uttered in Egypt after the captivity (ch. xliii. xlv.), which are not included within this period. We may observe from the sixth verse of this chapter, that Jeremy was very young when he was called by God to the prophetic office.

Unto the carrying away Jerusalem captive in the fifth month.] The Jews underwent several captivities before their final desolation. The first was when Jehoiakim was carried away captive, in the eighth year of Nebuchadnezzar's reign (see 2 Kings xxiv. 12). There was another captivity in the eighteenth year of his reign (see below, li. 29). Then followed, in the next year, that captivity which accompanied the destruction of the temple and city of Jerusalem, in the fifth month (see ibid. ver. 21). In memory of which calamity, the "first of the fifth month" was observed

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CHAPTER I.

1 The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin:

2 To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 Then the word of the Lord came unto me, saying,

5 Before I formed thee in the belly I knew thee; before thou art born I ordained thee, thou art a chosen vessel unto me.

6 And Jeremiah said, Stand thou before the Lord thy God, and speak all that I shall command thee, speak not out of thine own mouth.

7 For he will make thee a sure witness unto the people, and a knowledge of things to come, to speak in the Name of the Lord that made the heavens and the earth.

8 Know therefore that the Lord thy God sendeth me unto thee according to the word of the Lord; for I speak not of mine own will.

9 But the word of the Lord was unto me, saying, Jeremiah, what seest thou? And I said, I see a branch of an olive tree.
Jeremiah.

thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

6 Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.

7 ¶ But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.

9 Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north.

14 Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against him, that his words ought to be esteemed the oracles of God (compare Isa. vi. 7, li. 16).

Ver. 10.] The prophets are said to do things, when they declare God's purpose of doing them. So Ezekiel saith he was "sent to destroy the city" (xlii.3); that is, to prophesy concerning its destruction. And Isaiah is commanded to "make the heart of the Jews fat," i.e. to foretell their obduracy and incredulity (vi. 10). In the same sense we are to understand the text here, that God had appointed Jeremiah to declare his purposes concerning the overthrow or restoration of kingdoms and nations, according as they either repented of their sins, or persisted in their evil doings (compare xviii. 7). In pursuance of these directions, some of the following prophecies foretell the destruction of the Jewish nation, and several of the neighbouring countries (see xxv. 15, &c): others of them contain predictions of the restoration of the Jews (as ch. xxx. xxxii.), and also of several other nations against which he had prophesied (see xviii. 47. xlix. 6, 39).

Ver. 11, 12.] The almond is one of the first trees that buds and blossoms in the spring; so a branch of that with buds and blossoms upon it, is a proper emblem of the early bearing of the cross and of the predictions he made by his prophet, who lived to see most of his prophecies fulfilled. The Hebrew words shaked, an almond-tree, and shook, hardening, have an affinity in their sound (such paronomasia being frequent in scripture; see the note upon Isa. xxiv. 17): so that not only the nature of the almond-tree, but the very sound of the Hebrew word that signifies it, denotes God's hardening to fulfill the prophecies which Jeremiah uttered by his directions.

Ver. 13.] The stem of a seething-pot doth fitly represent God's judgments, which are often compared to a fire, as the afflictions of the Israelites are to a "smoking furnace" (Gen. xv. 17). This stem was represented to the prophet as raised by a fire, or driven by a wind coming from the north; for the latter part of the verse may be better rendered thus: "And the appearance of it was as coming from the north." So that the pot or caldron itself may denote Judea or Jerusalem in particular (expressed in the same figure, Ezek. xi. 3, 7, xxiv. 3), set on fire and consumed by a army of Chaldeans, who lay northward of Judea (see iv. 6, vi. 1).

Ver. 15.] I will call all the families of the kingdoms of the north. There were lesser kings and princes, who were either allies or tributaries to the Babylonian empire (compare xxxiv. 1, 1. 41, li. 27). God saith,
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them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

all these shall join their forces with the Chaldean army in order to the conquest of Judea. The word family is equivalent to people here, and viii. 3, x. 25, with the families that call not upon thy name, are equivalent to "the kingdoms that call not upon thy name," in Ps. lxix. 6.

They shall set every one his throne] Each prince shall pitch his royal pavilion, with all the marks of sovereignty belonging to it, in token of having obtained a complete victory, and taken entire possession of the city (see xlii. 10).

Ver. 16.] Then I will no longer speak unto them by my prophets, whose threatenings they have not regarded, but the judgments I bring upon them shall declare their wickedness, and the vengeance due unto them for their idolatries (compare iv. 12, where the words are the same in the original).

Ver. 17. Gird up thy loins, and arise, and speak unto them all that I command thee.] It being the custom of the eastern countries to wear long garments, which they girded up about their loins, when any business required nimbleness or expedition: the phrase signifies dispatching any message with all possible vigour and intention of mind as well as of body (see Job xxxviii. 3, 1 Pet. i. 13). We may apply both senses to the text here; for God commands the prophet instantly to undertake the office he designed him for, and to discharge it with courage and presence of mind, as it follows.

Lest I confound thee before them.] The Hebrew verb is the same in both parts of the sentence, which may literally be rendered thus: "Be not confounded at their faces (when thou appearest in their presence), lest I confound thee before them." God exhorts him not to be dismayed at the scoffs and ill treatment he should meet with from hardened sinners especially, from such who think their power and authority set them above reproof, and will bear them out in whatsoever they devise. Ezekiel ii. 1., x. 1., i. 1., iv. 14., xi. 1., xv. 3. (see xlix. 7), is a better view of what is here meant, and better bears to the reproaches of men, than the reproofs of God, who will call him to a strict account how he hath discharged his duty (see 1 Cor. ix. 16, 17).

Ver. 18.] God promises to defend him against all the open assaults and secret contrivances of his enemies, the kings, princes, and priests, as well as those of an inferior rank (see xv. 10, xx. 2, xxiii. 18, &c. xxxi. 10, xxxv. 15, xxxviii. 6). In case of their success, his relatives and family (see Ezek. i. 5-7; viii. 13) would naturally come to his assistance; and hence the assurance, Thou shall prevail against them.

I am with thee—to deliver thee.] I will show my power in delivering thee out of all thy troubles, when thy adversaries shall become a prey to their enemies (see xxxix. 11, 12, and ver. 8 of this chapter).

CHAPTER II.

1 Moreover the word of the Lord came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

3 Israel was holiness unto the Lord, and the first fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord.

4 Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel:

5 ¶ Thus saith the Lord, What iniquity have

Ver. 3. Israel was holiness unto the Lord, and the first fruits of his increase:] The Jews were then consecrated to me as a holy nation (see Exod. xix. 5, 6), as a people particularly dedicated to me, as the first fruits of the increase of the ground are, by their law, consecrated to God (Exod. xxiii. 19).

All that devour him shall offend; evil shall come upon them.] The words were better rendered in the preter-perfect tense, as the future is often taken; "all that devour him were trespassers, evil came upon them"; i.e. they that went about to destroy God's people were reputed by him as sacrilegious persons, as if they had devoured holy things, and accordingly met with remarkable punishments. Such were the Egyptians, Amalekites, &c. From the verb here rendered to offend comes askam, "a trespass-offering," which was particularly appointed to be offered by those who had ignorantly taken of the holy things set apart to God's service (see Lev. v. 15, xxli. 14, 16).

Ver. 4.] Compare xxxi. 1. The prophet directs his discourse to the twelve tribes, as he does afterward, iii. 14, &c. Nor was the captivity of the ten tribes so total, but that there were some Israelites still re-
your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? 7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The priests said not, Where is the Lord? meaning among the Assyrian colonies (see 2 Chron. xxxiv. 9, xxxv. 18).

Ver. 5. What iniquity have your fathers found in me.] The same expostulation God makes by his prophet, Micah, vi. 3.

Walked after vanity, and are become vain!] That they have forsoaken me, and followed the idolatrous worship of the heathens (compare 2 Kings xviii. 15).

Idols are commonly styled vanities (see particularly in this prophecy, x. 13, xiv. 22, xvii. 10,) and "things of vanity and lies" (see Ps. xlix. 19), because "an idol is nothing in the world," as St. Paul speaks, I Cor. viii. 4. Not being what it pretends to be, nor can it bring any profit to them that worship it (see below, ver. 8).

Ver. 6. That led us through the wilderness.] God's sustaining such a vast multitude in a barren desert, was an amazing instance of his almighty power, and his goodness and care over his people (see Deut. xviii. 10, xxiv. 31).

Through a land of deserts and of pits.] The Hebrew word shachah, a "pit," sometimes is put for destruction, as Ps. xxx. 3, and is near akin to the word shachath, which signifies death and corruption. The Chaldee paraphrase upon Job xxx. 11, explains shachat, desolation, by shakha. Thus we may expound it here, a place where there were no comforts or conveniences of life; to the same sense it is called in the following words, "a land of the shadow of death."

Ver. 7. I brought you into a plentiful country.] The Hebrew reads, "into the land of Carmel," which was so plentiful a part of Judaea, that the word from thence came to signify a fruitful place, in general (see Isa. x. 18, xxix. 17, xxxii. 13). Judæa is commonly called by Moses, "a land that flows with milk and honey."

But when ye entered, ye defiled my land.] By your sins (Lev. xvii. 9, Num. xxx. 34), chiefly by your idolatries (Psalm cv. 38); that sin receiving great aggravation from hence, that the people should thereby renounce God's authority in the very land, whose property he had reserved to himself (Lev. xxv. 23), though he had graciously bestowed upon them the use of it.

Ver. 8. The priests said not, Where is the Lord?] The priests, whose office it was to instruct others in their duty (see Mal. ii. 6, 7), were ignorant or regardless of it themselves: and this was the principal reason of that degeneracy of manners which prevailed among the people (see Hos. iv. 6).

The pastors also transgressed against me.] A pastor or shepherd is taken in the prophets for a civil magistrate, as well as an ecclesiastical governor, as has been observed upon Isa. li. 11. In the former sense it is used in several places of this prophecy (see vi. 3, xxv. 34, xlv. 19). Which sense agrees best with the scope of the text here, which is to show, that all and they that handle the law knew me not; the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

9 ¶ Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead.

10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit.

12 Be astonished, O ye heavens, at this, and ordinances and degrees of men in authority had contributed to that corruption of manners which had overspread the nation (compare ver. 26 of this chapter).

The prophets prophesied by Baal.] See xxii. 13, and the notes upon ver. 5 of this chapter, and vii. 31.

Ver. 9. I will yet plead with you.] The expression is taken from the pleas of plaintiff and defendant used in the courts of judicature (see Isa. xliii. 20). It imports God's laying before them their demerits, and exhibiting to them how defective they have been in their duty, and what ungrateful returns they have made to him for all his favours (see ver. 25 of this chapter). And this he doth sometimes by word of mouth, and by the messages of his prophets (see Hos. ii. 2, Mic. vi. 2). And sometimes he doth it by his judgments, the manifest tokens of God's vengeance due to men's sins (see Isa. lxvi. 10, Jer. xxvi. 31, Ezek. xx. 36, xxxviii. 12).

With your children's children.] According to the tenor of the law, whereby God threatens to "visit the sins," particularly the idolatry, of "the fathers upon the children unto the third and fourth generation."

Ver. 10.] The isles of Chittim are the countries lying upon the Mediterranean sea (see the notes on Isa. xlvii. 7), which lay west of Judea. Kedar, being part of Arabia, was eastward from thence; for Arabia is commonly called the "east country" in scripture (see Gen. x. 30, xxv. 6, Job i. 3); and particularly the inhabitants of Kedar are called the "men of the east," xlix. 28 of this prophecy. So the sense of the verse is, if you search from east to west, from one end of the world to the other, you will find no instance like this of the Jews' apostasy, mentioned in the following verse.

Ver. 11.] Men are very tenacious of the religion of their forfathers, and hardly prevailed upon to part with it, though the change be never so reasonable; whereas the Jews have changed the worship of the true God, who was their strength and their glory, for idols and vanities that cannot save nor protect them (ver. 5). God is called the glory of the Jews, because he chose the ark for the place where his glory should reside: for the same reason the temple is called the "throne of his glory," xiv. 21, and they are said to have "changed their glory into the similitude of an ox," Ps. cxv. 30 (a text exactly parallel with this place), when they made the golden calf; and instead of the divine Shechinah, which should go before them, they chose that senseless idol to be their conductor. God may be called their glory for another reason, viz. because he chose them to be his peculiar people, and took them into his immediate care and protection; a privilege which no other nation could boast of (see Dutc. iv. 7).

Ver. 12.] This is such a horrible wickedness, that
be horribly afraid, be ye very desolate, saith the Lord.

13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ Is Israel a servant? is he a homeland slave? why is he spoiled?

15 The young lions roared upon him, and yawned, and he made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and Tahapanes have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.

20 ¶ For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

21 Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

Ver. 18.] The kings of Egypt and Assyria were the two most potent monarchs in the neighbourhood of Judea; and, according as either of those prevailed over the other, the Jews made their court to him who was the stronger, and desired his assistance. This is expressed by "drinking the water of Sihor," or Nile, called so for its blackness or muddiness (see Isa. xxiii. 3); and of Euphrates, called here "the river" by way of eminence (compare Isa. xxvii. 12). The expressions allude to ver. 13, where human assistances are called "broken cisterns," and opposed to God, who, by reason of his all-sufficiency, is styled the "fountain of living waters." The Septuagint render Sihor, i.e., as if it were the same with the river Gihon, mentioned Gen. ii. 13. It is certain many of the ancients understood Gihon to be the Nile, particularly the author of Esclus. xxiv. 27. And Ludolphus observes, that the Nile is now called by that name in the Ethiopic language (see the Commentary upon his Ethiopic Hist. lib. i. n. 50).

The waters of Sihor? Some suppose Sihor to be the same with "the river of Egypt" (see the note upon Ezek. xlvii. 19, and upon Amos vi. 14).

Ver. 19.] The miseries that your own sins have brought upon you, are a sufficient instruction to you to break your yokes, and to return to God by a sincere repentance.

Ver. 20. For of old time I have broken thy yoke,—and thou saidst, I will not transgress:] Upon several deliverances I gave thee, that out of Egypt, and in the times of the judges, thou didst promise to serve me faithfully (see Ezek. xiv. 8, Josh. xxiv. 18, Judg. x. 16, 1 Sam. xii. 10). When upon every high hill, thou wanderest:] The sense would run easier, if we read, "yet upon every high hill," &c. and so the particle ki is translated, xxii. 24 of this prophecy. God upbraided them with the breach of promise, that after all their resolutions of amendment, they still relapsed to the former sin of worshipping idols upon high places, and in shady groves, which the law expressly forbade (Deut. xii. 2, Ezek. xvi. 24). The idolatrous kings built temples for their idols upon high mountains and high places (see 1 Kings xii. 31, xiii. 32). These were still frequented after the religious kings had destroyed all other monuments of idolatry (see 1 Kings xv. 24, xxii. 48).

Ver. 21.] The laws which I gave thee, and the means of grace which I afforded thee, were such and so made thee fruitful in every good work, though now thou art strangely degenerate. The church is often represented under the metaphor of a vine (see Isa. v. 1, and the parallel texts referred to—
22 For though thou wash thee with nitre, and take thee much sope, yet thinke iniquity is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted; I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways;

24 A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in hersmonth they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.

There in the margin), and the means of grace under the notion of planting (see Isa. ix. 21, xii. 3, Matt. xxv. 13, 1 Cor. iii. 6).

Ver. 22.] Though thou usest ever so many methods of washing away thy sins, such as are the rites of expiation prescribed by the law, or practised by idolaters; though thou insistest never so much upon thy own innocence and justification (see ver. 22), yet are the marks or stains of thy sins will always appear in the sight of God, till they are done away by a sincere repentance and reformation. Expositors are divided about the sense of the word niklum, which our translators render marked: and in which sense the word is taken for a spot or mark, in the Chaldee and Syriac tongues. But Dohler thinks the word catamentum, or catamentum, in the Hebrew would be translated a hidden, or laid up: as men's sins are said to be, when God, perhaps, bears with them for the present, but intends to call them to account in due time (see Deut. xxxii. 34, Job xiv. 17, Hos. xiii. 12).

Ver. 23.] I have not gone after Baalim?] The Jews, it seems, have found out distinctions, whereby to reconcile the worship of the true God with those religious rites, which they paid to the deities of the heathen, called here Baalim. These they pretended were only inferior demons or spirits, or the souls of men departed, and might be worshipped in subordination to the supreme God. The word Baalim answers in the Hebrew to nakhathim, or nakhathim (1 Cor. viii. 5), whom St. Paul mentions as the inferior deities of the heathen.

See thy way in the valley, know what thou hast done.] That horrible practice of the Jewish idolaters in burning their sons and daughters in the fire, in the valley of Hinnom (see vii. 32), is an effectual confusion of those pretences whereby they justified their innocence, since this was a way of worship expressly forbidden by God (Lev. xx. 2, &c.); and such an impious one, as none but the devil could invent.

Ibid. and ver. 24.] Thou art a swift dromedary traversing her ways, &c.] The particle as, is to be supplied in both these sentences, as it is frequently understood (see note on Isa. xvi. 5). The prophet persists in comparing their fondness for variety of idols to the rage of lust (which metaphor is pursued at large by Ezekiel, ch. xvi. xxxiii.), and upon that account he compares them to these wild beasts, which have their constant seasons of breeding, and are then violently set upon satisfying their lust, and not to be caught or tamed. The comparisons would set forth the indefatigable pains the Jews took in applying themselves to foreign princes for their succour and alliance (compare ver. 36), instead of relying upon God, and a strict observance of his laws. These practices of theirs are often reproved in the prophets (see Isa. xxx. 1, &c., vii. 9, 10, Hos. v. 13, xii. 1).

Ver. 26.] As the thief is ashamed when he is found, so is the house of Israel ashamed: they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back upon me, and not their face: but in the time of their trouble they will say, Arise, and save us.

28 But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the Lord.

30 In vain have I smitten your children; they
CHAPTER III.

1 They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot their repentance, in due time to receive them into favour.

Ver. 1. Shall not that land be greatly polluted?] The words allude to Deut. xxiv. 4, where it is said, that if a man take her to wife again, who had been

CHAPTER III.

ARGUMENT.—Under the metaphor of a woman's being false to her husband, God sets forth the idolatry both of Israel and Judah: he earnestly exhorts them to repentance, and promises, upon

Ver. 29. Wherefore wilt thou plead with me?] Why do you insist upon your innocence (see ver. 35)? Why do you lay claim to my former promises, as if you had not forfeited your title to them by your sins?

Ver. 30. Is vain have I smitten your children?] The design of God's judgments is men's reformation: and where they do not attain this end, it shows that such a people are incorrigible. The words are directed to the land of Judea, whose inhabitants are called its children, v. 7 (compare Isa. i. 5).

Your own sword hath devoured your prophets.] You are so far from receiving correction, that you are the chief of those prophets who reproach you, and exhort you to amend your ways (see 2 Chron. xxxvi. 16, Nbr. ix. 36, Acts vii. 52).

Ver. 31. O generation, see ye the word of the Lord.] Consider what I say to you from the mouth of God: Have ye not been plentifully provided for by him? has he been backward in bestowing his kindness upon you? To this sense some render the latter part of the sentence a back ward land, a land of snow, clouds, and dark vapours, where the fruits spring or ripen late, for want of the kindly warmth of the sun; a character that did by no means belong to Judea.

We are lords:] Words that imply casting off God's authority, and rejecting him from being their Lord and sovereign (compare Ps. xii. 4).

Ver. 32. God was the glory and ornament of the Jewish nation, upon whose favour and protection they so justly valued themselves, and were thereby distinguished from other nations (see Deut. iv. 7, 8, 2 Sam. vii. 23, 24). So that it is a just matter of astonishment, that this people, called by his name, should now for so many years renounce their relation to him, who is their truest glory (see ver. 11).

Ver. 33. Why trimmest thou thy way to seek love? The prophet alludes (as before, ver. 20) to the practices of a common harlot, who deceits herself, and uses all the inveigling arts that may recommend her to her gallants: in like manner have the Jews tried all methods to gain the friendship and assistance of foreign idolaters, who are called her souls of the poor innocents: I have not found it by secret search, but upon all these.

35 Yet thou sayest. Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

36 We have gadest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them.

losers (see iii. i, iv. 13, xxii. 22). Noldius expounds it, Why dost thou justify thy ways, or insist upon thy innocence (compare ver. 35)? and translates the particle taken (therefore whereas) (see his Concordance, p. 507).

Therefore hast thou also taught the wicked ones thy ways:] Thou hast by this means, not only confirmed those nations in their idolatrous practices, but hast also taught them to practice new idolatries which they were not accustomed to.

Ver. 34. In thy skirts is found the blood of the souls (or lives) of the poor innocents:] Of the children offered in sacrifice to Moloch (see ver. 29, xix. 4, Ps. cx. i, 38). The guilt of that innocent blood was as evident upon them as if they had murdered them with their own hands, and the stains of their blood had been found upon their clothes.

I have not found it by secret search:] It is become a national sin (see vii. 31, xix. 4, 5). Some render the former part of the sentence thus: "Thou didst not find them breaking up" [a house, like thieves], who might be killed immediately upon the spot, according to the law (Exod. xxii. 3): i. e. thou didst not find them guilty of any such notorious wickedness as to deserve present death.

Ver. 35. The people insisting still upon their own innocence, God tells them he will debate the case with them, and prove the contrary (see before, ver. 9, 29, 29).

Ver. 36. He reproves them for their various methods of corrupting the alliance of foreign idolaters, which implied a distrust of God's protection (see before, ver. 13, 18, 23, 25). Ahaz made himself tributary to the king Assyria, but it turned to his disgrace and ruin (see 2 Chron. xxviii. 21). In like manner shall ye be disappointed in your expectations of succour from Egypt (see xxxvii. 5, 7, Lam. iv. 17, 2 Kings xxiv. 7).

Ver. 37. The ambassadors thou sendest to Egypt shall return with disappointment and confusion (see 2 Sam. xiii. 19). For God will not prosper these unlawful means thou makest use of for thy preservation (see ver. 38).

33 Also in thy skirts is found the blood of the
with many lovers; yet return again to me, saith the Lord.

2 Lift up thine eyes unto the high places, and see where thou hast not been lieth with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the showers have been withholden, and there hath been no latter rain; and thou hast had a whore's forehead, thou refusedest to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?

5 Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken, and done evil things as thou couldest.

6 ¶ The Lord said also unto me in the days of Josia the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon divorced from him, it is "such an abomination as causeth the land to sin." Such a practice would give encouragement to a community of wives, which must produce all manner of uncleanness and confusion.

But thou hast played the harlot with many lovers;] Thou hast entered into a confederacy with many foreigners (see the note on ii. 38); and learned their idolatries (compare li. 20): a thing expressly forbidden in the law of Moses (see Exod. xxxiv. 16, Deut. xii. 30, 1 Kings xi. 1, 2).

Ver. 23] Idolatry is usually expressed by "going a whoring after other gods" (see the note on ii. 2); who were worshipped in the high places (see ii. 20). Their fondness for idolatry is compared to the lewdness of a common strumpet, who "lies in wait for men as for a prey" (Prov. xxiii. 25), or, "as a robber" (so the margin reads), the same comparison which is here used; the Aramians being remarkable for living upon robberies, and lying in wait for travellers.

Ver. 3. The showers have been withholden,] Compare ix. 12, xiv. 4. God threatens, as a punishment of the people's sins, to make the heavens iron (Deut. xxviii. 22). The climate of Judea wanted rain at two seasons; the first was just after seed time (see Isa. xxx. 23), called the former rain; the other not long before harvest, called the latter rain (Joel ii. 28, compared with Amos iv. 7).

And [yet] thou hadst a whore's forehead,] All my judgments have made no impression upon thee, nor hast thou any remorse for thy wickedness (compare vi. 15, viii. 12).

Ver. 4.] Notwithstanding their former obstinacy, God calls them still to repentance, to acknowledge the duty they owe to God, both as their father (see ver. 19), and their husband: for under both these titles, they were related to them (see ii. 27, and ver. 14 of this chapter). God calls himself the guide of their youth (compare Prov. ii. 17), as having espoused them in the days of their youth before their manners were corrupted by idolatry (see ii. 2; Hos. ii. 15).

Ver. 5. Will he reserve his anger for ever?] God puts words into the people's mouths in this and the foregoing verse, whereby they might express their humiliation, and hope in his mercy, which they might still expect to find upon their true repentance, though upon account of their long provocations they had reason to despair of it.

Thou hast spoken and done evil things as thou couldest.] Thy behaviour hath been in direct opposition to these kind admonitions; thou dost still persist in malicious wickedness, and by thy actions every high mountain and under every green tree, and there hath played the harlot.

7 And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord.

11 And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah.
The restoration of Israel, as distinct from Judah, is the subject of several other prophecies (see the note upon ver. 18).

Ver. 13. Only acknowledge thin inequity. Repentance is a condition necessarily required in order to their being restored to God's favour (see Dent. xxx. 1—3).

Hast scattered thy ways? Hast gone a whoring after the gods of the neighbouring nations; for the word translating strangers signifies strange gods (compare ii. 25). The phrase "thou hast scattered thy ways," is taken from the lewdness of common harlots, who promiscuously prostitute themselves to all comers (compare Prov. xxx. 20).

Ver. 14. Turn, O backsliding children, said the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, 'The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

In those days the house of Judah shall be 14; whereas, at that time, when Jeremiah lived, the princes, the priests, and prophets, were the ringleaders in reducing the people, and enticing them to idolatry (see ii. 8).

Ver. 16.] The words imply, that the Jews shall be gathered together from their several dispersions, and restored to their own country (see the notes on Isa. xi. 11, xli. 4). In those times the Mosaical covenant shall be utterly forgotten, and passed over in silence; none worth it to be mentioned (compare Isa. lxv. 17). But in all the external marks and ceremonies thereto belonging shall be laid aside. Such as were the ark, where the tables of the covenant were laid up, and the temple, which was the repository of the ark itself (compare xlv. 29); where, by the law of Moses, the Jews were bound to pay their yearly attendance, and offer up their solemn worship to God.

Neither shall that be done any more.] The margin reads, "neither shall it be magnified any more," to which sense the verb nasah is rendered by our translators, 1 Sam. xii. 6. But the original will bear this sense, which agrees better with the scope of the place: "neither shall any more sacrifice be offered there." In which sense the same verb is elsewhere taken (see Exod. xxix. 38, Ps. lxi. 15).

Ver. 17.] Jerusalem is often called the "city of God" (see Ps. lxviii. 1, lxxxvii. 3): whereupon it is a fit type or figure of the church of God (see Is. lvii. 20, Zech. viii. 3): which the text tells us shall be called the "throne of the Lord." I. e. God shall give evident proofs of his peculiar residence there, as the king and protector of his people, and in a more eminent manner than ever he did at the temple in Jerusalem (compare xiv. 21). To this church "all the nations shall be gathered," as it follows: I. e. the Jews and gentiles shall then be joined in one religious body or society, and worship God with "one mind and one mouth."

The expression alludes to the Jews going up to Jerusalem at their solemn festivals (see the notes upon Isa. ii. 3, ix. 9, xiii. 20).

To the name of the Lord.] To the church where God hath placed his name, as he promised to do in Solomon's temple (1 Kings viii. 29), and where he will give evident tokens of his power and presence.

Neither shall they walk, &c.] God's restoring his ancient people the Jews, shall be attended with the bringing in of the "fulness of the gentiles" into the church, and the utter abolishing of all false and idolatrous ways of worship (compare Rom. xi. 25, 26, and see the notes on Isa. i. 29, lvii. 12, 19).

Ver. 18. In those days the house of Judah shall walk with the house of Israel. Most of the prophecies which mention the restoration of the Jews join Judah and Israel together, as equal sharers in that
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walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodsly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.

20 ¶ Surely as a wife treacherously departh from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord.

21 A voice was heard upon the high places of the earth, blessing (see xxx. 3, xxxi. 1, 4. 30. Isa. xi. 13, Ezek. xxxviii. 16, 22, Hos. i. 11, Zech. x. 6).

They shall come together] See before ver. 12, i, 15, and compare xxxi. 8.

Ver. 19 How shall I put thee among the children, and give thee a pleasant land.] How can it be consistent with the divine justice, for God to receive such a rebellious people into favour, to own them for his children, and restore them to the possession of that goodsly inheritance which he gave to their fathers? God, as the Chaldee verb terba, which signifies to desire (Dan. v. 10, vii. 19). This sense the Chaldee paraphrast follows. If we take terbaath in the usual sense which our translators follow, the phrase will import that land which the armies of the gentiles are to possess in the latter times, to which this prophecy relates (see Ezek. xxxviii. 5); when, according to our Saviour's prediction, Jerusalem shall be trodden down of the gentiles (Luke xxi. 24). But after all, I am apt to think that the Septuagint have hit upon the true sense of this place, who render it, the inheritance of the Almighty God of the nations; taking the word isebi for a title belonging to God, denoting his superlative excellence. The word is used in a sense near akin to this, 2 Sam. i. 19, where it denotes the regal dignity of Saul. A great regard is thus shewn here, not only to that version, because the compilers of it had better opportunities of knowing the extent of the Hebrew language than we can have at this distance, and might have very good reasons for rendering some words in a singular and unusual signification, and such a one as the later rabbins and lexicographers have not observed. Upon these grounds, Bishop Pearson, Dr. Pocock, and other learned men, justify several passages in that translation, which are cited in the New Testament, and show that the sense of the original is truly expressed by it.

Thou shalt call me, My father.] Upon this condition I will restore thee into grace and favour, that thou acknowledge those benefits which thou hast from time to time received at my hands, and vouchsafe to believe in me (compare Deut. xxxii. 6, 1 Chron. xxix. 10).

10 When the Jews called upon God as their Father in their prayers, they did it chiefly by way of confession, when they would acknowledge his former favours, together with the ungrateful returns they had made to him, and withal desired to express their weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God.

22 Return, ye backsliding children, and I will heal your backsides. Behold, we come unto thee; for thou art the Lord our God.

23 Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel.

24 For shame hath devoured the labour of our fathers from you; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confidence in his mercy is made bitter. We have expected our good things, and be ashamed.

Ver. 20. As a wife treacherously departh from her husband.] The Hebrew reads, from her friend; in which sense the word is taken, Hos. iii. 1. Idolatry hath been the breach of that covenant which God made with the Jews as their Lord and husband, is properly compared to the sin of whoredom, or a woman's being unfaithful to her husband's bed, as hath already been observed in several passages of this and the foregoing chapter (compare v. 11, 12, Isa. xlviii. 8). The word reang, translated husband, properly signifies a friend, as our margin observes; but it is nowhere used for a husband (see Cant. v. 16).

O house of Israel.] An expression denoting all the families or tribes of the Jews (compare ii. 4): called the children of Israel in the following verse.

Ver. 21. The prophet, foreseeing that the Jews will at length be touched with a hearty repentance for all their misdoings, represents them as bewailing themselves upon the high places, the scenes of their former idolatries (compare xxxi. 9, 1, 4, Zech. xiii. 10).

Ver. 22. This verse contains a dialogue between God and his people, wherein he offers gracious terms of pardon to them, and they make sincere professions of obedience to him.

Ver. 23. A continuation of that form of confession, begun ver. 22, drawn up with reference to the present disclosures of his favour, and by which they express their abhorrence of those idols they worshipped upon the hills and mountains (see ver. 6); and declare their firm adherence to, and dependence upon the Lord their God. Idolatry was the great and crying sin of the Jews, in which case God particularly declared that he would visit the sins of the fathers upon the children (see Exod. xx. 5, Isa. lviv. 7). Accordingly the Jews have a proverbial saying among them, that there is no judgment inflicted upon Israel, wherein there is not an ounce of the golden calf.

Ver. 24. All the miseries of our captivity, implying the loss of our goods and substance, and the dispersion of our families and nearest relations: all these calamities which we and our forefathers have suffered, are the effects of our idolatry, of which we are now heartily ashamed, and which hath brought shame and confusion upon us (compare Ezek. xvi. 61, 63). The idol Baal was by way of reproach called Bosheith, that is, shame (see xli. 13, Hos. ix. 10).

Ver. 25. We lie down in our shame, and our confusion covereth us.] The expressions are taken from:
fusion covereth us; for we have sinned against the Lord our God, we and our fathers, from our those who cast themselves down upon the ground, and cover themselves with dust or ashes, out of grief and anguish of mind (compare vi. 26, Isa. 1. 11). By way of conclusion to the notes upon this chapter, I shall consider an objection which the Jews advance from the twenty-first and following verses of it; where the dispersion of that nation is charged upon their idolatry, and their conversion, expressed by their despairing and renouncing that sin. From these passages, and others of a like nature, particularly Isa. lxv. 7, they conclude that their present forlorn condition is not to be ascribed to their rejecting the true Messias, as we Christians believe.

To this objection an answer may be returned in these two particulars:

1. That the prophecies belonging to this matter, which were uttered near the times of the Babylonish captivity, or before the people's return from it, do so intermix the promises relating to their first or second restoration, that it is not to be discovered in the transition from one to the other: the like ambiguity may be observed in many prophecies relating to the first and second coming of the Messias. And we may assign a sufficient reason why the prophecies that treat of the first and second dispersion of the Jews youth even unto this day, and have not obeyed the voice of the Lord our God.

CHAPTER IV.

1 If thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

3 ¶ For this saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4 Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land:

CHAP. IV.

1 Argument.—The first four verses contain an earnest exhortation to repentance, which should have been joined to the former chapter, as being a continuation of the same subject. Afterward the prophet gives a very pathetic description of the miseries of his country, when it should be made the seat of war.

Ver. 1.] By Israel may be here meant the whole body of the Jewish nation (see ii. 4, iii. 20). Or else the prophet addresses himself to Israel in this verse, and to Judah in the third. The words here exhort the people not to satisfy themselves with a boasted and assumed profession of repentance, but to make proof of their sincerity by quitting their evil practices, and particularly their idolatry; for so the word shikhsutim, abominations, commonly signifies. If thou dest this, saith God, thou shalt never more be removed out of thy land, or carried away captive.

Ver. 2.] Thou shalt swear.] Swearing by the name of God is mentioned elsewhere as a solemn part of religious worship, and opposed to the custom of swearing by false gods, which was practised among idolaters (see Isa. xlv. 23, lviii. i. lxv. 16, Amos viii. 14, Zeph. i. 5). But this religious invocation of the name of God, as the just judge of the world, must be used only for the manifestation of the truth, and the maintenance of right and justice.

CHAPTER IV.

should be delivered in such doubtful expressions; viz. because it would have discouraged the Jews from returning out of Babylon into their own country, if any ancient prophecies had given them a distinct account of a second dispersion of their nation, and of the cause of so dreadful a calamity.

But, secondly, we may observe that some prophecies in the Old Testament do plainly ascribe the destruction of the Jewish church and nation to their rejecting and putting to death the Messias. To this purpose those words of Moses are very remarkable (Deut. xxxiv. 10), which bring out the sin of the Jewish nation, and the avenging nature of God, with that sacred name which will not bear that Prophet, shall be destroyed from among the people," as St. Peter explains the sense of that prophecy. Acts iii. 23. Daniel expressly assigns their sin of cutting off the Messias, as the cause of the destruction of their city and temple (Dan. ix. 20). And Zechariah, who lived after the people's return from their first captivity, describes the inauguration of the whole nation for their sin of piercing or crucifying Christ, as a preparative to their general restoration (Zech. xii. 10, xiii. 1); which repentance of theirs is only expressed in general terms by our prophet, at the twenty-first verse of this chapter, and xxxi. 9.

Ver. 3.] For [or surely] thus saith the Lord.] In this verse the prophet addresses himself to the inhabitants of Judah and Jerusalem, and exhorts them to repentance and reformation, under the metaphor of ploughing up their fallow ground, which had lain a long while uncultivated, and clearing it from thorns, that it might be made capable of receiving good seed (compare Hos. x. 12, Matt. xii. 5).

Ver. 4.] Compare ix. 28, a metaphor taken from Moses, Deut. x. 16, xxx. 6. From whence it appears, that this ceremony, as well as other rites of Moses's law, had a spiritual signification implied in them. Accordingly the apostles make moral applications of several branches of the ceremonial law (see Acts x 14, 28. Rom. ii. 28, 29, I Cor. ix. 9, 2 Cor. vi. 14 Col. ii. 11). The same reasons the Jewish writers assign for several parts of the Mosneale institutions, particularly Philo and Josephus, Antiq. lib. iv. cap 8, and lib. ii. contra Appion.

Ver. 5, 6.] The prophet here begins a new discourse, and describes the dreadful preparations for war, such as blowing a trumpet, and setting up a
cry, gather together, and say. Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.

8 For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us.

9 And it shall come to pass at that day, saith the Lord, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people standard," for the assembling men together, in order to their leaving the open country, and retiring with their families and goods into the defended cities, both for their own safety, and that they might maintain those garrisons against the power of the enemy.

Ver. 7] Nebuchadnezzar king of Babylon (compare v. 6), whose monarchy is represented by a lion, Dan. vii. 4. He is called here the "destroyer of the gentiles," or rather nations; Judea and all the neighbouring countries being given up into his hands by God's decree (see xxv. 9, xxvii. 6).

Ver. 9. The heart of the king shall perish.] Great calamities often deprive men of their wonted courage, and that presence of mind which is necessary for the due management of their affairs; and sometimes a divine infatuation accompanies God's other judgments (see Isa. xix. 11, 12). The verb abad which is translated perish, does likewise signify to grow foolish or stupid: so it is taken, Deut. xxxii. 28. And the word still retains that signification in the Ethiopic language, as Ludolphins observes, in his Commentary in Historiam Ethip. lib. i. n. 100.

The prophets shall be astonished, and the prophets shall wonder.] Who have both agreed to make the people believe that none of these calamities should come upon them (see the following verse).

Ver. 10. Thou hast greatly deceived this people.] i.e. Thou hast suffered them to be greatly deceived by their false prophets (see the note on Isa. lixii. 17). These pretenders to prophecy studied only to speak pleasing things to the people, and seduce them up to their impiety and carnal security; and thou hast in thy judgment given them up to follow these delusions (compare 2 Thess. ii. 11, 12).

Ver. 11. A dry wind.] The same with a destroying wind, I. 1, a hot pestilential wind, as the Arabic translates it in that place, which destroys great multitudes in a moment, as travellers relate (see Dr. Prideaux, ad an. A. C. 710). The prophet describes the Chaldean armies invading Judea, under the metaphor of a dry parching wind, which blasts the fruits of the earth, withers the leaves upon the trees, and makes every thing look naked and bare.

Of the high places in the wilderness. The word sephahin, here translated high places, sometimes signifies valleys or plains (see the note on vii. 29), and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse.

12 Even a full wind from those places shall come unto me: now also will I give sentence against them.

13 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the Lord.

18 Thy way and thy doings have procured In which sense it is fitly joined with the wilderness, which word is sometimes used for a plain or champaign country (see the note on ix. 10, xii. 12).

Ver. 12. A full wind from those places.] A strong wind, such as the drying east or north winds, which come over large plains or deserts, commonly are (see the same metaphor applied to enemies and destroyers, xlix. 36, li. 1, Isa. xxvii. 8, Ezek. xvii. 10, xix. 12, Hos. xiii. 15).

Shall come unto me.] At my commandment (compare Matt. viii. 9). The winds, storms, and other meteors, are said to fulfill God's word, and attend upon his commands (see Ps. cxlvii. 8, Job xxxvii. 35).

Now also will I give sentence against them.] Or, "utter my judgments against them," as the phrase is translated, i. 16 (see the note there).

Ver. 13. He shall come up as clouds.] As clouds of a sudden overspread the face of the sky.

His chariots shall be as a whirlwind.] For their swiftness, and the destruction they make (compare Isa. v. 28).

His horses are swifter than eagles.] Moses threatened the Jews, that for their disobedience God would bring an enemy against them "as swift as the eagle flieth," Deut. xxvii. 49 (compare Lam. iv. 19, Hos. viii. 1, Hab. 1. 8).

Ver. 15.] The rumour of the enemy's approach is heard first from Dan, which, being the most northern part of Judah, was first of all invaded (see viii. 16). And the evil tidings still increase, as the army marcheth forward towards Jerusalem, by the way of mount Ephraim.

Ver. 16. Make ye mention to the nations.] Publish it far and near.

That watchers—give out their voice against the cities of Judah.] The use of scouts or watchers is to warn men of the approach of the enemy (see vi. 17). But here the prophet by way of irony calls the Chaldean army by that name, whose business it would be to beleaguer the cities of Judah, and take care that nobody should escape out of their hands. And as the watchmen use to lift up their voice, to give notice of approaching danger, so these should make a great noise, but it should be to encourage another to
CHAPTER IV.

these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment.

21 How long shall I see the standard, and hear the sound of the trumpet?

22 For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good, they have no knowledge.

23 I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light.

fall on their adversaries, and subdue whatever opposes them.

From a far country.] See v. 15.

Ver. 18.] These are the bitter effects of thine obstinacy in wickedness, which, like a deadly wound, or disease, toucheth the very heart and seat of life. Ver. 19. 20.] The prophet in very moving expressions sympathiseth with the afflictions of his country, which he foreseeth will be the seat of war, and utterly ruined by a hostile invasion (compare Lam. i. 20. Isa. xxvii. 4).

Ver. 20.] That is, their cities and houses, in allusion to the ancient way of dwelling in tents (compare x. 20. Isa. xxxiii. 20. liv. 2). The expressions may withal imply, that fortified towns can no more resist the progress of the enemy, than if they were so many shepherds' huts (compare Isa. xxxviii. 12).

Ver. 21.] See ver. 5, 6.

Ver. 22. They are wise to do evil, but to do good, they have no knowledge. They have studied all the arts of sin and wickedness, but are perfect strangers to the obligations of religion and virtue; and they never show any quickness of thought, but when they are contriving to bring about some ill design.

Ver. 25—26.] The whole face of nature looks dismal; the inhabitants of the land and their houses, together with the fruits of the earth, are destroyed by the war; the birds of the air, and the beasts of the field, are consumed by the famine (compare v. 7. 9. 19. xx. 10. xlii. 4. xiv. 2, &c. Hos. iv. 3); so that the country looks as if it were reduced to its primitive chaos (compare Gen. i. 2). The heavens are covered with darkness, and the mountains tremble at the wrath of the Almight. The prophet often describes God's judgments upon a land or nation, as if the whole frame of nature were in a state of dissolution, because these particular judgments are an earnest of the general judgment (see Isa. i. 25. 30. xiii. 10, with the notes upon those places).

Ver. 27. Yet will I not make a full end.] In the severest judgments God brings upon his people, he still reserves a remnant, to whom he will make good his promises (see xxx. 11, lxvi. 28); or the words may be understood to this sense; though I make the whole land desolate by sword and famine, yet still I have severer judgments in reserve (compare v. 10, 18): viz. the destruction of the city and temple, and the captivity of the people that oulvide the former calamities. The former sense of the words may be confirmed, by comparing them with that passage. 1 Sam. iii. 12, "When I begin, I will also make an end;" i. e. I will make a thorough destruction, and pursue Elî's family with judgments, till I have utterly consumed it.

Ver. 28. Shall the earth mourn.] See ver. 23, 24. I have spoken it, I have purposed it, &c.] God's purpose of delivering up the Jews into the hands of Nebuchadnezzar was irreversible, upon the supposition that the greatest part of them would continue impenitent, which he likewise foresaw (see ver. 22 of this chapter, and vii. 16. 27. 28. xii. 14. xiv. 11. 12. xxv. 9—11). Though elsewhere, upon their repentance, to which God frequently exhorted them by his prophets (see xxv. 4, 5), he promises the removal of his judgments (see ver. 14 of this chapter, and vii. 3. xii. 25. xvi. 11. xxvi. 4. xxvi. 3. xxvii. 3). Herein Jeremy's preaching was very different from that of the false prophets, who preached peace and safety to the people, without imposing the condition of repentance and reformation (see ver. 10 of this chapter, and xiv. 18. xxviii. 3. 4).

Ver. 29. Climb up upon the rocks!] To save their lives (compare Isa. ii. 10, 19. 1 Sam. xiii. 6).

Ver. 30. Though thou rentest thy face with painting.] The Hebrew reads, "though thou rentest thine eyes with painting." The use of their paint was to contract the eyelids, and make the eyes appear more large and full, which they thought a great beauty (see Plin. Nat. Hist. lib. xxxiii. cap. 6). In vain shall thou make thyself fair.] The verse represents the people of the Jews, under the metaphor of a woman that sought, by the finery of her dress, and other allurements, to procure men's kindness, but all in vain. So should it be with them; all the arts they had made use of to engage the Egyptians, or other foreigners, to assist them against the Chaldeans, should stand them in no stead; may, those very allies of theirs would join with their enemies (compare ii. 13. 18. 25. 36. xvii. 5. xxii. 30. 22. Lam. i. 2. 19. iv. 17).

Ver. 31. I have heard a voice as of a woman in travail, &c.] Here Jerusalem is very pathetically described by the character of a woman under the pangs of her first child-birth, when her pains as well as her fears are greatest: such, saith the prophet, is the anguish of Jerusalem, bewailing the loss of her children, by the devouring sword of the Chaldeans, and in vain imploring comfort and as-
CHAPTER V.

ARGUMENT.—This chapter contains a vehement ex-postulation with the Jews, for the manifold corruption of their manners, and the disorders both of their civil and ecclesiastical government. And as a punishment for all these enormities, God threatens the invasion of the Chaldeans.

Ver. 1. Seek in the broad places thereof [the streets of the greatest concourse], &c.] The prophet describes a general corruption of manners in much the same terms with those of the psalmist, "There is none that doeth good, no not one" (Ps. xiv. 3). And yet the same psalm afterward mentions "the generation of the righteous," and those "who made the Lord their refuge," ver. 5, 6. So that we may reasonably in both places understand the expressions, as only denoting the great scarcity of good men (compare viii. 6).

I will pardon it.] I will pardon the wicked for the sake of the righteous, if there be any number of the latter (see Gem. xviii. 20, &c.).

Ver. 2.] Even those that do not swear by false gods (as many among them do; see ver. 7), yet will venture to call the true God to bear witness to what is not true. A sign that even the professors of the true religion have no inward sense of it.

Ver. 3. Are not thine eyes upon the truth?] Thou searchest the hearts, and clearly discernest men's real dispositions from their hypocritical pretences, and therefore art perfectly acquainted with the obstinacy and stubborn temper of this people.

Thou hast stricken them, but they have not grieved:] All those heavy judgments thou hast brought upon them, have not wrought in them any true remorse in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.

Ver. 4.] I thought at first, saith the prophet, that such an unconcernedness for the duties of religion could be only charged upon the rude and ignorant vulgar, who have neither leisure nor opportunity of learning their duty.

Ver. 5.] One might expect from men of better education a truer sense of religion. But, alas! the great men of the world bid open defiance to God's laws, and cast off all obligations of duty and conscience; like headstrong oxen, that will not be brought under the yoke, but break through any bonds whereby you would restrain them, or bring them under discipline (compare vii. 24, 26).

Ver. 6.] He compares their enemies to beasts of prey (see ii. 15, iv. 7, Isa. xv. 9, Nab. ii. 11—13, Hab. i. 8).

Ver. 7. How shall I pardon thee for this?] God appeals to themselves, whether they can think it consistent with his justice to let such enormous offences as these go unpunished?

Thy children. [see vii. 30] have forsaken me, and sworn by them that are no gods:] Compare Deut. xxxii. 21. Swearing is a solemn act of religion, and an appeal to God's power, justice, and truth (see iv. 2). So that to give such an honour to idols, is to rob God of his essential attributes. For this reason the Jews were strictly enjoined, "not to make mention of the names of false gods," nor to be tempted to swear by them (see Exod. xxiii. 13, Josh. xxii. 7, Ps. vi. 4).

Ver. 7, 8.] They abused the plenty which God gave them, thereby "making provision for the flesh to fulfill the lusts thereof." Expositors are very much divided in explaining two words of the Hebrew text.

for their sins, nor engaged them to amend their evil ways (see li. 30).

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Ver. 7, 8.] They abused the plenty which God gave them, thereby "making provision for the flesh to fulfill the lusts thereof." Expositors are very much divided in explaining two words of the Hebrew text.
9 Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?
10 ¶ Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the Lord's.
11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord.
12 They have belied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine:
13 And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.
14 Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.
15 Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a here, mejuzzanim or muzannabin (for the word is differently read), translated fedl; and mashkim, rendered by our translators, "in the morning:" but the sense they give of the whole verse is much the same. I shall therefore refer the curious reader to the critical remarks upon those two words, which may be found in Pool's Synopsis.

Ver. 9. Shall I not visit for these things? Do not such crimes as these deserve some remarkable judgments as their punishment (see ver. 7)? Shall not my soul be avenged on such a nation as this? God's anger and vengeance signify in scripture the execution of his justice; the effects of which are as terrible against obstinate sinners, as if they proceeded from the highest resentment (compare xlv. 22, Ezek. v. 13, vi. 9, and see the note upon Isa. xxx. 27).

Ver. 10. Go ye up upon her walls, &c. God gives a commission to the Chaldeans to besiege and take Jerusalem. The sins it hath been guilty of make him disown the relation he formerly did bear to it, and he now declares, that he hath put it out of his protection, and delivered it up to the will of its enemies.

Make not a full end? See ver. 15.

Ver. 11. See the note on ii. 20.

Ver. 12. They have spoken unjustly and dishonourably of God, denying his government over human affairs; ascribing his judgments to chance or fortune, and disbelieving all threatenings of sword and famine, which the prophets have denounced in his name, which is in effect to give him the lie (see xiv. 15).

Ver. 13. They encourage the people to despise God's messages by his prophets, telling them that the prophets and their words are no better than wind and vanity, and that their prophecies, being nothing but their own imaginations, shall return upon their own heads, and they shall feel the judgments themselves which they threaten to others.

Ver. 14. The effect of those threatenings which are denounced by thy mouth, shall be as speedy and certain as that of fire is when put to dry wood. To the same sense are those words of Hoses (vi. 5), "I have hewed them by my prophets." Thus Christ is described as having "a sharp sword proceeding out of his mouth" (Rev. i. 16), because the judgments he denounces against the wicked are like the sentence of a judge, which is certainly followed with execution.

CHAPTER V.

9 Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?
10 ¶ Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the Lord's.
11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord.
12 They have belied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine:
13 And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.
14 Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.
15 Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a

Ver. 15. I will bring a nation upon you from far;) Babylon is called "a far country" Isa. xxxix. 3. Perhaps it is called a far country here, in comparison of the Philistines, Moabites, Amorites, and other borderers, who before were the Jews' oppressors.

The words "house of Israel" are, after the captivity of the ten tribes, applied to the two tribes remaining (see vi. 9, ix. 26, x. 1, Ezek. xiii. 5, xviii. 31).

It is an ancient nation;) Babylon was built about a hundred years after the flood: and in a little time after Nimrod erected a kingdom there; whereupon that country is called "the land of Nimrod," Mic. v. 6.

A nation whose language thou knowest not, &c.) Another part of that judgment denounced Deut. xxviii. 49. This is a great aggravation of the miseries of a foreign conquest, that there is no parleying or treating with such a conqueror, nor moving him to compassion, because they understand not each other's language. The common people among the Jews before the captivity did not understand the Chaldee tongue, called by them the "Syrian language" (see 2 Kings xviii. 26).

Ver. 16.) All their arrows shall do execution, so that their quiver may be looked upon as a common grave to their enemies.

Ver. 17. They shall eat up—thy bread;) Bread is here put for bread-corn; and so it is used, Isa. xxvii. 28, xxx. 23.

Ver. 18. Nevertheless, in those days;) Or, "yet even in those days," &c. i.e. I have still some judgments in reserve, viz. the destruction of your city and temple, and the carrying away the remainder of the nation captive to Babylon (see iv. 27).

Ver. 19. Wherefore dost thou the Lord our God all things unto us?) Those that fall under the severity of God's judgments are apt to think so favourably of themselves, as to wonder why they should be singled out as the exceptions of the divine vengeance, and of terror to others. And particularly the Jews thought this severe proceeding scarce consistent with those many gracious promises God had made unto their nation.

Then thou shalt answer them, &c.) As much as to say, All God's promises were made upon condition of your obedience, and if you forsake God, you are not to expect that the promise of dwelling in this land should be made good to you any longer.
21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revoluted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 ¶ Your iniquities have turned away these things, and your sins have withholden good things from you.

Ver 21.] Who make no use of the senses and understanding which God hath given them (see Isa. vi. 9).

Ver. 22.] The keeping the waters within bounds, so that they cannot overflow the earth, is often mentioned in scripture, as an immediate effect of God's overruling power and providence (see Job xxxviii. 10, 11, Ps. xxxiii. 7, civ. 9, Prov. viii. 29). For water being specifically lighter than earth, by the common laws of gravitation, it should rise above it and overflow it. And then the adjusting the proportion of the tides, that they rise no higher to the prejudice of the lower grounds, is another remarkable instance of God's especial providence.

Ver. 24.] That giveth rain.] The viscerality of seasons, of cold and heat, of drought and moisture, so wisely fitted for the growth of the fruits of the earth, and other uses of human life, is such a proof of a God and providence, as is obvious to the meanest capacity: upon which account it is frequently insisted on by the holy writers (see Ps. cxlvii. 8, Matt. v. 45, Acts xiv. 17).

Both the former and the latter, in his season:] The former rain came just after sowing (Iam, to make the seed take root: the latter rain was just before harvest, to plump and fill the ears, called the "latter rain in the first month." Joel ii. 23, at which time the harvest began (see Deut. xvi. 9).

Ver. 25.] See lii. 3.

Ver. 26. They lay wait.] They use all the arts of fraud and cozenage, whereby they may overreach others, and make a prey of them and their substance (see the following verse).

Ver. 28. They overpass the deeds of the wicked:] They exceed the common instances of injustice and oppression, and make no conscience of enriching themselves with the spoils of the fatherless, and those who have most need of their charity and kindness.

Ver. 29.] The sins of oppression are commonly called crying sins; such as cry to heaven for vengeance against those that are guilty of them (see Mal. iii. 5, James v. 4).

Ver. 31.] Both priests and prophets agree to speak pleasing things to the people, thereby to keep up their interest and authority with them; and what can this end in, but a total corruption of manners: the consequence of which must be utter ruin and destruction.

CHAPTER VI.

1 O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction.

CHAP. VI.

ARGUMENT.—The prophet encourageth the Chaldeans to come up and besiege Jerusalem, as a place abandoned by God for its incorrigibleness, and given up to the will of its enemies.

Ver. 1. Gather yourselves to flee out—of Jerusalem:] That you may avoid the miseries of a siege. Part of Jerusalem stood in the tribe of Benjamin (see the note on 1. 1). The prophet here applies himself to the Benjamites, as living himself in that tribe. Blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem:] The design of these signals of war is to assemble men together, in order to their mutual defence; but it is in vain to attempt any such matter, and therefore the only use that can be made of them, is to give notice to the people, that they should disperse themselves, and fly from the approaching enemy. Beth-haccerem was a village between Jerusalem and Tekoa, as St Jerome informs us in his commentary upon this place. The name of this village is mentioned, Neh. iii. 14. For evil appeareth out of the north.] See i. 14.

Ver. 2.] Some render the verse thus: "I have likened the daughter of Zion to a comely and delicate woman. 3 The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place.

The shepherds with their herds shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place.
CHAPTER VI.

4 Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the Lord of hosts said. I have broken the teeth of the nations; I have cast down the corners of their towers: I have given their horses also to the sword; I have turned their chariots intoonitor; and their horses into fire:

7 As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds.

8 Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

9 ¶ Thus said the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine: pasture in the foregoing verse, saith, that the shepherds and their flocks shall take possession of her, meaning the Chaldean generals (for in that sense shepherds are sometimes understood; see xxv. 34), and their armies, who should feed upon her, till they had quite devoured her. So the Chaldean paraphrase explains "shepherds with their flocks," by "inhabitants with their armies." 

Ver. 4. Prepare ye war against her;] God, by his prophet, gives a commission to the Chaldeans to fight, against Jerusalem (compare li. 27, Joel iii. 9). The Hebrew reads, "sanctify war," concerning which expression, see the note on Isa. xiii. 9.

Ver. 5. and let us go up at noon.] The expressions denote the alacrity of the soldiers, and how ready they were to assault her openly at noon-day (compare xv. 8): or even in the heat of the day, which was a time of rest and intermission of labour in those hot countries (see 2 Sam. iv. 5).

Ver. 6. This siege is carried on by God's decree and command, as a just punishment for the oppressions and other crying sins the inhabitants are guilty of.

Ver. 7. Before me continually is grief and wounds.] I hear the continual complaints of those that groan under the oppression that they suffer, and are put to death unjustly and cruelly (compare Ps. lv. 9—11).

Ver. 8. Take warning by the many threatenings and judgments I have denounced against thee; amongst thy ways and doings, lest, if thou persist in thy wickedness, my mind and affection be utterly alienated from thee (see Ezek. xxiii. 17, 18, Hos. ix. 12), and I cast off all bowels of compassion towards thee, and give thee up to ruin and desolation. This threatening God fulfilled afterward, when he suffered the city and nation to be utterly ruined and destroyed by Nebuchadnezzar; but it still received a further completion, in that final desolation brought upon them by the Romans, under Titus Vespasian.

Ver. 9. A comparison elsewhere used, to express the entire ridance that is made in a city or country by hostile depredations (see Isa. xvi. 6, xxiv. 13).

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10 To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days.

12 And their houses shall be turned unto others, with their fields and houses together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord.

13 For from the least of them even unto the greatest of them every one is given to covet-

And as a grape-gatherer, when he thought he had done his work, afterward spies more bunches, and gathers them into his basket; so that they come after shall make an entire ridance of what was left by the former invaders, till at last there shall be nothing at all remaining (compare xlix. 9).

Ver. 10. Their ear is uncircumcised, and they cannot hearken:] As the ear when it is stopped up with filth, cannot hear; so their minds are so prepossessed by their lusts, that the word of God can find no admittance. Man's hearts, their lips, and their ears, are said to be uncircumcised, when they are not duly disposed for hearing the truth (compare iv. lx. 26). And while men continue in this condition, they are not in a due attention to what God speaks to them. In the same sense Christ saith to the Jews, "How can ye believe, who receive honour one of another" (John v. 44), meaning, that such a temper was an obstacle to their believing on him, and hindered them from "receiving the truth in the love of it."

The word of the Lord is to them a reproach.] The expressions are used in a figure of speech and derision (see xx. 9).

Ver. 11. I am full of the fury of the Lord; I am weary with holding in:] This mocking of God's messengers, and despising his word, is a great aggravation of their sins, and withal a sign that they are now grown incorrigible; so that I now feel myself pressed in spirit, and under a constraint of denouncing God's judgments against all orders and ranks of men, both young and old, women and children.

I will pour it out upon the children abroad; &c.] The prophets are said to do things, when they declare God's purpose of doing them, as hath been observed i. 10. In the same sense, the prophet is here said to pour out the divine fury upon the children abroad, who take delight in playing in the streets (see Zech. viii. 5), and the young men who assemble in meetings for diversion or conversation (compare ix. 21). Full of days.] "Full of days" denotes one that hath lived to the full term and period of human life (compare Isa. lxv. 20).


Ver. 13. From the prophet—to the priest] Or, "both prophet and priest" (compare ix. 10). So in other places, where the Hebrew reads, "from email to great;" our translation renders it, "both small and great" (see 1 Sam. v. 9, xxx. 2).

Back to Chapter
ousness: and from the prophet even unto the priest every one dealt falsely.

14 They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord.

16 Thus said the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

17 Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what is among them.

19 Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the Lord, Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men of war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.

26 ¶ O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee for a tower and a fortress among my people, that thou mayest know and try their way.

Ver. 14.] Instead of making a deep search into the corruptions of the people, the true cause of all their misfortunes [compare Isa. i. 6], and applying corrosive medicines, i.e. sharp reproofs, which might give them a true sense of the danger of their condition, they have used only lenitives; as if a surgeon should slightly skin over a sore that festers underneath, by preaching such doctrines as might soothe them up in their sins, and their carnal security (see iv. 10, v. 12, xiv. 19, xxiii. 14, 17, xxvii. 2, 3, Lam. ii. 14).

Ver. 15.] Nothing is a greater sign of an incorrigible temper than being past shame (compare iii. 8, ix. 12).

Ver. 16.] Do like travellers, when they are at a loss which way they must go: in like manner do ye inquire what way the patriarchs of old, the judges, the kings, and prophets, of former times walked in: imitate their practices, wherein you will find true comfort and satisfaction, and not the late devices of your princes and prophets, whereby you have been seduced into error, and betrayed into many mischiefs (compare xviii. 13).

Ver. 17.] You had not fell into these dangers if you had hearkened to the prophets I sent to you: (see xxv. 4), as so many watchmen, to warn you of the evils that threatened you (compare Ezek. xxviii. 7). They faithfully discharged their duty, and gave you loud warnings of your sins, and the judgments they would bring upon you (see Isa. lviii. 1).

Ver. 18.] God appeals to all men and summons them to repent: Not had yourselves (compare Ps. vii. 11), and hear what he has to lay to the charge of his people (see Isa. i. 2).

Ver. 20.] Sheba was a part of Arabia Felix, and famous for its spices and perfumes (see Isa. lix. 6). The prophet reproves the hypocrisies of the Jews, whereby they sought to cover their inward corruption by the external shows of religion: which the prophets often declare to be of no value, when they do not proceed from a devout mind (see vii. 21, 22, Isa. i. 11).

We may apply to the same purpose a story which Plato relates in his second Alcibiades, where he treats of prayer, or the worship of God: "The Athenians (he tells us), in their wars with the Lacedemonians, having received many defeats, sent a messenger to the oracle of Jupiter Hannon, to ask the reason, why they, who had erected so many temples to the gods, and honoured them with so many oblations and sacrifices, should be less successful than the Lacedemonians, who fell much short of them in these particulars! The oracle returned this answer: "I am better pleased with the prayer of the Lacedemonians than with all the oblations of the Greeks." Now the prayer they made use of was a short petition, in which they begged the gods to give them all good things so long as they continued virtuous.

From a far country?] See the note upon Isa. xliii. 21. "A far country" seems equivalent with Sheba before mentioned, whose queen is said to have "come from the uttermost parts of the earth," Matt. xii. 42 (see the note upon Isa. v. 26).

Ver. 21.] Whatever attempts they make to deliver themselves from the evils which threaten them, they will cause their designs to miscarry, and they shall fall into those very snares which they sought to avoid.

Ver. 22. From the north country.] See i. 14, 15. From the sides of the earth.] Or, "from the coasts of the earth," as the phrase is translated, 1. 41. To the same sense the Chaldeans are said to come "from a far country," v. 15.

Ver. 23. Their voice roareth like the sea.] Compare Isa. xxvi. 20. The invasions are fitly compared to great inundations, that carry all before them, and lay a country waste (see Isa. xvii. 12, Dan. ix. 20).

They ride upon horses.] Of which there was a great scarcity in Judaea; which made the Jews enter into alliances with Egypt that they might be furnished with horses from thence (see Isa. xxxii. 16, xxxii. 1).

Ver. 26.] See iii. 25, iv. S. Mic. i. 10.

Ver. 27.] The sense would be clearer, if the words were translated thus, "I have set thee (in a watch-
CHAPTER VII.

28 They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters.

29 The belloes are burned, the lead is consum.
tower, and (in) a fortress, &c. (see Noldius's Con-
cordance, p. 171). God tells the prophet he hath placed him as a watchman in a high tower or for-
tress (see ver. 17), to take an account of the people's
behaviour, and warn them accordingly.
Ver. 25. Grievous revolters.] See ix. 3, &c.

They are brass and iron, &c.] They are no bet-
ter than dross in comparison of purer metals (see
Ezek. xxvii. 18). Their impudence resembles brass, and
their obstinacy may be compared to iron (com-
pare Isa. xlvi. 4): and being hardened in wicked-
ess themselves, they make it their busines to
 corrupt others.

Ver. 29. The belloes are burned, &c.] All the
means that can be used to purge this people of their
dross proves ineffectual; the wicked are not separ-
ed from the righteous. Therefore your city shall
be as one common furnace, wherein you shall be melted
down all together (see Ezek. xxii. 19, &c.).

The lead is consumed in the fire.] Before the use
of quicksilver was known, they made use of lead
for the refining of their metals.
Ver. 30.] As base money is refused by every one,
because it cannot bear the touchstone, so shall these
hypocrites and evil-doers be rejected both by God and
man; for none of their actions will bear the test of
God's laws, or abide his severe trial. The word
adonis signifies a reprobate in the New Testa-
ment, in allusion to this place; and in pursuance of
the same metaphor, God's laws and judgments are often
compared to a refiner's fire (see Prov. xvii. 3, Isa. 1.
25, Zech. xiii. 9, Mal. iii. 2, 3, 1 Pet. i. 7).

CHAPTER VII.

1 The word that came to Jeremiah from the
Lord, saying,

2 Stand in the gate of the Lord's house, and
proclaim there this word, and say, Hear the word of
the Lord, all ye of Judah, that enter in at these
gates to worship the Lord.

3 Thus saith the Lord of hosts, the God of
Israel, Amend your ways and your doings, and I
will cause you to dwell in this place.

4 Trust ye not in lying words, saying, The
temple of the Lord, The temple of the Lord, The
temple of the Lord, are these.

5 For if ye thoroughly amend your ways and
your doings; if ye thoroughly execute judgment
between a man and his neighbour;

6 If ye oppress not the stranger, the fatherless,
and the widow, and shed not innocent blood in

CHAP. VII.

ARGUMENT.—The prophet reproves the Jews' vain
confidence in their temple, and the external observa-
ances of religion, when, at the same time, they
rejected God's messages by the prophets, and de-
filed themselves with the worst sorts of idolatry.
Ver. 2. Stand in the gate of the Lord's house.] This
most commentators understand of the east gate of
this temple, which led directly up to it (see xix. 2).

Ver. 4. The temple of the Lord, are these.] As
much as to say, God hath placed his name here (ver.
10), and chose these stately buildings as the place
of his peculiar residence, and what reason is there
to believe that he will ever forsake it, and give it up
to be destroyed by strangers and idolaters (compare
xviii. 18, Mic. iii. 11).

Ver. 8. Ye trust in lying words.] Uttered by your
false prophets, who foretell peace, and soothe you
up in your impenitency (see lv. 10, xiv. 13, 14).

Ver. 9.] The prophet does not charge them with
the transgression of the ritual ordinances of Moses,
but with the breach of the weightier matters of the
law. Thus the prophets showed men a more excel-

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12 But go ye now unto my place which was
external performances, and thereby prepared their
minds for the reception of the gospel.

Ver. 10. And come and stand before me in this house.] THAT is, in the courts before this house (see the note on
xxvi. 7). Their making no scruple to come into
God's immediate presence, with the defilements of
their sins upon them, implied, that they thought the
greatest sins, and even the worship of idols, consist-
tent with the worship and service of the true God
(compare Ezek. xxiii. 37—39).

We are delivered to do all these abominations?] Will ye interpret the deliverances God hath formerly
vouchsafed to you, as so many licenses to commit
new abominations? or, do you think when you offer
your prophylactic sacrifices, that they will wipe away
the guilt of all your past offences, and ye may se-
curely renew your former ill practices, having such
a certain and easy method of obtaining pardon?

Ver. 11.] Thus you make my house a place of
sanctuary and protection to malefactors, who perform
an outward service to me there, that they may
continue the more securely in their sins.

Ver. 12.] God's ark and tabernacle were placed
in Shiloh, as soon as ever the Israelites had taken pos-
session of the promised land (Josh. xviii. 1); and yet I
suffered the ark itself to fall into the hands of the
in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

Do they provoke me to anger? saith the Lord: do they not provoke themselves to the confusion of their own faces?

Therefore thus saith the Lord God; Be-

Philistines, and quite forsook that place of my residence (Ps. lxxxviii. 60).

Ver. 13.] The phrase "rising up early," signifies diligence and assiduity (see Isa. i. 4). The same sense is elsewhere expressed in the Hebrew, by doing anything "in the morning," which our translators render early, Ps. xvi. 3, xx. 14 (see likewise Ps. cxiii. 8, Isa. xxxiv. 2).

Ver. 15.] That is, all the ten tribes, who are often called by the name of Ephraim, that being the principal tribe among them: their first king Jeroboam being of that tribe (see the note upon Isa. viii. 2).

Ver. 16.] Nothing but an universal reformation, which God foresaw would not be effected, could deliver the Jews from that captivity and desolation which he had threatened to bring upon them. In some cases the intercessions of good men have been so far prevalent as to rescue sinners from the punishments they deserved: but here God declares nothing but a general amendment shall avert the judgments threatened. The divine decree being without repentance, irrevocable (see iv. 28, xiv. 11, 12), he forbid Jeremiah to interpose by his prayers for the reversing of it. But still the prophet might pray to God not to proceed to an utter destruction of his people; and accordingly we find he did pray to that effect (see xiv. 7-9, and the notes on xviii. 23).

Ver. 18. To make cakes to the queen of heaven.] As the gentlest offered to the moon, at the first appearance thereof, the new moon, which custom Dr. Spencer proves out of Herodotus and Lucian, De Legib. Hebr. lib. iii. cap. 3. The word meteketh may signify all the host of heaven (compare xix. 13).

To pour out drink-offerings unto other gods.] They offered their meat-offerings and drink-offerings to other gods, in imitation of those which were offered to the queen of heaven (see Numb. xxviii. 5, 7).

Ver. 19.] Do they think to show their spite against me, as if they could hurt me by their wickedness? hold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

Ver. 21.] Thus saith the Lord of hosts, the God of Israel; Put your burnt-offerings unto your sacrifices, and eat flesh.

For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices:

But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.

Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending them:

Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

Therefore thou shalt speak all these words Will not their sins turn at last to their own utter confusion? Ver. 20.] See iv. 25, 26, ix. 10, xii. 4. It shall burn, and shall not be quenched.] It shall make a total destruction (compare xv. 14, Lam. ii. 3, iv. 11, Deut. xxxii. 32, Isa. xiii. 20, Ps. lxxviii. 63, lxxix. 40).

Ver. 21.] The burnt-offerings after they were flayed were to be consumed wholly upon the altar (Lev. i. 9); whereas in the sacrifices of the peace-offerings only the fat was burnt upon the altar, the remainder belonged partly to the priest, and the rest was spent in a religious entertainment (see Lev. ii. 29, 34, Deut. xii. 11, 12). Here the prophet tells the Jews, if they please they may eat the flesh of their burnt-offerings, as well as of their peace-offerings, for God will accept neither of them from their hands (see vi. 20), and looks upon them only as common meats (compare Hos. viii. 13).

Ver. 22, 23. Obey my voice, &c.] It is a way of speaking usual in scripture, to express the preference that is due to one thing above another, in terms which express the rejecting of that which is less worthy: and thus I conceive we are to understand the text here, in correspondence with the parallel place of Hosea (vi. 6), "I will have mercy and not sacrifice." The words in both places implying, that God always laid a greater stress upon sincere obedience, than on external observances, and designed the latter, as so many mounds and fences, to guard and preserve the former. And thus much Maimonides himself grants, More Novoeh. par. iii. cap. 32. But several of the fathers infer from this text, that God never gave any command to the Jews about sacrifices, till after they had defiled themselves with idolatry, by offering sacrifices to the golden calf (see Justin Martyr, Dialog. cum Tryph. p. 397, and Iren. lib. iv. cap. 29).

Ver. 24. And went backward, and not forward.] The expression is taken from headstrong oxen, that draw
CHAPTER VIII.

1 At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and

CHAP. VIII.

ARGUMENT.—The prophet upbraids the obstinacy of the people, and bewaileth the grievous judgments which God hath pronounced against them in general, against those 2 L

unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

29 Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his highness.

30 For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom; and refuse to put their necks under the yoke (see here, ver. 26, Neh. ix. 29, Hos. iv. 16). In the same sense the word backsliding is often applied to the Jews in this prophecy (see iii. 6, 10, 14, 32, xiv. 5).

Ver. 26. They did worse than their fathers.] By setting up idols in the temple itself (see ver. 30, 2 Kings xxii. 7, and the notes upon iii. 11).

Ver. 29. Cut off thine hair, O Jerusalem.] This was commonly practised in the time of great sorrow and mourning (see xlvii. 5, xlviii. 37, and the notes upon Isa. xv. 2).

1. Take up a lamentation on high places.] See iii. 21. Lud. De Dien observes, that the word sephajim sometimes signifies plains, or open places; which sense agrees very well with other texts where the word is used (see iv. 11, xii. 12). So the sense will be —make the most public and solemn lamentation.

The Lord hath rejected—the generation of his seraph.] This sinful generation, who have so highly provoked his anger. As God is said to reject or cast off his people, when he gives them up into the hands of their enemies, so he is said to choose them again at the restoration of their captivity (see Isa. xiv. 1, Zech. i. 17, ii. 12).

Ver. 30. They have set their abominations in the house which is called by my name.] Meaning the image and altar for idolatrous worship, which Manasseh had set up in the temple and the courts near it (see xxii. 11, xxxii. 34, 2 Kings xxii. 4, 7, xxiii. 4). Which gave occasion to other profanations of the temple in aftertimes (see Ezek. viii. 5, 6, &c.).

Ver. 31. They have built the high places of Tophet, &c.] This unnatural custom of burning their children by way of sacrifice to Moloch, was derived from the Canaanites (see Ps. cxvi. 38). The place where they performed this inhuman rite was called Tophet, from the tabrets which sounded there, to drown the cries of the children thus cruelly murdered; it is called here the "high place of Tophet," because probably there was a temple or an altar built there to Moloch (see the note on ii. 30). And "the valley of the son of Hinnom," or "the valley of Hinnom," in the Hebrew, Gey Hinnom, from whence the word Gehenna is derived, to signify hell. The sacrifice here offered being a lively picture of hell torments.

Which I commanded them not.] On the contrary, I expressed the greatest detestation against this practice, and forbade it under the severest penalties (compare xxxii. 35, and Lev. xx. 1—5). The words are spoken by the figure, called meiosis, by which a great deal more is implied than is expressed; a way of speaking frequent in scripture. See Dent. xvii. 5, where the text, speaking of the worship of the host of heaven, adds, "which I have not commanded," the meaning is, I expressly forbade it. So God, reproving the idolatry of the Jews, saith, "they chose things wherein I delighted not," that is, which I utterly abhorred (Isa. lxxv. 12), and Jeremiah (ii. 8), calls idols "things that do not profit," that is, whose worship is not only insignificant, but likewise extremely hurtful and dangerous. By the same figure we are to expound these expressions: "a false balance is not good" (Prov. xx. 23), and "to have respect of persons is not good" (xxviii. 21), that is, is very wicked. St. Paul expresses the vilest sins, by calling them "things which are not convenient" (Rom. i. 28), therefore they put a very false gloss upon this text, that would infer from it that nothing is to be used in God's worship, but what is expressly commanded in his word.

Ver. 32.] King Josiah first of all defiled this place, as the text speaks, 2 Kings xxiii. 10, that is, polluted it, or unconsecrated it, by burying dead bodies in it (compare ver. 16 of that chapter). And afterward, when great numbers died in the siege of Jerusalem, and the famine that followed upon it, it became a common burying-place of the Jews (see xix. 6), whereby was fulfilled that prophecy of Ezekiel (vi. 5), I will lay the dead carcasses of the children of Israel before their idols (compare Lev. xxvi. 30, Ezek. vi. 4, 5, 13).

Ver. 34. Voice of mirth.] See the note on xvi. 9. The voice of the bridegroom.] Men will have no encouragement to marry, when they see nothing but ruin and desolation before their eyes (see xvi. 1—4).
bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts.

4 ¶ Moreover thou shalt say unto them, Thus saith the Lord; Shall they fall, and not arise? shall he turn away, and not return?

5 Why then is this people of Jerusalem slid- den back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkened and heard, but they spake not aright: no man repeated him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

of a high degree, as well as such as are of a meaner condition.

Ver. 1.] When the city shall be taken, and exposed to the rage of the Chaldean army, they shall break open the monuments of Kings, princes, and great men, hoping to find some treasure there; as Josephus tells us, that immense riches were deposited in David's sepulchre by his son Solomon, which were never taken away till Hircanus's time (see Antiq. lib. vii. cap. ult.).

Ver. 2.] The bones which shall be thus scattered about, shall not be gathered or laid up in their sepulchres. The word asaph is commonly used of men's being laid in the sepulchres of their ancestors, which is elsewhere expressed, by "being gathered unto their people." In this sense it is joined with being buried here, and xxx. 33, see likewise Job xxvii. 19. Not to enjoy the common rights of burial, is spoken of as an aggravation of men's calamities (see xxii. 19, xxxvi. 30. Eccles. vi. 3, Isa. xiv. 19, 20).

Ver. 3 Death shall be chosen rather than life.] This denotes the extremity of misery: when men have no comfort left wherewith to alleviate their misfortunes, or make their life tolerable (see Rev. ix. 6).

Of this evil family.] See i. 15.

Ver. 4. Shall he turn away (compare iii. 19), and not return, &c.] An expostulation implying that men are seldom so far gone in wickedness, as not to be touched with some remorse for their evil doings, and make some general resolutions of amendment. When this people are guilty of one perpetual spectacle, as if they could deceive God by their hypocritical pretences, without making any steps towards a reformation. Some explain the fourth verse to this sense: are they so far plunged in sins and the miseries consequent thereto, that there is no hope of their recovery out of their present ill state? If they will turn to God, will not he immediately be pacified, and return to them? According to which exposition, the word shall, which is repeated, is taken in the same sense in both parts of the latter sentence: otherwise it must be taken in two contrary senses. Taking the words in this sense, God's answer follows in the next verse, "But why then is this people," &c., and so the particle maduawm is to be rendered, ver. 19.

Ver. 5.] See the note upon vii. 24.

7 Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord.

8 How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.

9 The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?

10 Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealth falsely.

11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

12 Were they ashamed when they had com-

Ver. 6. I hearkened and heard, but they spake not aright: ] God is represented as "waiting that he may be gracious" to his people (Isa. xxx. 18), and by his "long suffering" giving men time and space for repentance (2 Pet. iii. 9). As the horse rusheth into the battle.] Without any consideration or fear of approaching danger.

Ver. 7.] These birds know, by natural instinct, the seasons when to return to places of their former abode: whereas this people never think of returning to God. The holy writers send men to brute creatures for instruction, thereby to upbraid their stupidity (see Isa. i. 5, Prov. vi. 6).

Ver. 8. We are wise, and the law of the Lord is with us, &c.] It is to no purpose to boast of your wisdom and skill in the knowledge of God's law, if you do not govern your lives by its directions; otherwise it was written and delivered to you in vain (compare Rom. ii. 17, &c.).

The pen of the scribes is in vain.] The title of scribe, as applied to the skill of transcribing or interpreting the law, is first given to Ezra (Ezra vi. 9), who was not merely a copier of the law, but likewise an expounder of the difficulties of it (see Neh. viii. 9, 13). As it is likely none made it their business to write copies of the law, but those who were well versed in the study of it, which would best secure them from committing mistakes in their copies; from hence the word signifies, in the New Testament, those who were learned in explaining the law, and answering the difficulties arising, concerning the sense of it. The Greek word saphar, signifies a "learned man," Eccles. x. 5, xxxviii. 24, and is so translated by our interpreters in the latter of these two places. And the Chaldee paraphrase often interprets the Hebrew word nabi, prophet, by the Chaldee saphar, a scribe.

The expression in the text may relate to the answers which those who were skilled in expounding the law gave in writing, when they were consulted in any difficult case (compare xviii. 15).

Ver. 9.] The politicians are disappointment in every enterprise they undertake; and their ill success is an evident proof, that the fear of God, and governing ourselves by his word, is the truest wisdom.

Ver. 10—12.] See vi. 12—15.

Ver. 10. Inherit them:] Or, possess them; for the
matted abomination? may, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord.

13 ¶ I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

14 Why do we sit still? assemble yourselves, and let us be silent there: for the Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord.

15 We looked for peace, but no good came; and for a time of health, and behold trouble!

16 The snorting of his horses was heard from Dan; the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatoes, among you, which will not be charmed, and they shall bite you, saith the Lord.

18 ¶ When I would comfort myself against sorrow, my heart is faint in me.

19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities!

20 The harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

22 Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?

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Ver. 19. The voice of the cry of the daughter of my people because of them that dwell in a far country.

If we follow this translation, the words must be understood of the Jews lamenting their condition, because of the Chaldeans that were coming from a far country, to invade and destroy them. But I think the words may be rendered more agreeably to the Hebrew thus, "The voice of the cry of the daughter of my people from a land afar off." [Compare Isa. xxxiii. 17, where the phrase in the original is the same.] So that the prophet represents the doleful complaints of the Jews, under a state of captivity, as if God had quite forsaken and disowned them. To which he makes this reply, in the following words. Why then, or "But why, have you provoked me," &c. (compare ver. 5 of this chapter).

Ver. 20. Another complaint of the people, that the summer, the season for marching an army, is past, and yet there is no prospect of assistance from Egypt, or any other of our allies.

Ver. 21. For the hurt of the daughter of my people am I hurt. See iv. 19, ix. 1. The words in the original run thus: "For the breach of the daughter of my people, I am broken." [see xiv. 17]. I am black! I look ghastly, as those who are dying (compare xiv. 2, Joel ii. 6, Nah. ii. 10).

Ver. 22. Gilead was famous for balm or turpentine [for that is the proper meaning of the Hebrew turt], and such like healing gums (see xliii. 11, Gen. xxviii. 25). This made a great many physicians and surgeons resort thither. The prophet applies this metaphorically to the state of the Jews, which was all over corrupted (compare Isa. i. 6, and asks whether there have been no methods used to heal these mortal wounds and distempers; or, if there have, how comes it to pass they should have so little success? implying, that God had sent his prophets as so many spiritual physicians, and they had given the best advice, but the fault lay wholly in the patients themselves, who refused to submit to their prescriptions; so we may apply the words spoken concerning Babylon (li. 9) to the present case: "We would have healed Babylon, but she is not," or rather, "she would not be healed." The words may likewise be understood of temporal deliverance, to this purpose: Is this people forsaken both of God and men, that there is no remedy left for their deliverance! (compare xxx. 12-14).
CHAPTER IX.

1 On that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!
2 Or that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.
3 And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.
4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with flanders.
5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.
6 Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD.
7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?
8 Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.
9 ¶ Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this;
10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them: neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.
11 And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.
12 ¶ Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?
13 And the LORD said, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;
14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:
15 Therefore thus saith the LORD of hosts, the For how shall I do for the daughter of my people? What can I do else for my people, but by all means try to save some out of the common destruction?

V. 9.] See v. 9, 29.
V. 10. For the habitations of the wilderness a lamentation, &c.] The prophet laments that general desolation which he sees coming upon the whole land, which will involve all the parts of it, both high and low, in one common destruction (compare iv. 24—26).
V. 11. A den of dragons.] The word tannin, translated here dragons, among several other significations, is taken for a serpent, such as are usually found in ruins and desolate places (compare li. 37, Ps. xlv. 19, Isa. xiii. 22, xxxiv. 13).
V. 12.] Is there none of you so well acquainted with the will of God, and the methods of his providence, as to be able to declare the reasons why he has given such severe instances of his anger against this land? namely, for the sins of those who inhabit it (compare ver. 10, and the following verses).
V. 13. 14.] God himself declares the reasons of his judgments by the mouth of his prophet, viz. because they have forsaken his law, and followed the devices of their own hearts, and the idolatrous customs which they learned from their fathers.
V. 14. After Baalim.] See the note on ii. 23.
V. 15.] I will turn their plenty into scarcity of
CHAPTER IX.

God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids with water: for our portion is turned into our back; because we have forsaken the land, because our dwellings have cast us out.

20 Yet hear the word of the Lord, O ye women, and let your ear receive the word of his all things. Compare this expression with that of Ps. lixxv. 5, "Thou feastest with them by the bread of tears, and givest them plenteousness of tears to drink;" and I Kings xxii. 27, "feed him with the bread of affliction, and with water of affliction," that is, use him with the most severe and rigorous treatment. The Hebrew word, which we here translate goll, properly signifies an herb, growing among corn, which is as bitter as gall: it is translated heu lock, Hos. x. 4, and both here and elsewhere joined with wormwood (see Deut. xxviii. 16, Lam. iii. 19, Amos vi. 12). In this last text, the word tannath, commonly rendered wormwood, is translated heu lock.

Ver. 19. "I will send a sword." A judgment mentioned by Moses (Lev. xvii. 30), and fulfilled upon several of the Jewish captives in Egypt, and elsewhere (see xxvii. 37, Ezek v. 2, 12).

Ver. 17, 18. Consider ye.] Consider the evil circumstances you are in, which call for mourning and lamentation: and since you yourselves are not sufficiently affected with the dangers that threaten you, send for these women whose profession it is to make public lamentations at funerals, and upon other sorrowful occasions, and let their mournful duties excite and stir up true sorrow in you. The prophet elsewhere allude to this practice (see xxiii. 17, Ezek. xxviii. 31). Particularly the custom of hiring public mourners to attend the funerals of their friends, is mentioned, xxii. 18, 2 Sam. i. 24, 2 Chron. xxv. 23, Eccles. xii. 5, Matt. x. 23, compared with Mark v. 43. Such were the prophet among the Romans.

Ver. 18. Send for cunning women.] Such as were "skilful in lamentation," as Amos calls the common mourners that were hired upon solemn occasions (Amos v. 16).

Ver. 19. For a voice of wailing is heard out of Zion.] The prophet instructs them to bewail their state of captivity, in these and such like expressions.

Because we have forsaken the land:] We are forced to leave our native country: our land hath "spewed us out," according to the expression of Moses (Lev. xviii. 29), and would no longer bear with our abominations.

Ver. 20. O ye women.] God now speaks to the women in general, as being of more tender hearts than men, and calls them all seriously to mourning, and bids them instruct their daughters to join with them in a general lamentation; not only to act a part as those who are mourners by profession.

Vol. III.—51 mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

22 Speak, Thus saith the Lord, Even the cases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them.

23 ¶ Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.

24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment, and righteousness, in the earth: 'tis these things I delight, saith the Lord.

25 ¶ Behold, the days come, saith the Lord, Ver. 21. For death is come up into our windows, and—palaces.] Neither our houses, nor our palaces or fortifications can defend us against our enemies; but though we barricade our doors, the soldiers or their murdering instruments will find a way to enter by our windows, and assault us (Compare Joel ii. 9).

To cut off the children from without.] See note on vi. 11. The expression is elliptical, and may be thus supplied, [it proceeded] "to cut off the children," &c.

Ver. 22. As the hand of the harvestman, and none shall gather them.] We read, Dunt. xxiv. 19, that if a sheaf was forgotten and left behind in the field, the owner should not go back to fetch it, but leave it to be gathered up by the poor: this law made the harvestmen not so exact in gathering up the sheaves which they happened to drop, that they might give occasion for this sort of prophecy. The prophet makes use of this comparison to illustrate the number of slain that should lie about the fields; only with this difference, that whereas the poor used to gather up the sheaves left behind in the fields, these human bodies should remain in the ground, without any one to take care of their burial (see the note on vii. 2).

Ver. 23, 24.] Let not men value themselves for their wisdom, strength, or riches, which are things in themselves of a very uncertain continuance, and such calamities are coming (see ver. 25, 26) in which they will stand the owners of them in very little stead. The only true valuable endowment is the knowledge of God, not as he is in himself, which is too high an attainment for poor mortals to pretend to, but with respect to his dealings with men; to have a serious sense of his mercies to the penitent, of his judgments to the obstinate, and of his truth and integrity in making good his promises and threatenings to both. It is in the exercise of these attributes God chiefly delights: and it is by these he desires to make himself known to the world; and he that forms an apprehension of God, chiefly with regard to these his perfections, will always demean himself suitably towards him. Judgment and righteousness are often equivalent terms: but if we distinguish them here, judgment denotes God's severity against the wicked, and righteousness his truth or holiness.

Ver. 25. With the uncircumcised.] Or, "with the ununcircumcised," as it is in the Hebrew: so the Greek ἄνθρωπος is used by St. Paul for the persons who are uncircumcised (see Rom. ii. 26, 27, iii. 30, Gal. ii. 17, Col. iii. 11). Because the Jews valued them—
that I will punish all them which are circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in

selves so much upon their circumcision, God tells them, when he sends his judgments abroad in the world, they shall find no more favour than those who are not circumcised.

Ver. 26. Egypt, and Judah, and Edom, &c.] See these judgments denounced more at large, xxv. 18, &c. The prophet places Judah among the heathen nations, because they were in effect uncircumcised as well as they; contenting themselves with the outward sign of circumcision, without endeavouring after the inward purity signified by it.

All that are in the utmost corners, that dwell in the wilderness:] The marginal reading is to be preferred before that of the text, "they that have the corners of their hair polled" (compare xxv. 23, 24, xlix. 32). The expression denotes those Arabinians who cut their hair upon the fore part of the head round, and let the hair behind grow long; which custom of theirs Herodotus mentions in his Thalicia, ch. 8, and tells us they did it in imitation of Bacchus. Others take notice that the Saracens used the same fashion in wearing their hair, dedicating it to Saturn. Pharaoh saith, in the life of Thesues, that he cut his hair after the same manner, when he consecrated it to Apollo. In allusion to the same custom, the Solymae, a colony of Phoenicians, are called Τερεκκοςκίδες, roundheads, in Choricius, ap. Joseph. lib. 1, contr. App. and the Abantes in Homer, IIllad, &c. Επετειαθην " wearing their hair growing behind."

And it is probable, that that precept in Lev. xix. 27, "ye shall not round the corners of your heads," hath reference to this custom, which was a rite in several countries near Judea, whereby they devoted themselves to the worship of some false god.

The house of Israel are uncircumcised] The Israelites, by breaking God's law, have made their "circumcision become uncircumcision," as St. Paul speaks (Rom. ii. 25), while they retain only the outward sign, and neglect the inward purity signified by it (Rom. ii. 29, see iv. 4 of this prophecy).

CHAPTER X.

1 Hear ye the word which the Lord speaketh unto you, O house of Israel:

2 Thus saith the Lord. Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the customs of the people are vain; for one cuteth a tree out of the forest, the work of the hands of the workman, with the ax.

4 They deck it with silver and with gold: they fasten it with nails and with hammers, that it move not.

5 They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

6 Forasmuch as there is none like unto thee, O Lord: thou art great, and thy name is great in might.

7 Who would not fear thee, O King of nations? for to thee doth it appertain; forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

8 But they are altogether brutish and foolish: the stock is a doctrine of vanities.

9 Silver spread into plates is brought from which are made use of by Isaiah, xlv. 10, 11, and have been explained in the notes upon that place.

Ver. 5. They are upright as the palm tree, but speak not.] The Hebrew may more properly be rendered thus, "They are made with due proportion, like a pillar;" the word tomor is rendered pillar by our translators, Cant. iii. 6, Joel ii. 30. They make a pretty figure, when they are set up, as being put together by the rules of art, but cannot speak, or show any signs of sense. Images are elsewhere called "dumb idols" (see Hab. ii. 19, I Cor. xii. 23). They cannot do evil.] See the note upon Isa. xlii. 28.

Ver. 7. For to thee doth it appertain: Or, "to thee doth honour belong." The Hebrew word yaasha, is rather a noun than a verb, and signifies honour and excellency. To the same sense the Chaldee translates the words, "For thine is the kingdom." Some critics suppose the word Yah, the name of God, not to be a contraction of Jehovah; but to be derived from the same root yaah, and to import the superlative excellency of the divine majesty.

Among all the wise men—there is none like unto thee.] The princes and great men among the heathens, who were remarkable for their wisdom, and understanding the arts of government, were commonly defined after their death, and had divine ho-
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Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men.

10 But the Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

14 Every man is brutish in his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

15 They are vanity, and the word of errors in the time of their visitation they shall perish.

16 The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The Lord of hosts is his name.

17 Gather up thy wares out of the land, O inhabitant of the fortress.

God giveth the word of command, and signifies his will and pleasure (compare Job xxxviii. 34): or when he sends his thunder, called in scripture the "voice of God," the clouds immediately fall down in abundance of rain, and that moisture coming upon the ground that was scorched with heat before, does not only cool and refresh it, but makes all vegetables grow and flourish in it: and as God causes the vapours to ascend up in clouds from every quarter of the earth, so he joins two contrary things together, ordaining great flashes of lightning to break forth with the rain: the moisture of the rain preventing the ill effects that might otherwise proceed from the scorching heat of the lightning.

Bringing forth the wind out of his treasurers.] He causeth great and mighty winds to come from unknown places and causes, if he brought them out of a hidden treasure or repository, where they had been laid up till he had occasion for them.

Ver. 14. Every founder is confounded by the graven image.] The founders or makers of idols may be convinced of their sottishness, by their own art or skill, who must needs know, what material idols are made of, and that they are perfectly without life or sense (compare Isa. xlv. 9, 11, 18—20). The former part of the verse may be thus rendered, "Every man is brutish for want of knowledge," thus the particle min is taken, xlvii. 16, Ps. cxiv. 24, Lam. iv. 9, where the margin rightly renders the words, "My strength is dried up want of fatness."

There is no breath in them.] They pretend to life and understanding, when they have none (see ver. 8).

Ver. 15. They are vanity (see Isa. xlii. 24, 29) and the work of errors.] The making of them is owing to men's wrong notions concerning the nature of God (see ver. 5).

In the time of their visitation they shall perish.] The time will come when God shall execute his vengeance upon them, and destroy them utterly (see ver. 11).

Ver. 16. There is no comparison between senseless idols and the great creator of all things, who has chosen the posterity of Jacob for his peculiar people (compare Deut. xxxiii. 9, Ps. lxxiv. 2) and has promised to be their God (see xi. 4): and that they should always have an interest in his favour, if they continued steadfast in their obedience to him (see Ps. xvi. 5, lxxiii. 20, cxiv. 57, Lam. iii. 24). "The rod of his inheritance," is an expression taken from the first division of the land of Canaan, when the inheritance of each tribe and family was meted out with a line or a rod.

Ver. 17.] The prophet here returns to his former

nours paid to them, as heroes, or Balaam (see note on ii. 23): but none of these can be compared with the supreme God (see Ps. lxxxix. 6).

Ver. 8.] They that make images are like unto them;" saith the heathenist (Ps. cxv. 8), equally stupid and insignificant. The use and worship of them is grounded upon a false and foolish opinion, and tends to confirm the ignorant in that absurd fancy, that God is like the work of men's hands, and that images have some divine power lodged within them. For the same reason an image is called a "teacher of lies." Hab. ii. 18.

Ver. 9. Tarshish.] Ships of Tarshish sometimes signify any trading or merchant ships. But Tarshish may probably here denote some port in Spain, whither the merchants of Tyre and Zidon trafficked (see the note on Is. ii. 16, xxviii. 1). Gold from Uphaz.] Bochart supposes Uphaz to be the same with Ophir in India, near Zebah; a place famous for gold (see the note on Is. xxi. 12). Uphaz is probably the same place which is called Paz in Job xxviii. 17, where our translation reads, "jewels of fine gold," but it is in the Hebrew, "jewels of Paz." Blue and purple.] See Baruch vi. 12, 72.

Ver. 10. He is the living God.] Images are dead and senseless things (see ver. 14). Whereas God is the author and fountain of life and understanding, and death and sense and by him. The present copies of the Septuagint are defective here; but the learned Dr. Graae conjectures, that the Septuagint anciently read here, &c. $\gamma\lambda\tau\nu\nu\tau\nu$, "the God of the living," which is still read in Thedotion's translation, and followed by the Syrac and Arabic versions; and that our Saviour alludes to this place, when he saith (Matt. xxii. 32), "God is not the God of the dead, but of the living." (see his Dissert. de Vitiis LXX. Interpretum, p. 14).

Ver. 11.] This verse is written in Chaldee, as if the prophet designed to put these words in the mouths of the Jews, whereby they might make a public profession of their own faith in the true God, and be able to answer the heathens that would entice them to idolatry. This prophet foretells, that there shall be a final period put to idolatry (see ver. 15, Is. ii. 18, xlvi. 16, Zech. xiii. 2). God hath already blotted out the names of many of the heathen idols, as an earnest of the utter destruction of the remainders of idolatry in his due time.

Ver. 12, 13.] Here follows a noble and lofty description of God's power and providence, whereby he establisheth his pre-eminence above dead and senseless idols.

Ver. 13. When he uttereth his voice, &c.] When
18 For thus saith the Lord, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so.  
19 ¶ Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it.  
20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.  
21 For the pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered.

denunciations against Jerusalem, and warns her to move her effects, and prepare for her going into captivity (compare Ezek. xii. 3); for though she thought herself secure, as dwelling in a place of great strength, and well fortified, yet her enemies should prevail and take it.

Ver. 18. I will sling out the inhabitants of the land at this once, I will at one stroke remove the whole body of this people out of their native country (compare 1 Sam. xxv. 29).  
That they may find it so.] Or, that they may find my threatenings to be true.

Ver. 19. Woe is me for my hurt!] The prophet sympathizes with the calamities of his people; as lv. 19, vii. 24, ix. 1.  
I must hear it.] But then I endeavoured to compose myself, and patiently submit to God's afflictive hand.

Ver. 20. My tabernacle is spoiled, and all my cords are broken.] The prophet personates his country, as bewailing herself in the following words. My cities and houses are riddled and destroyed, as if they were so many shepherds' tents (see the note on lv. 20).

My children are gone forth of me, &c.] My inhabitants are gone into captivity, and will never return hither any more: so that they are the same to me as if they were dead: nor will they ever be able to contribute to the restoration of my former state.

Ver. 21.] The prophet pursues the foregoing metaphor, and saith, that the reason why the tents are destroyed is, because the shepherds, meaning the governors, both civil and ecclesiastical [see the note on ii. 8], have, like so many brute beasts, forgotten God, and their duty to him [compare Ps. xxiv. 2]; and thereby engaged the people committed to their charge in idolatry, and all manner of wickedness, which hath ended in ruin to themselves and their flocks.

Ver. 22.] See vi. 22, ix. 11.

Ver. 23.] Success does not depend upon human endeavours, but upon God's good pleasure [compare Ps. xxxvii. 23, Prov. xx. 24]; and therefore thou canst easily disappoint all the designs of our enemies.

Ver. 24.] If thou art determined to punish us, let it be with moderation (see xxx. 11): not with such a degree of severity, as utterly to destroy and consume us (see Ps. vi. 1, xxxviii. 1).

Ver. 25.] Let thy justice be made known, by bringing an exemplary punishment upon the Chaldeans and their allies (see i. 45), who do not acknowledge thy providence, but ascribe all their successes to their idols.

They have eaten up Jacob.] See vi. 3.

CHAPTER XI.

1 The word that came to Jeremiah from the Lord, saying,  
2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem:  
3 And say thou unto them, Thus saith the Lord:

CHAP. XI.

ARGUMENT.—The prophet proclaims the tenor of God's covenant with the Jews, and then denounces a curse against those who break it: at the end of the chapter, he threatens evil to his neighbours at Anathoth, who had conspired his destruction.

Ver. 2.] That is, Hear ye men of Judah, and inhabitants of Jerusalem, the words of the covenant I made with your fathers: and do thou, Jeremiah, lay the tenor of it before them (compare ver. 6).  
Dr. Lightfoot, in his Harmony of the Old Testament, is of opinion, that the prophet puts the people in mind of the renewal of this covenant lately made in the time of Josiah (2 Kings xxiii. 3).

Ver. 3. Cursed be the man] It is a way of speak-
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mand you: so shall ye be my people, and I will be your God;
5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O Lord.
6 Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.
7 For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice.
8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.
9 And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.
10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they have gone after other gods to serve them. And the house of Israel and the house of Judah have broken my covenant which I made with their fathers.
11 ¶ Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.
12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.
13 For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.
14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.
15 What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou dost evil, then thou rejoicest.
16 The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.
17 For the Lord of hosts, that planted thee, hath pronounced thee evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.
18 ¶ And the Lord hath given me knowledge the sake of the covenant he had made with their progenitors (see xii. 7, Hos. iii. 1).

The holy flesh is passed from thee? The flesh of thy sacrifices which thou offerest up to me, as an atonement for thy sins, doth not at all profit thee, being polluted and rendered unacceptable to me, through those many and great sins, in which thou continuest without remorse, and even takest a pride in committing them (see above, vi. 20, and compare Hag. ii. 11—14).

The LXX. and Vulgar Latin give a more easy sense of this verse, "Why hath my beloved committed lewdness? would he have made itself walls or have the holy flesh take away thine iniquities from thee?" It is probable that the Hebrew copy they made use of, instead of "haraabim [with many] read hanedubim, or hanedarim; free-will-offerings, or vows."

Ver. 16. A green olive tree, fair, and of goodly fruit.] St. Paul plainly alludes to this verse, Rom. xi. 17, where, speaking of the gentiles being made members of the church in the room of the Jews, who were rejected, he saith, "If some of the branches are broken off, and thou [gentile], being a wild olive-tree, are grafted in among them, and with them partaketh of the root and fatness of the olive-tree." The Jewish nation, in its flourishing state, is sometimes compared to a vine, sometimes to an olive tree, chiefly because of the fruits of good works which God might justly expect from them, after all the care and pains he had bestowed upon them, to make them thrive and fructify (see Ps. lii. 8).

He hath kindled fire upon it.] In pursuance of the same metaphor, the words express the desolation which the Chaldeans should bring upon Judah by fire and sword (Exek. xix. 14, Isa. xvi. 8).

Ver. 17.] See the note on ii. 21.

Ver. 18.] This relates to the ill designs the men of Anathoth had contrived against the prophet, which
of it, and I know it: then thou shewest me their doings.

19 But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

he saith God had revealed to him (see the following verses).

Ver. 19. I was like a lamb or an ox that is brought to the slaughter.] A proverbial speech, expressing a false security or insensibility of danger (see Prov. vii. 22). So Agamemnon's ghost in Homer describes his own death treacherously contrived by Egistheus at a feast.

"He died as an ox at the stake."—Odys., i. ver. 410.

That phrase, "He is brought as a lamb to the slaughter," Isa. lii. 7, is of a different importance (see the note there). Bochart supposed the word 

*allyph* to be an adjective, and renders the former part of the sentence thus, "I was brought as a tame sheep to the slaughter." But we may very well admit of the common translation; the disjunctive particle being elsewhere understood, as Ps. lxx. 21.

4 Better than... bullock."—Isa. xxxvii. 14.

"Like a crane or swallow." Let us destroy the tree with the fruit thereof; The letter of the Hebrew runs thus, "Let us destroy the tree (or the stalk) with the bread thereof" (bread is sometimes used for the corn, of which it is made, v. 17); i. e. Let us destroy the prophet and his doctrine (see ver. 21). Laud, de Dieu renders it, "Let us destroy the wood in his flesh;" i. e. Let us scourge him with rods, till they are broke, and the ends of them stick in his flesh. I take this to be a forced interpretation: for the Hebrew *lechem*, bread, is never put for flesh, but when it is spoken of the sacrifices offered up to God. The Septuagint render the words, "Let us put wood into his bread," i. e. Let us give him wood instead of bread; which the fathers generally apply to the crucifixion of Christ, whose sufferings were typified in the afflictions of all the saints and prophets of former times.

Ver. 20. I have laid my cause before thee, and recommended myself to thy protection, who knowest the sincerity and intentions of my thoughts (see xii. 3, 9). When men continue implacable in their malice, we may lawfully expect and desire that God will plead our cause, and judge us according to our righteousness. For the bringing wicked men to condign punishment, tends both to the manifestation of God's glory, and the good government of the world. To pray against our enemies in this sense, viz. not for the satisfying our private resentments, but the settling forth of God's justice, is not disagreeable to the spirit of Christianity. So St. Paul prays against Alexander, "The Lord reward him according to his works" (2 Tim. iv. 14).

Ver. 21. This was the usage the prophets commonly met with from those who became their enemies because they told them those truths" they had no mind to hear (see xx. 1, xxxviii. 4, 6, Amos vii. 10). And this treatment they found at the hands of their neighbours, their friends, and relations (see xii. 6, xx. 10): as our Saviour Christ did afterward (see Matt. xiii. 67; John vii. 15).

Ver. 23. The year of their visitation.] When I will visit their sins upon them (see xxiii. 12, xlvi. 21, xlviii. 41, 4, 27). The words year and day often signify a set or determined time (see Isa. lxi. 2).

CHAP. XII.

1 Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

2 Thou hast planted them, yes, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.

3 But thou, O Lord, knowest me: thou hast of the righteons: a dispensation which hath in all ages been made an objection against providence, and upon that account been a stumbling-block even to good men (see Job xii. 6, xxi. 7, &c. Ps. xxxviii. lxxiii.).

Ver. 2. Thou art near in their mouth, and far from their reins.] The true character of hypocrites, who according to the prophet Isaiah's description of them, "honour God with their mouth, but their heart is far from him" (Isa. xxix. 13; Mark vii. 6). The *relax in scripture* signify the thoughts and inward dispositions (see Prov. xxii. 16, Ps. xvi. 7, Ixxiii. 21). In which sense God is said to "try the reins and the heart," xi. 20 of this prophecy.

Ver. 3. Pull them out like sheep for the slaughter.]
How and yea, the land mourned, and the herbs of every field withered, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

If even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yet, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

As sheep are taken out of the flock, in order to be slain (see the note on xi. 20). The Vulgar Latin reads, “Gather them as sheep!” It is probable that the verb natak might be used in this sense, though the lexicons take notice of it; for attik, a noun derived from them, signifies a chamber (Ezek. xii. 15); and natak a spot of leprosy (Lev. xiii. 30), from the gathering of her humours.

Prepare them for the day of slaughter.] The Hebrew reads, “Sanctify them;” i.e. set them apart for destruction (see xxii. 7).

The herbs of every field wither.] The famine hath already consumed the fruits of the earth, together with the birds and beasts of the field; for the indolence, and atheism of these wretches, which thus prosper in their wickedness (compare xiv. 2, xxiii. 10, ix. 10).

He shall not see our last end.] The words of those who made a mock of Jeremiah and his prophecies, as if he should never see those evils come to pass which he had threatened against them (xi. 23). Some understand the words to this sense, God will never bring this destruction upon us, with which Jeremiah threatens us.

If thou hast run with footmen, and they have wearied thee, then how canst thou contend with horses?] Here God answers the complaints of the prophet, and applies a proverbial expression to his case; the import of which is, that if men find themselves unable to contend with a less power, it is in vain for them to strive with a greater. This sentence being applied to the prophet’s case, implies, that if he could not bear with the ill usage of his acquaintance and neighbours at Anathoth, how would he be able to undergo the hardships he must expect to meet with from the great men at Jerusalem, who would unanimously set themselves against him (see xxii. 26, xxviii. 4, 6).

How wilt thou do in the swelling of Jordan?] The same sense differently expressed; q.d. If thou endurest such hardships in thy own country, and amongst thy own kindred and acquaintance, what must thou expect when those in power shall combine against thee! whose rage shall be like that of the lions who are driven out of their coverts, when Jordan overflows the neighbouring fields, and set upon every one that travels the public road (see the note on xlix. 19).

Or, “against thee,” as Noldius observes the particle aharere sometimes signifies (see xliii. 37, Isa. xxxvii. 22). They have not been content to vent their own malice against thee, but have also raised the multitude upon thee, and endeavoured to bring thee under a popular odium; the words may perhaps be more properly translated, “They pursue thee with a great [cry],” as a common malefactor.

The place of my especial residence, where I have placed my name (see 2 Kings xxii. 27). The words are spoken of the desolation of the temple by the Chaldeans, as if it were already brought to pass; a way of speaking usual in the prophets (see the note upon Isa. xxi. 9).

The hand of her enemies.] See xi. 15.

My people have used me and my prophets with despite and contempt. They have blasphemed me and my laws, just like a wild beast, that opens his mouth against every one that withsticks it. These are just causes of my hatred to them.

My people are become wild and savage (see ver. s), and not to be taught better manners, and like a speckled or tailed bird, are only fit for prey and deeds of violence. And as all the rest of the birds flock about such a one, and are ready to pull it to pieces, so I have stirred up all the enemies of Israel to come against my people, to annoy them on every side, just as there is done here to so many beasts of prey (see ii. 15, Isr. i. 9, Hab. ii. 17). The word tsabahang, rendered here speckled, is of an uncertain signification, being found but in this one place of the bible, unless perhaps 1 Sam. xiii. 12, where some look upon it as a proper name. The Septuagint understand it of the hyena, which sense is followed by Bochart. But if we take it in either signification, the sense is much the same.

By “many pastors” are meant the generals of the Chaldaean army; so the Chaldaean paraphrase rightly explains it (see ver. 12, and compare vi. 3). God calls Judea his “vineyard,” and “pleasant portion,” because of the care he took to cultivate and improve it, and the fruit he might justly have expected from it (see the note on xlii. 16).

Being desolate, it went whither unto me?] It lies in a neglected and doleful condition (see ver. 4, and xxii. 10), and makes a sort of a silent complaint, and begs to be restored to its former prosperity.

No man layeth it to heart.] No man acknowledgeth God’s hand in the calamities he feels, or humbles himself under it (see viii. 6, Isr. xlii. 25).

The spoilers are come upon all high places through [or in] the wilderness:] The Chaldaean army, described by the metaphor of a “full wind of the high places in the wilderness,” iv. 11 (see the note there).

The sword of the Lord shall devour from the one end of the land to the other.] When God delivers
through the wilderness: for the sword of the Lord shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit; and they shall be ashamed of your revenues because of the fierce anger of the Lord.

14 ¶ Thus saith the Lord against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them out of their land, and up a people to be slain by their enemies, he is said to give commission to a sword to pass through a land (see xlvi. 6, 7, Ezek. xiv. 17).

Ver. 13. They have sown wheat, but shall reap thorns.] A proverbial expression, signifying men's loss of time and labour. It is here applied to the Jew's fruitless endeavours to save themselves from the evils that threatened them, by courting the assistance and alliance of idolaters. They shall be ashamed of your revenues.] Or, "be ye ashamed of your increase," &c. God's displeasure shall make all your designs abortive; they shall not bring forth their expected fruit, and you shall be seized with shame and confusion to see yourselves disappointed (compare ii. 36, 37). The word revenues, or increase, alludes to the reaping of thorns, mentioned in the foregoing part of the verse.

Ver. 14. Thus saith the Lord, against all mine evil neighbours.] This prophecy threatens chiefly the Idumeans, Moabites, Ammonites, and Philistines, against whom Jeremiah prophesies, ch. xlvii.—xliv. and Ezekiel, ch. xxv. These the text calls evil neighbours, because of the spite and ill-will which they showed towards the Jews upon all occasions, at this time especially, when most of them joined with the Chaldeans and Syrians in oppressing them (see 2 Kings xxiv. 2). This sin is particularly laid to their charge by the prophets, and they are threatened with captivity chiefly upon that account (see xlix. 1, 2, Ezek. xxv. 3, 6, 8, 12, 15, Amos i. 11, Obad. ver. 10, Zeph. ii. 8).

Pluck out the house of Judah from among them.] Several Jews were carried captive, or turned voluntary exiles, into those neighbouring countries, before the general captivity by the Chaldeans (see xv. 4, xi. 11). Of these Jews some were translated together with the natives of those countries by the Chaldeans afterward: others went down into Egypt (see ch. xlii. xliiv.). Here is foretold the restoration of the Jews from their several dispersions (compare xxviil.

37, Ezek. xxviii. 25, 26). This promise was partly made good in the times succeeding the Babylonian captivity (see Ps. cxlviii. 2); but will more fully be accomplished at the final restoration of that nation, concerning which see xxx. 3, &c. when the fulness of the gentiles will likewise be brought into the church, which the words of the next verse point at.

Ver. 15. And have compassion on them. &c.] Or, "I will again have compassion on them:" the verb shub being often taken adversively (see the note on Isa. vi. 13). The captivity threatened to the Jews and their neighbours seems to be confined to the space of seventy years (see xxv. 11, xxvii. 7, Isa. xxiii. 15). We may observe likewise, that after Jeremiah hath threatened severe judgments upon several countries, he concludes with a general promise of returning from their captivity in the latter days (see xlviii. 47, xliv. 6, 39): which promise probably relates to their conversion under the gospel, called in scripture, "the latter days."

Ver. 16. If they will diligently learn the ways of my people.] If they will learn of my people, who lived among them, to be worshippers of the true God.

To swear by my name.] See the note on lv. 2.

As they taught my people to swear by Baal.] See Zeph. i. 5. As all vice is contagious, it is no wonder to find the Jews particularly fond of the idolatrous practices of their neighbours. For which cause they are often cautioned not to follow their customs; and it is probable several of the ceremonial laws were made in opposition to the usages received among those nations.

They shall be built in the midst of my people.] They shall be joined to them as one church, which is called God's house or building (see Numb. xii. 7, 1 Cor. iii. 9, 1 Tim. iii. 15, 1 Pet. ii. 5).

Ver. 17.] Those that will not have God and Christ to reign over them shall in the end be punished with everlasting destruction (see Is. lx. 12, Luke xix. 27, compared with Rev. xix. 21).

CHAPTER XIII.

1 Thus saith the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the Lord, and put it on my loins.

3 And the word of the Lord came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.
5 So I went, and hid it by Euphrates, as the Lord commanded me.

6 And it came to pass after many days, that the Lord said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the Lord came unto me, saying,

9 Thus saith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word; Thus saith the Lord God of Israel, Every

Ver. 4. Go to Euphrates, and hide it there in a hole of the rock.] God commanded the prophet to hide the girdle by the bank of Euphrates, to signify the Jews being delivered captive over that river, called the water of Babylon,"Ps. cxxxvii. 1. Most commentators are of opinion, that this was performed by the prophet only in a vision: it not being probable that God should send him two such long journeys as are mentioned here and ver. 6, merely upon this errand (see a like instance, xxv. 17). Several things are related in scripture as actually done, which yet were only transacted in a vision; a remarkable instance of which we read, Gen. xv. 5, where the text saith, that God brought "Abraham forth abroad," and bid him "tell the stars:" and yet it appears by ver. 13, that the sun was not gone down. See this question at large discussed by the learned Dr. Pocock, in his commentary upon the beginning of Hosea.

Ver. 9. After this manner will I mar the pride of Judah.] I will bring down their pride and stubbornness (see ver. 15, 17), by making them slaves and vassals to strangers (see Lam. v. 5, 8, 13).

Ver. 11. So have I caused to cleave unto me] The covenant between God and his people is e'therealised and represented by a marriage contract (see the note on ii. 2); whereby the man is said to "cleave to his wife" (Gen. ii. 24).

That they might be unto me for a name, and for a praise.] That they might have the honour of being called by my name, and I might be glorified by their showing forth my truth and praises to the world (see xxxviii. 9).

Ver. 12. Every bottle shall be filled with wine.] God's judgments are often represented under the figure of a cup full of intoxicating liquor (see this metaphor at large purged, xxv. 13, &c.). To the same purpose God tells them here, that as they have all sinned, so shall every one have his share in the punishment.

They shall say unto thee, &c.] God, that knew the profaneness of their hearts, foretells the reply they

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away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

23 Can the Ethiopian change his skin, or the

from their high estate and sit down upon the ground, or in the dust: i. e. in a posture of mourning and lamentation (see Lam. ii. 20, Isa. iii. 26, xivii. 1).

Ver. 19.] Shutting up signifies a state of bondage, and opening a state of liberty (see Ps. xxxxi. 8, Job xii. 14). The verb sager, here rendered shut up, is sometimes taken for delivering or giving up into the power of another; and is rendered in the Septuagint, by σαράνδεος (see Deut. xxiii. 15, xxxii. 30, 1 Sam. xxiii. 12, Job xvi. 11, Ps. lxxviii. 48). Taking the words in either sense, they denote that the cities of Judah shall be given up into the enemies' hand, and none shall be able to rescue them. Judah is called the south, in opposition to Chaldea, expressed by the north in the next verse (see i. 14).

Ver. 20.] The verbs and pronouns in the Hebrew here, and in the following verse, are of the feminine gender; which supposes the words to be directed to the Jewish state or government, represented under the figure of a woman (see iv. 31, vi. 2). The prophet demands, in a sarcastical manner, into what a miserable condition she hath brought the people committed to her charge; called the Lord's flock, ver. 17, which were formerly in a prosperous and flourishing condition (compare x. 21).

Ver. 21.] What wilt thou say when he shall punish thee? What wilt thou plead for thyself, either for the excusing or mitigating thy punishment!

For thou hast taught them to be captains.] When Ahaz called in the assistance of Tiglath-pileser against Rezin king of Syria, and made himself tributary to the king of Assyria, he taught the Assyrians how they might become masters and conquerors over his own country whenever they pleased (see 2 Kings xvi. 7, 2 Chron. xxviii. 20).

Ver. 22.] Wherefore come these things? See v. 19.

For the greatness of thine iniquity are thy skirts discovered.] Thine enormous crimes deserve no less a punishment than that of captivity: when thou shalt be carried away into a strange country, stripped and bare, without any covering to thy nakedness; for such was the barbarous cruelty of conquerors towards their captives (see Isa. iii. 17, xx. 4, xlvi. 3, Lam. i. 8, iv. 21, Nahum iii. 3). The words likewise allude to the punishment that used to be inflicted upon common harlots and adulteresses, which was to strip them naked and expose them to the eyes of the world; and thus God threateneth he will deal with Jerusalem, upon account of her spiritual fornication (see Ezek. xvi. 37—38, Hos. ii. 10).

Ver. 23.] Can the Ethiopian change his skin, The Hebrew word Chush, which our translators render by "leopard his spots? then may ye also do good, that are accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

Ethiopia, does often signify Arabia in scripture: Ethiopia being by the ancient writers distinguished into the eastern, the same with Arabia, and western Ethiopia (see Ludolphus's Comment. in lib. i. Histor. Ethiop. n. 19). Bochart, indeed, maintains, that the word is never used for Ethiopia, properly so called (see his Philae. lib. iv. cap. 2, n. 238). But this text is a good proof to the contrary, which may most probably be understood of the Africans, or black-moors, as they are commonly called. The word Cush is likewise joined with the Lubians or Lybians, in other places, as 2 Chron. xii. 3, xvi. 8, Dan. xi. 43, and with Phut, another people of Africa (see Jer. xlv. 9, Ezek. xxx. 5, xxxviii. 5, Nahum iii. 9).

In the same sense Cush must be understood, Esther i. 1, where Ahasuerus is said to "reign from India to Cush," or Ethiopia; because the words relate to the conquest of Egypt and Ethiopia by Cambyses: by whose victories, and the successful arms of Darius Hystaspes, the Persian empire was enlarged from one hundred and twenty to one hundred and twenty-seven provinces (compare that text with Dan. vi. 1).

Then may ye also do good, that are accustomed to do evil.] The words import, how extremely difficult it is to overcome ill habits, custom being a second nature. For we are not to explain the words in a strict literal sense (because then it would have been to no purpose for the prophet to have exhorted the people to amendment), but only extend their meaning so far as to denote that a moral change in habitual sinners is almost as impossible as a natural one. Thus our Saviour compares the difficulty of a rich man's entering into the kingdom of God, to a natural impossibility, viz. "to a camel's passing through the eye of a needle" (Matt. xix. 24); but yet qualifies the comparison, by adding "What is impossible with men, is possible with God," i. e. God's grace can surmount such difficulties as are impossible for nature to overcome: and thus we are to understand the text before us.

Ver. 25.] The portion of thy measures] Or "of thine inheritance," as the Chaldee paraphrase explains it; the expression is taken from the division of the land of Canaan, by line or measure.

Trusted in falsehood.] In false gods, who cannot help men in their troubles (see x. 14).

Ver. 26.] Will I discover thy skirts] See ver. 22.

Ver. 27.] I have seen thine adulteries, and thy neighings] Compare v. 8. He resembles their violent inclination to idolatry to the rage of lust (compare ii. 20, 23, 24, iii. 2, 6).
CHAPTER XIV.

1 The word of the Lord that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook it, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.

7 ¶ O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?

9 Why shouldst thou be as a man astonished, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not.

10 ¶ Thus saith the Lord unto this people, Thus have they loved to wander, they have not restrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity, and visit their sins.

11 Then said the Lord unto me, Pray not for this people for their good.

12 When they fast, I will not hear their cry; in hot and dry seasons. But the word tannim likewise signifies any great fish (see the note on Isa. xxvii. 1): and particularly a crocodile, as it is plainly taken Ezek. xxix. 3, xxvii. 2, in which sense Ludolphus understands the word here, and tells us, that the crocodile's put their heads above water, to refresh themselves by breathing in the cool air (see his commentary in Histor.ETH. LB. I. n. 57).

Ver. 7. Though our iniquities testify against us, do thou it for thy name's sake. Our sins bear witness against us, and condemn us to the severest judgments, thy wrath can inflict: but we beseech thee to consider, that we are thy people, and have that regard for thine own honour, as not to cast us off utterly (see ver. 9).

For our backslidings are many. Or, although our backslidings are many (see Noldius's Concordance, p. 399).

Ver. 8. O the hope of Israel. Thou who hast given us so many gracious promises, to encourage us to put our trust in thee (see Ps. xxii. 4), Why shouldst thou be as a stranger in the land? Thou hast promised to dwell among us (see ver. 9, Lev. xxvi. 12): why then shouldst thou Behave thyself towards us, as if thou wert a mere stranger to us? and as one no more concerned for our welfare than a traveller is for the place where he lodges but one night, and never expects to see it again?

Ver. 9. Thou canst not want power to save us; but by thy disregard of us, seemst like a mighty man, that through fear or surprise, is not able to make use of his strength.

Ver. 10. Thus have they loved to wander. God returns an answer to the complaints and expostulations of the prophet, and tells the people, that their miseries are owing to themselves, who took pleasure in going astray from the true God, and following the idolatries and corrupt customs of the heathens about them (see ii. 29—30): which sins he now visits so severely upon them, The Lord doth not accept them. He will not accept their own prayers or humiliations, nor those intercessions in their behalf, but will punish them according to their deserts (see ver. 11, 12).

Ver. 11. Pray not for this people. See vii. 10.
and when they offer burnt-offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

14 Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the Lord concerning the prophets that prophesy in my name, I sent them not, neither have I commanded them, neither spoke unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18. If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us! we looked for peace, and there is no good; and for the time of healing, and behold trouble!

20 We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

21 Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

Ver. 12. When they fast, I will not hear their cry] It is likely there was a public fast appointed upon occasion of this dearth, as there was in a like case, in the prophet Joel's time (see Joel ii. 15).

And at such times they used to make their prayers with great noise and vehemence (Isa. lviii. 4, Joel i. 14).

When they offer burnt-offering and an oblation] See vii. 20. The word mincha, rendered oblation, was the offering of fine flour, mentioned Lev. ii. 1, &c., which always accompanied their sacrifices; and is not so properly translated meat-offering by our interpreters; whereas it should rather be rendered a bread-offering; for it answers to the καρπὸς, and the μόλις or fartum of the Greeks and Romans.

I will consume them] See ver. 18, and xv. 2.

Ver. 13.] See note on iv. 10.

Ver. 14.] See xxii. 21.

Ver. 16.] The people contributed to their own de- lusions, and readily hearkened to such false prophets as confirmed them in their evil ways: so God justly threatens to punish them, because they had not a love for the truth (See 2 Thess. ii. 10—12, and iv. 10 of this prophecy).

Ver. 17.] Let mine eyes run down with tears] However insensible you are of your own condition, yet God commands me to bewail those calamities which I foresee are coming upon you.

The virgin daughter] Those cities are called virgins which never came into a conqueror's hands, as hath been observed upon Isa. xxii. 12. In the same sense the prophet here calls Jerusalem a virgin, because she had been hitherto under God's immediate protection, and preserved by him from all the attempts of her enemies (compare Amos v. 2; see another sense of this phrase in the notes upon xviii. 13, xxxii. 4).

The dissolution of a government or body politic is called a breach, by way of allusion to the break- ing or disjoining the limbs of a human body (see viii. 21, Lam. ii. 13).

Ver. 18. Both the prophet and the priest go about to wander] The priests and prophets confirmed the people in their corruptions and impenitence, thereby seeking to advance their own interest and authority (see ii. 8, v. 31). To which sense the marginal reading renders the former part of the sentence thus, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18. If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us! we looked for peace, and there is no good; and for the time of healing, and behold trouble!

20 We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

21 Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

"The prophet and the priest make merchandise against the land." And now they receive the due reward of their prevarications, by going into captivity with those whom they have misled (see ver. 15).

Ver. 19. Hast thy soul loathed Zion?] Which was formerly thy delight, and the place thou didst choose for thine especial residence (see Ps. lxxiii. 68, lxxxvi. 2, cxxxii. 14).

Ver. 20. The iniquity of our fathers: Which thou mayest justly visit upon us, as thou hast threatened (Exod. xx. 5), especially since we have not only imitated, but also exceeded them in wickedness (see vii. 26, xvi. 12).

Ver. 21. Throne of thy glory:] Jerusalem is called the "city of God," Ps. lxxviii. 1, lxxxvii. 3, as he was in a peculiar manner king of the Jews, and this was his royal city, or chief seat of his kingdom (see iii. 17). But the words are chiefly to be understood of the temple, and the prophet beseeches God not to give that up to be profaned by infidels, the place which he had chosen for his peculiar residence, where he sat between the cherubims as upon a throne (see the notes upon Isa. lxi. 1).

Remember [and] break not thy covenant with us.] Thou hast promised "to be our God," and that "we should be thy people" (xi. 4); i.e. that thou wouldest take us under thy protection. We have indeed forfeited all our title to thy promises by our sins; yet we beseech thee still to remember the relation we bear to thee (compare Ps. lxxxiv. 20).

Ver. 22. Vani ties of the Gentiles] Idols are often styled vanities (see x. 15, xvi. 19, Deut. xxxii. 21, Acts xiv. 15). The giving rain in its season, is an argument for God's providence, often insisted upon in the scriptures (see the note on v. 24).

Can the heavens give showers?] Are they purely owing to natural causes? on the contrary, God directs them when and when they should fall (see the note on x. 13).

Art not thou he, O Lord our God [that giveth them?] For rain, and the supply of all other our wants. The Hebrew word kuy, he, is often equivalent to the true or eternal God: see Deut. xxxiii. 29, Isa. xlviii. 10, 13, xivii. 12, and especially Ps. cit. 27, where the expression is the same with that of the text, ato ky, thou art he: our English reads thou art the same. The
CHAPTER XV.

1 Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be towards this people: cast them out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then shalt thou tell them. Thus saith the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity to the captivity.

3 And I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

CHAPTER XV.

Argument.—God declares his irrevocable purpose of bringing desolations and captivity upon the Jews, and comforts his chosen remnant under those discouragements, which he met with in his discharge of his prophetic office.

Ver. 1.] As God had forbade Jeremiah before to intercede for them, because it would be to no purpose (see the note on xvi. 16), so here he declares, that he would not admit the prayers of any others, though eminent favourites of God, in their behalf. Moses obtained pardon for the people after their sin in making the golden calf (Exod. xxxiii. 34), and again, after their despising the promised land (Num. xiv. 20). Samuel's intercession prevailed for their deliverance out of the hands of the Philistines (1 Sam. vii. 9). And these two persons are mentioned together, as remarkably prevalent by their prayers, Ps. xcviii. 8. "Thou answerest them, O Lord our God: thou wast a God that forgavest them, even when thou wast just taking vengeance upon their inventions;" for so the words should be translated. But here God saith, that if these very persons were alive, and in that near attendance to him which they formerly enjoyed (for that is the import of the phrase, "to stand before him:" see ver. 19, xviii. 20, Deut. x. 8, 1 Kings xvii. 1), yet even their prayers should not avert his judgments from this people (compare Ezek. xiv. 14).

Ver. 2.] Death here signifies the pestilence, which, together with the sword and the famine, should consume the greatest part of the people (compare xiv. 12, Ezek. xi. 16, xxvi. 21). This is the import of the phrase, "to stand before him;" compare xix. xviii. 20, Deut. x. 8, 1 Kings xvii. 1), yet even their prayers should not avert his judgments from this people (compare Ezek. xiv. 14).

Ver. 3.] These four judgments shall be the executors of my vengeance upon this people (compare Lev. xxvi. 16). Those whom the sword destroys shall not enjoy the common rites of burial, but their carcasses shall be left a prey to the dogs, the birds, and the beasts. This is mentioned as an aggravation of the divine judgments (compare vii. 2). Several Jews were carried captive into other countries, beside Chaldea (see the note on xii. 14), others turned voluntary exiles, to avoid the miseries they saw coming upon their country (see xli. 11). The words here are taken out of Deut. xviii. 25, where Moses threatens them with a general dispersion over the world, which re- ceived the utmost completion after the destruction of Jerusalem by the Romes. Because of Manasseh, &c.] His idolatry and other abominations exceeded the wickedness of all the kings that went before him (see 2 Kings xxii. 7, 9, 11). In his time the public worship of God was wholly suppressed, and idolatry introduced into the very temple; the law of God was likewise quite laid aside, and in a manner forgotten, as appears by the surprise Hilkiah was in, when he found the original of the law in the house of the Lord (2 Kings xxii. 8). So it was Manasseh's sins that filled up the measure of the Jews' iniquities (see 2 Kings xxiii. 36, xxiv. 3, 4).

Ver. 5. For who shall [or rather, who will] have pity upon thee?] Thy sins render thee unworthy of pity, and every body that sees the calamities brought upon thee will own them to be just (see xii. 8, 9). Those who shall go aside to ask how thou dost?] Who will be so much concerned for thee, as to step a little out of his way to inquire after thee, a common instance of respect between persons never so little acquainted. Rather they that pass by will insult over thy calamities (see Lam. ii. 15).

Ver. 6. Thou art gone backward.] See vii. 24. I am weary with repenting.] When God suspends the execution of his judgments, he is said to repent of the evil that is come to his people (see xvi. 12). This he had done so often, that he is represented like a man whose patience is at last quite tired out, it being to no purpose to withhold his hand any longer from striking (compare Isa. lxxiii. 24, Hos. xiii. 14, Mal. ii. 17).

Ver. 7. I will fan them with a fan in the gates of the land;] "I will scatter them to all the winds," as Ezekiel expresses it, Ezek. v. 12 (see likewise lii. 2 of his prophecy, Isa. xlii. 16). By the "gates of the land" are meant the cities (see xiv. 2).

3 x 2
8 Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noon-day: I have caused him to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the Lord.

10 ¶ Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

11 The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders.

14 And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you.

15 ¶ O Lord, thou knowest; remember me, and visit me, and revenge me of my persecutors; take me not away in thy long-suffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did eat them as meat; and grew and was satiated thereof. 

Jeremiah.

Ver. 8. The mother of the young men.] Compare vi. 4. By the "mother of young men," is meant Jerusalem (see ii. 1, (p. 12.)

Terrors upon the city.] The Hebrew word nir is of a double significance: the Septuagint render the words, "illum and terrors." This translation of the word nir, Abr. a Schultens defends from the sense it still retains in the Arabic, (see his Animadver. in Job, p. 53.) Some suppose that word to signify a watchman here, from the Chaldee sense of it, and translate the latter part of the verse thus, "I have caused (or will cause) a watchman and terrors to fall upon it suddenly."

Ver. 9. She that hath borne seven languisheth.] The prophet purport the metaphor of the former verse, and describeth the mother-city under the figure of a fruitful woman (compare I Sam. ii. 5), but fainting away, and ready to die with grief for the loss of her children.

Her sun has gone down while it was yet day.] She is as a young man that dies in the midst of his strength: of a sudden she is overwhelmed with misery, when she might have expected a long continuance of happiness (compare Amos viii. 9, and see the note upon iv. 23).

The residue of them] i. e. Those that escape out of the city (see ver. 8, Ezek. v. 12).

Ver. 10. Thou hast borne me a man—of contention to the earth! Or, land. I am an object of the common hatred, every body takes occasion to quarrel with me, because I speak such truths as they do not care to hear (see xi. 19, &c. xx. 7, 8).

I have neither lent on usury, nor men have lent to me] The Jews were forbid to take usury of their brethren (Dent. xxiiil. 19), especially of the poor (Exod. xxii. 25), which was thought so great an oppression, that it made the man who was guilty of it hated and cursed by every one. The prophet saith, this was just his own case, every body was his enemy for delivering those messages he had received from God.

Ver. 11.] If we follow this translation, the sense is, that the prophet himself, his family, and relations, should escape the evils coming upon the Jewish nation, when the remnant or residue of them should be delivered to the sword (ver. 9). But others translate the sentence thus, "I will give thee a happy deliverance" [from those evils]; or, "thy habitation shall be happy," or secure; and thine enemies shall use thee well, when they exercise all manner of cruelty towards the rest of the Jews (see xxxix. 11, 12, xl. 4).

Ver. 12.] The northern iron was the hardest in its kind of any, viz. such as the people called Chal-
CHAPTER XVI.  

1 The word of the Lord came also unto me, saying,  
2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.  
3 For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;  
4 They shall die of grievous deaths; they of such a restoration, as shall be more wonderful then their deliverance out of Egypt.

Ver. 2.] Fruitfulness was promised as a blessing under the law (Deut. xxviii. 4), but ceased to be so in such difficult times as were coming upon the Jewish nation: for parents could not promise to their children any comfort in their children, who must be exposed to the many miseries that attend a hostile invasion, and a conquering army.

CHAPTER XVI.  

The word of the Lord came also unto me, saying, Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place. For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; They shall die of grievous deaths; they of such a restoration, as shall be more wonderful than their deliverance out of Egypt.
shall not be lamented: neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the Lord, Enter not into the house of mourning, neither go to lament nor mourn them: for I have taken away my peace from this people, saith the Lord, even loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them:

7 Neither shall men mourn for them in mourning, nor cut themselves, nor make themselves bald for them:

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the Lord of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin, that we have committed against the Lord our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:

13 Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favour.

14 ¶ Therefore, behold, the days come, saith the Lord, that it shall be no more said, The Lord liveth, that brought up the children of Israel out of the land of Egypt:

15 But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many fishers, saith the Lord, and they shall fish them; and

Ver. 4. They shall die of grievous deaths, By sword and by famine, as it follows (compare viii. 2, xx. 2, 3).

Ver. 5. Enter not into the house of mourning, Or, of a mourning-feast, as the margin reads; such as were the mysteries among the Greeks, and parentalia among the Romans (see ver. 7).

I have taken away my peace from this people, As they are not the object of my compensations; so neither ought they to be of the pity of others. They are to be esteemed as so many criminals or malefactors, at whose funerals men do not use to pay the common respects which are due to the deceased.

Ver. 6. Neither shall men lament for them, Men's thoughts shall be wholly taken up with bewailing themselves: their own calamities shall be so great, it shall make them not concerned for the misfortunes of others.

Nor cut themselves, nor make themselves bald, See the note upon xiii. 5. The law did expressly forbid making any "cuttings in the flesh" at funeral obsequies (see Lev. xix. 25, Deut. xiv. 1). Notwithstanding which prohibition, this practice seems to have been taken up by the Jews, among other heathen customs. Shaving of the head was a usual expression of mourning (see vii. 29).

Ver. 7. According to this translation, the phrase alludes to another expression of inordinate grief, which consisted in tearing the flesh with their nails: "Unguis eos soror fodens," as Virgil describes it. But, according to the marginal reading, the sense is, "nor shall men break bread for them;" alluding to the mourning-feast mentioned ver. 5. (see likewise Ezek. xxiv. 17, Hos. ix. 4, Tovit iv. 17, 18, 19, 20.)

Ver. 9. In the time of a general desolation all the solemn seasons of mirth and gladness shall cease, as well public as private. The solemn feasts, which were always observed with great expressions of joy (see Deut. xvi. 11, 14, Isa. xxx. 29), as well as nuptial solemnities, and other private occasions of rejoicing (compare vii. 34, xv. 10, Hos. ii. 11),

Ver. 10. See v. 19.


Ver. 13. There shall ye serve other gods day and night, The opportunities of frequenting the public worship of the true God shall be taken from you, as a just judgment upon you for your neglect of his service in your own country; and you shall be exposed to the power of corrupting idolatry; and being seduced by the Chaldeans to the worship of their idols (compare Deut. iv. 28, xxviii. 36, 1 Sam. xxvii. 19).

Mr. Mede expounds the words of their "serving other gods," in a political sense; i.e. serving those nations who worshipped other gods (see his Apology of the Latter Times, par. i. ii. iii. ch. 16). The Chaldee paraphrase explains the phrase to the same purpose, "Ye shall serve those people that worship idols day and night."

Ver. 14. Therefore, The particle taken, translated therefore, sometimes signifies nevertheless, or yet surely; see the note on Isa. xxx. 18, and so it is translated v. 2 of this prophecy; which sense agrees best with the scope of this place, and connects this verse with the words foregoing. So it should be rendered likewise, xxx. 16, xxvii. 26.

Concerning the import of the promise made here and in the following verse, see the notes upon xxiii. 7, 8.

Ver. 16. I will send for many fishers,—many hunters, Enemies and oppressors are elsewhere represented under the metaphors of fishers and hunters (see Gen. x. 9, Amos iv. 2, Hab. i. 14, 15); because they use all the methods of open force and secret wiles (frequently compared to nets) in order to make men their prey (see Ezek. xii. 13, Hos. v. 1).

These two similitudes imply, that the Chaldeans shall
after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the cares of their detestable and abominable things.

19 O Lorp, my strength, and my fortress, make an entire conquest and booty of the whole land, of its inhabitants and their riches; and what shall escape one party, shall fall into the hands of another.

From every mountain.] They shall find them out in all the places whither they flee for refuge, be they never so secret or inaccessible (see xiii. 16).

Ver. 18. I will recompense their iniquity and their sins double; i. e. Double in proportion to God's usual severity in punishing men's sins (compare xvii. 18, Isa. xl. 2, with the note upon that place).

Because they have defiled my land.] See ii. 7.

With their carcases.] With their idols, which are elsewhere called carcases, not only because they are without life, but also because of their filthiness and hatefulness in the sight of God (see Lev. xxvi. 30, Ezek. xiii. 7, 9). Some explain the words of the human sacrifices which were offered to idols (see xix. 5).

Ver. 19.] The more emphatically to demonstrate the absurdity of forsaking the true God, and apostatizing to idolatry; the prophet foretells, that the time will come when the gentiles shall be ashamed of the idolatry they and their forefathers have been so long guilty of; shall humbly confess this their sin, and address themselves to the true God in all their wants, as their only refuge and protection.

Ver. 20.] The absurdity of supposing that the work of men's hands can resemble or represent the infinite majesty of God, is often insisted upon by the holy writers (see x. 3, 6c., Isa. xiv. 10, 11, &c.).

Ver. 21.] The phrase which our English renders "this once," may be translated, "at this time," as it is 2 Sam. xvii. 7. If we understand the verse of the gentiles, mentioned in the foregoing verse, the sense is, that God will at the time foretold (ver. 19) exert his power in an extraordinary manner for their conversion (compare Isa. iii. 10). If we apply the words to the Jews, they import, that he will manifest his power in bringing upon them all the evils already threatened against them, and they should know that he is the Lord, a fulfiller of his threatenings, as well as a performer of his promises (compare Ezek. vi. 7, xii. 29, xxvii. 24, 27). This sense the Chaldee paraphrase expresses.

CHAPTER XVII.

1 The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their groves by the green trees upon the high hills.

3 O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders.

4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever.

CHAPTER XVIII.

ARGUMENT.—After having renewed his threatenings against the Jews for their sins, the prophet encourages himself, and other well-disposed persons, to put their trust in God alone. The latter part of the chapter contains a charge to the king and people for the strict observance of the sabbath.

Ver. 1.) It is written in indelible characters, as when things are engraved in tables of stone, to preserve the memory of them to posterity (compare Job xix. 24). In like manner the Jewish altars and other monuments of their idolatry, are undeniable tokens of the corrupt inclinations of their hearts, which are altogether estranged from God and his true worship.

Ver. 2.) They train up their children in the same idolatrous practices (compare vii. 18, ii. 20).

Ver. 3.) O my mountain in the field.] A periphrasis of the temple, called elsewhere the "mountain of the Lord's house," and the "holy mountain" (see Vol. III.—S) and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

20 Shall a man make gods unto himself, and they are no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The Lord.
5 ¶ Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.
6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

7 Blessed is the man that trusteth in the Lord, and whose hope the Lord is.
8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 ¶ The heart is deceitful above all things, and desperately wicked: who can know it?
10 I the Lord search the heart, I try the reins,

against the arms of the Babylonians, which he tells them will deceive their expectation, and make them forfeit the divine protection (see the notes on iv. 30, xxii. 20, 22).

And maketh flesh his arm.] By flesh is meant a frail mortal man (see Isa. xxxi. 3).

Ver. 6. He shall be like the heath in the desert.] Whereas the righteous, and he that trusteth in God, shall be like a fair flourishing tree (see ver. 8).

In a salt land and not inhabited.] Saltiness in Hebrew expresses barren ground (see Deut. xxix. 23, Ps. cvii. 34, Zeph. ii. 9).

Ver. 8. And shall not see when heat cometh.] Or, "shall not fear when heat cometh:" so the Septuagint render the words, following the reading of the Hebrew text, which is to be preferred before that of the margin.

Shall not be careful in the year of drought.] Shall not be solicitous for fear it should lack moisture (see xiv. 1).

Ver. 9.] An entire confidence in God is one of the chief trials of men's sincerity; and they that pretend to depend wholly upon him, yet in cases of apparent danger, are too apt to mistrust his promises, and have recourse to human succours. Or else the prophet here assigns a reason why we ought to put our trust in God, and not in man, whose heart we cannot look into, and who very often, under great pretences of sincerity, cover over mischievous designs.

Ver. 10.] Since there are so many corrupt inclinations that lurk in the heart, it is very hard for men, without examining themselves very narrowly, to know the sincerity of their own hearts; it being the property of God alone, perfectly to discover the whole bent and frame of men's dispositions (see Ps. cxxxix. 23, 24).

Ver. 11. As the partridge sitteth on eggs, and hatcheth them not.] It is very uncertain what kind of bird the Hebrew word kore denotes. Bochart thinks the description given of it in the Arabic writers, doth by no means agree to a partridge: so that it is needless to inquire whether the quality here mentioned belong to that bird. The sentence may best be rendered thus, "As the bird kore hatcheth eggs which she did not lay; so be that getteh riches," &c. As when eggs are hatcht by a bird of a different species, when once the young ones are fledged, they never stay with the dam that hatcht and nourished them; so he that increases an estate which he did not come honestly by at first, shall never prosper long with it. Critics observe, that the Hebrew word yadalat, translated here hatcheth, properly signifies laying eggs; the hatchung them being expressed by the verbs lakwaw and dagar, the word used in the text, which our translators render "sitteth on eggs," but doth properly signify hatchung them.

And at his end shall be a fox.] So God calls the rich man, Luke xii. 20, who was cut off in the midst of his life, when he promised himself the enjoyment of many years.

Ver. 12.] God's kingdom is from everlasting: his throne is in heaven, the place of his peculiar residence, of which his temple at Jerusalem is but an imperfect resemblance; heaven is sometimes called God's temple, or sanctuary (see Ps. xi. 4, xviii. 6, cii. 19, Isa. lxvii. 15, Jonah ii. 7). The words instruct the Jews to look up to God in the heavens, and not fancy the temple the only place from whence they may address themselves to him, which made them think he would never forsake that seat of his residence, nor the city where he had placed his name (see vii. 4).

Ver. 13. All that forsake thee shall be ashamed.] Thou hast given many gracious promises to thy people to encourage them to trust in thee; and they that forsake their interest in thy goodness will find all other expectations fail and disappoint them.

Shall be written in the earth.] They that forsake my laws, saith God, and their reliance upon me, shall not be regarded among my people, nor shall their names be written in heaven, or in the book of life (compare Ezek. xiii. 9, Ps. lxix. 28, Luke x. 20, Phil. iv. 3). The expression alludes to the registers that are kept of the members of every city or corporation, the privileges of which society none can pretend to, but they that have their names entered in such registers (see Ezra ii. 59).

Fountain of living waters.] See ii. 13.

Ver. 14.] It is from thee only that I expect comfort and relief in all my troubles and afflictions (see ver. 15—17). And as I acknowledge that all the blessings I enjoy come from thee, so it is to thee I return all thanks and praise (compare Ps. cix. 1, cxviii. 14, Deut. x. 21). The expression, "Save me, and I shall be saved," is much the same with that we read in 18. 17, 18, "And I shall be turned," and both of them import, that it is the divine assistance and blessing only that can crown human endeavours with success (see the note there).

Ver. 15.] This is an objection common in the mouths of infidels and libertines, that God doth not specially fulfil his promises or threatenings, so as to give them occult demonstration of their certainty (see Isa. v. 10, Amos v. 12; 2 Pet. iii. 4). This was
CHAPTER XVII.

16 As for me, I have not hastened from bringing a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee.

17 Be not a terror unto me: thou art my hope in the day of evil.

18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

19 ¶ Thus said the Lord unto me: Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath-day, nor bring it in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein;

25 Then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord.

27 But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

nouncing their share in God's covenant (see Ezek. xx. 13, 21).

Ver. 23. Make their neck stiff.] A metaphor taken from oxen that draw back, and refuse to put their neck under the yoke (see vii. 20, xix. 15).

Ver. 25. Compare xxii. 4. From hence it appears, that the judgments denounced against Jerusalem, at least as far as they threatened the city with utter destruction, were not irreversible. And from Jeremy's advice to Zechariah (xxxviii. 17), it may be concluded that if the king had hearkened to that counsel, the city would not have been destroyed, and he himself might have continued a tributary king under Nebuchadnezzar. It is true, that in several other chapters of this prophecy, God, upon foresight of the Jews' impenitence, pronounces a peremptory sentence upon them (see iv. 29).

Ver. 26. Land of Benjamin.] See i. 1, vi. 1.

The plain.] The country of Judah, properly so called, i.e. the country allotted to the tribe of Judah, was divided into the hill country (see Josh. xxii. 1, Luke i. 39), and the plain or champagne country; the same word is rendered valley, xxxii. 44. This lower part reached down to the lake Asphaltites, called the 'sea of the plain,' or the 'Salt sea,' Deut. iii. 17.

The south.] That part of Judah which is called the 'wilderness of Judah,' Matt. iii. 1, Josh. xv. 61. By reason of this situation of the wilderness, the word itself sometimes is put for the south (see Ps. lxxvi. 6).

Meat-offerings, and incense.] See the notes upon vii. 21, xiv. 12. Incense was always laid upon the meat-offerings (see Lev. ii. 1, 2).

Bringing sacrifices of praise.] The peace-offerings were of three sorts; either vows, voluntary or tree-will-offerings, and offerings of praise or thanksgiving (see Lev. vii. 15, 16). These were offered as grateful acknowledgments for deliverances in time of danger, or for other mercies received (see Ps. cxvi. 14).

Ver. 27. Compare Lam. iv. 11.
CHAPTER XVIII.

ARGUMENT.—Under the figure of a potter, the prophet shows God's absolute power in disposing of kingdoms, and thenceupon exhorts the Jews to repentance: he then bewails their obstinacy, and threatens destruction to those that devised evil against him.

Ver. 6.] God's absolute power over his creatures, both by virtue of his creating them, and having dominion over them, is justly represented by this metaphor (see Isa. xlv. 8, Rom. ix. 20).

Ver. 5. I will repent of the evil.] If we take repentance in a strict and proper sense, for a change of the inward purposes and resolutions, it cannot be applied to God, according to that saying of Isaiah's, "God is not a man that he should repent" (Numb. xxviii. 19). Therefore, whenever repentance is ascribed to God, it must be meant only of a change with respect to the outward administrations of his providence, and his dealing with men otherwise than he did before: and this doth not imply a change in God, but only in ourselves: he still acts by the same rules, but we, according to our different behaviour, become the objects either of his favour, or his displeasure.

Ver. 10. I will repent of the good.] If this and the foregoing verse we may infer, that God's promises in scripture, however uttered in general terms, are yet, for the most part, to be understood conditionally, according to men's behaviour, especially when applied to particular persons (see Numb. xiv. 34), and as God did justly reject those Jews, who refused to embrace the gospel, notwithstanding the general promises he had made to that people; so neither can particular Christians nor churches lay any claim to God's general promise of preserving his church, any farther than they keep close to that rule of faith and manners, which he hath prescribed to them in the New Testament.

The word which came to Jeremiah from the Lord, saying,

Arise, and go down to the potter's house, and there I will cause thee to hear my words.

Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

Then the word of the Lord came to me, saying,

Or house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

And at what instant I shall speak concerning...
of scribes or learned men to unfold the difficulties that may arise concerning the more obscure parts of it; and of prophets to instruct the people in the knowledge of what is to come (compare viii. 7, Matt. xxiii. 31).

They probably grounded their confidence of a succession of priests, to explain the law, and guide men's consciences, upon that passage of Moses, Deut. xvii. 9, where they are commanded to "consult the priests upon any emergent difficulty," and follow their determinations (compare vii. 4). Basnage, in his History of the Jews, book iii. ch. 29, by wise men, understands those who were appointed judges of controversies in their synagogues, whose business it was to give counsel or determination in such cases as were brought before them; in which sense he understands the wise men mentioned by St. Paul, 1 Cor. vi. 5.

"Come, and let us smite him with the tongue (or for the tongue, that is, for his bold speeches against the government)." Let us accuse him of crimes against the state, and by that means take away his life, and then all his prophecies will die with him. This expression is parallel to that of Joseph's brethren (Gen. xxxvii. 20). "Come now, and let us slay him—and we shall see what will become of his dreams." Ver. 20. They have dug a pit for my soul.] They have laid a direct scheme against my life, ver. 18, (compare Ps. xxxv. 7, lvi. 6)." I stood before thee to speak good for them."

In the execution of my prophetic office, I always interposed with my prayers in their behalf, to avert those judgments which by thy command I denounced against them (see the note on xv. 1).

Ver. 21.] Since they are thus incorrigible, I shall not any more intercede for them, but let those calamities of famine and sword, with which thou hast threatened them, overtake them (see xvi. 4, and the note upon xv. 22). Ver. 22.] When they are unexpectedly assaulted by a troop of their enemies, that come to plunder and destroy them (see xx. 6).

Ver. 23. Yet, Lord, thou knowest, &c.] Or rather, "For, Lord, thou knowest," &c. Forgive not their iniquity.] Compare xi. 20, xv. 15, Ps. lix. 6. It redounds to the glory of God's justice, that incorrigible sinners should meet with exemplary punishment.
1 Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; 
2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee, 
3 And say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. 
4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; 
5 They have built also the high places of Baal, to burn their sons with fire for burn-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind: 
6 Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. 
7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.
8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.
9 And I will cause them to eat the flesh of their sons with fire for burn-offerings unto Baal, and their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.
10 Then shalt thou break the bottle in the sight of the men that go with thee, 
11 And shalt say unto them, Thus saith the LORD, that the place shall no more be called Tophet, nor The valley of the sons of Hinnom, but The valley of slaughter. 

CHAPTER XIX.

ARGUMENT.—Under the type of breaking a potter's vessel, is forebode the desolation of the Jews for their sins.

Ver. 1. Get thee a potter's earthen bottle; An earthen pitcher with a narrow neck, made to drink out of; in the Hebrew bakbuk, called so from the noise that the draught of liquor made; so the Greek word βηχαρία, and the old Latin verb bilbire, are derived from the like sound (see Casaubon's Comment on Athenæus's sixth book, ch. 8). By this example the prophet signified, that the city and people might as easily be destroyed, if God so pleased, as an earthen vessel could be broken (see xviii. 5).

Ancients of the people. Some of the members of the great Sanhedrin (compare xxvi. 17, Ezek. viii. 11).

Ancients of the priests; The heads of the four-and-twenty courses (see 1 Chron. xxiv. 4).

Ver. 2. Valley of the son of Hinnom. See vii. 31. Which is by the entry of the east gate; By which men entered into the temple, from whence they have a prospect of the valley of Hinnom, which lay south-east of the temple (see Josh. xv. 8, and Dr. Lightfoot's Description of the Temple). The Hebrew reads, "the gate Harshith," which some interpret the dung gate, mentioned Neh. ii. 13. Others the potter's gate; the potter's field being near the temple (see Zech. xi. 13, Matt. xxvii. 10).

Ver. 3. O kings of Judah. See xviii. 20.

The which whosoever heareth, his ears shall tingle; The very report of it shall astonish the hearers (see 1 Sam. iii. 11, 2 Kings xxi. 19).

Ver. 4. Have estranged this place; Jerusalem was the "city of God" (Ps. xlviii. 1, 2), and the place of his peculiar residence; therefore called the "holy city," Matt. xxvii. 53, but the Jews in a sacreligious manner have defiled it, by the practice of the worst and most inhuman idolatry.

Nor the kings of Judah; The good kings of for-
CHAPTER XX.

1 Now Pashur the son of Immer the priest, who was also chief governor in the house of the Lord, heard that Jeremiah prophesied these things:

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The Lord hath not called thy name Pashur, but Magor-missabib.

CHAP. XX.

ARGUMENT.—Upon Pashur's ill-treatment of Jeremy, he falls into a grievous complaint of the hardships that attended the discharge of his prophetic office, which made him weary of his life.

Ver. 1.] The family of Immer was the sixteenth in order of the four-and-twenty courses of the priests (see 1 Chron. xxiv. 14). And this Pashur, by being head of his family, had a principal authority in ordering matters relating to the temple, and keeping good orders there; and therefore is called the house of the Lord (see there, ver. 5). So Hilkiah, Zechariah, and Jehiel, are called "chief rulers of the house of God," 2 Chron. xxxvi. 8, because the first of them was chief priest, and the two other probably heads of their courses. To the same sense we may understand the "priests of the second order," mentioned 2 Kings xxiii. 4. If we suppose Pashur to have been, in a strict sense, chief or supreme "governor in the house of God," he seems to be the same officer that is called "captain of the temple," Acts iv. 1, he that was set over the several watches or guards of the priests and all the host of heaven, and have poured out drink-offerings unto other gods.

4 For thus saith the Lord, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

Levites: for they kept watch and ward in the temple, both day and night (see Ps. cxxiv. 2, and Lightfoot upon Luke xxii. 4).

Ver. 2.] The Septuagint understand the word translated "the stocks," of a dungeon, or house of correction, which was in one of the outer courts of the temple. This, the text says, was placed in the "high gate of Benjamin," which Dr. Lightfoot explains of the upper gate in the tribe of Benjamin, that led to the temple; the mountain upon which the temple stood, being partly in the tribe of Benjamin, and partly in that of Judah (see his Description of the Temple, ch. 25).

Ver. 5.] All its wealth, and all that the inhabitants have gotten by their industry, shall be a prey to their enemies (compare iii. 24, Ezek. xxvii. 29). The word which we render strength, is elsewhere translated treasures (see Prov. xiv. 6, Ezek. xxii. 25).
And thou, Pashur, and all that dwell in thine house, shall go into captivity; and thou shalt come to Babylon; and thou shalt be borne thither; and there shalt be thy death, and thou, and all thy friends, to whom thou hast prophesied lies.

7 "O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

8 For since I spoke, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

10 ¶ For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and

11 But the Lord is with me as a mighty ter-

rible one: therefore my persecutors shall stum-

ble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.

12 But O Lord of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the Lord, praise ye the Lord: for he hath delivered the soul of the poor from the hand of evildoers.

14 ¶ Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

16 And let that man be as the cities which

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Ver. 6. To whom thou hast prophesied lies.] False prophecies of peace and deliverance (see xiv. 14, xvii. 15, xxiv. 31).

Ver. 7. The following verses are Jeremy's doleful reflections upon the ill success of his prophecies, which had little good effect upon others, and brought a great deal of harm to himself. The sense is, Thou hast promised to be my safeguard against mine ene-

mies; but yet I find myself disappointed, and left ex-

posed to their malice (compare xv. 15). Some render the words, "Thou hast persuaded me, and I was persuaded;" that is, I was over-persuaded to under-
take the office of a prophet. The following words favour this sense.

Thou art stronger than I, and hast prevai-
lèd.] It was sore against my will, that I undertook the pro-
thetical office, which I would gladly have declined (I. 6.); but thy commands and inspirations did, in a manner, constrain me to it. I had no tempta-
tion to run upon this errand without being sent, since it procures me nothing but ill usage.

Ver. 8.] Or, "I cried out of violence, and com-
plained aloud of spoil." Since I began to prophesy, I have reason to complain of the hardships I have undergone upon that account (see xi. 19, &c., xv. 15, xviii. 15). This verse may likewise be thus explained: Since I began to prophesy as God commanded me, I have freely expostulated with my countrymen, of the violence and oppression they have been guilty of (see vi. 7): and therefore (so the particle ki often signifies) all the requital I have had for the faithful discharge of my office, has been contempt and ill usage.

Ver. 9.] This made me resolve not to prophesy any more, but I found myself "pressed in spirit" (see Acts xviii. 5), and unable to resist the impulses of God's Spirit, urging me to execute his commands (compare Job xxxix. 19, Ps. xxxix. 3).

Ver. 10. For I heard the defaming of many, fear on every side.] Or, Merger-missabib. Many upbraided me with the ill usage I received from Pashur, and with my prophecy against him, by the name of Mer-

er-missabib. If we follow the received translation, as the expression is the same with Ps. xxxii. 18, so the sense seems to be much the same in both places: viz. From the slanderous reports raised upon me, I had reason to apprehend some evil design against my

we shall prevail against him, and we shall take our revenge on him.

Ver. 11. But the Lord is with me as a mighty ter-
rible one: therefore my persecutors shall stum-
bble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.

Ver. 12. But O Lord of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

Ver. 13. Sing unto the Lord, praise ye the Lord: for he hath delivered the soul of the poor from the hand of evildoers.

Ver. 14. ¶ Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

Ver. 15. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

Ver. 16. And let that man be as the cities which

life, as well from treacherous friends as from open enemies.

"All my familiars watched for my halting." My pretended friends encourage one another in spreading false reports of me; or desire to hear from my mouth more prophecies, in hopes to find some matter of accusation against me, whereby they might take away my life, and so fulfil their revenge on me.

Ver. 11.] After having given free vent to his me-

lanely, he begins to recollect himself, and cheer up his spirits by the comfortable remembrance of God's promises to him, by which he was assured that his enemies should be disappointed in all their ill designs they had contrived against him (see xi. 22, 23, xv. 20, xviii. 15).

Ver. 12. That triest the righteous.] Who makest trial of his faith and patience by afflictions (see Ps. xi. 5). Let me see thy vengeance on them.] See xi. 20.

Ver. 13.] In confidence of his deliverance, the prophet gives thanks beforehand, as we may observe many of the Psalms that beg deliverance end in thanksgiving, as if they were already obtained (see Ps. liv. 16, livii. 1-5, &c.).

Ver. 14. Cursed be the day wherein I was born.] This and the following verses, represent the melo-

choly thoughts which oppressed the mind of the prophet, while he was struggling with the reproach and malice of his enemies; and they are written in a poetical strain, as Job's lamentation is, ch. iii. like a lessus, or mournful diry; such as the profec-

cr, or mourning women, used to sing. See ix. 17, wherein he expresses his wishes that he had never been born (ver. 10).

Let not the day wherein my mother bare me be blessed.] Let it not be celebrated with those good wishes and expressions of joy, which are wont to be used on birth-days. The heathens in like manner had their bona verba, good wishes, proper for their birth-days: so Tibullus (lib. ii. eleg. 2), Dicamus bona verba, venit natalis: which they abstained from using, when they were under great calamities, as Ovid speaks, Trist. lib. iii. eleg. 13. In tantis subuent nec bona verba malis.

Ver. 15.] I observed that this lamentation is writ-
ten in poetical figures, like the ancient nenia, or fu-

neral songs, wherein all the circumstances are brought
CHAPTER XXI.

the Lord overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide.

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me.

18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

CHAPTER XXI.

1 The word which came unto Jeremiah from the Lord, when king Zedekiah sent unto him Pashur the son of Mecheleth, and Zephaniah the son of Maaseiah the priest, saying, 2 Enquire, I pray thee, of the Lord for us: for Nebuchadnezzar king of Babylon maketh war against us: if so be that the Lord will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the Lord God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an army, and will render you for a spoil and a prey, to the Chaldeans, as I have determined in the mouth of the Lord.

6 For thus saith the Lord of hosts, the God of Israel; I will smite the army with the sword, the pestilence, and with none else, but with none else.

7 Of a truth, as yet she hath not been inhabited; she was not dwellers in the land of the Chaldeans; and hearken ye now to my words, O house of Israel.

8 Thus saith the Lord; Behold, I will raise up against thee Chaldeans out of the east, and they shall be come, and shall set themselves in all the Analogies, and shall cast thee into a bond of iron and of brass.

9 For ten years have I watched over thee, and have smitten thee, and thou hast not returned; therefore shall I smite thee again in this year, and I will remove thee out of thy land: and I will cast thee out of this city.

10 For ten years have I watched over thee; because thou sayest, It is no profit that the Lord hath brought upon the children of Jacob: therefore will I also deal iniquity upon thee, because thou hast said, It is a profit to me.

11 Behold, I will raise up against thee a nation, from far off, which shall possess thy land in judgment, and shalt destroy thee; and thou shalt disappear from mine eyes, and I will bring thee unto your fathers.

12 Nevertheless I will not utterly destroy thee, neither will I utterly cut thee off, neither will I break thee off wholly, but I will smite thee so that thou shalt not be an approved city; but I will make thee an astonishment, and a hissing amongst all the earth, and an everlasting reproach among all nations.

13 Behold, I am against thee, O inhabitant of the valley of the son of Hinnom, which sayest, The wooden and the iron is good.

14 And the Lord said, As the wood is good which is in the fire, and is not consumed;

15 So will I also deal with Zedekiah king of Judah, and with his princes, who have left me, saith the Lord; and they shall be for wood, and for fire, and for smoke, and for dust.

16 And they shall not build houses, nor dwell therein; neither shall they plant vineyards, nor eat the fruit of them; neither shall there be any man therein, nor inhabitant, in all the cities of Judah and in all the streets thereof.

17 Then will I make thee like unto Nitai, that dwelt before me, and she shall not be inhabited; and again I will make thee desolate a perpetual desolation.

18 And I will make thee a heap, as a city no more inhabited, a housetop, and an oracle; and all the daughters of Judah shall howl over thee; and I will make thee desolate.

19 As thou hast seen all this, O Lord our God, so shall we lie down in ashes; and we will speak no more in thy sight: for thou art a God: do good and redound to us, and we will dwell in the city which thou hast made us to dwell in.
JEREMIAH.

outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.
6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.
7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.
8 ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.
9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans, who besiege you, he shall live, and his life shall be unto him for a prey.
10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.
11 ¶ And touching the house of the king of Judah, say, Hear ye the word of the LORD;
12 O house of David, thus saith the LORD; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.
13 Behold, I am against thee, O inhabitants of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?
14 But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

Sanhedrin, and might be punished by them, is said without any precedant in holy scripture, and is confuted by Casaub. Exercit. xiii. in Baronium, Numb. 5, and Salmassini, in his Defensio Regia, cap. 2 (see likewise Selden, De Synedr. lib. iii. cap. 9). The courts of judicature usually sat in the morning. See Ps. cl. 8, where the Hebrew reads, "in the morning," or, "every morning, I will destroy all the wicked of the land" (compare Job xxxviii. 13, 14). Last my fary go out like fire, &c.] These words are an argument, that this prophecy was antecedent to that at the beginning of the chapter, and before that peremptory decree was published against the king's house, mentioned ver. 7 of this chapter (see the note on iv. 28).

Ver. 13. O inhabitant of the valley, and rock of the plain.] A description of Jerusalem: the former expression denoting the lower part of the city, which was surrounded with hills (see Ps. cxxv. 2); the latter describing mount Zion (compare xviii. 5).

Who shall come down against us?] They confided in the strength of their situation, as the Jebusites, the ancient inhabitants of the place, had formerly done (see 2 Sam. v. 6, 7).

Ver. 14. In the forest] The word forest is often metaphorically taken for a city, in the prophethical writings; because its stately buildings, or its principal inhabitants, resemble tall cedars standing in their several ranks (see xxii. 7, Isa. xxvii. 24, Ezek. xx. 46, Zech. xi. 1).

CHAPTER XXII.

1 Thus saith the LORD, Go down to the house of the king of Judah, and speak there this word, 2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

CHAP. XXII.

ARGUMENT.—This discourse, or section, which begins from the eleventh verse of the twenty-first chapter, is a collection of prophecies, wherein Jeremiah foretold the fate of several kings of Judah. The words to the twentieth verse are directed to the king Jehoiakim, and from thence to the end of the chapter to Jeconiah.
CHAPTER XXII.

3 Thus saith the Lord; Execute ye judgment and righteousness, and deliver him that is spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor to the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation.

6 For thus saith the Lord unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour,

Wherefore hath the Lord done thus unto this great city?

9 Thus they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them.

10 ¶ Weep ye not for the dead, neither mourn him; but weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the Lord touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and large chambers, and cutteth him out win-

ters and chronologers who this Shallum was, there being no person of that name mentioned in the succession of the Jewish kings in sacred history; and the Shallum mentioned as Josiah's son, 1 Chron. iii. 15, is expressly called his fourth son, who could not probably succeed his father immediately, as it is said expressly of Shallum here in the text. Without entering far into this dispute, I shall lay this down as most probable, that the Shallum mentioned in the text, is the same with Jehoahaz; for the characters here set down can agree to none else. It was he that reigned instead of his father Josiah: he likewise went out of Jerusalem, or was carried away captive, and never returned any more (see ver. 11). The same may be proved from the order of the prophecies set down in this chapter: the eleventh and twelfth verses are concerning Jehoahaz: from the thirteenth to the twentieth relate to Jehoiakim, and the remaining part of the chapter regards the reign of Jeconiah. Why he is called Shallum, is not easy at this distance to conjecture; some suppose that name given him by way of reproach, because of the shortness of his reign, in which he resembled that king Shallum mentioned 2 Kings xv. 13. So Jeconiah is called Coniah, by way of contempt, ver. 24. It is farther certain, that this Shallum cannot be the same with him mentioned 1 Chron. iii. 15 (as Archbishop Usher supposed; see his Annal. V. T. ad An. M. 3571), because that person is spoken of as younger than Zedekiah, whereas this Shallum being the same with Jehoahaz, was without question older (compare 2 Kings xxii. 13, with xxiv. 15).

15 ¶ The prophet proceeds to denounced God's judgments against Jehoiakim (see ver. 18): who it seems built himself a stately palace in those calamitous times, and took no care to defray the wages of his workmen; but maintained his own luxury by the oppression of those who were to live by their labour: a crying sin, and too common among the great men of the world, severely prohibited both in the Old and New Testament (see Deut. xxiv. 14, 15, James v. 4).

16 ¶ Cutteth him out windows;] The word halloynai signifies literally my windows; and so our margin reads, but the aorix is elsewhere redundant (see Zech. xiv. 5). Mr. Gregory, in his Observations upon the Scripture (chap. 18) allows the marginal reading

Ver. 3.] Compare ver. 17, where we find Jehoiakim taxed with those sins.

Ver. 4.] See the note on xvii. 23. Instead of the "gates of this house," the text reads there, "the gates of this city:" and the context here shows, that the prophecy is directed not only to the king's court in particular, but likewise to the whole city of Jerusalem and part of which was called the city of David: and the whole looked upon as a royal city, and the place of their king's residence (compare ver. 2, 5).

Ver. 5.] God's confirming his threatenings by an oath, is a sign that the sentence was inimicable, and that nothing could reverse it but the people's sincere repentance; which condition is expressed in the foregoing part of the verse (see Heb. vi. 17).

Ver. 6.] Though thou wert never so precious in my sight, were valuable for riches and plenty as the fat pastures of Gilead, and thy buildings as beautiful for their staiteliness as the tall cedars of Lebanon (see the notes on xxii. 14): yet, unless thy princes and people reform, thou shalt become nothing but ruin and desolation.

Ver. 7. I will prepare destroyers against thee.] The Hebrew reads, "I will sanctify destroyers:" so xii. 3, where our translation reads, "Prepare them for the day of slaughter:" it is in the Hebrew, "Sanctify them:" (see the note on Isa. xiii. 3).

They shall cut down thy choice cedars.] The prophet compared the king's palace, or the city of Jerusalem, to Lebanon, ver. 6, and here, pursuing the metaphor, he threatens to destroy both houses and inhabitants by the Chaldean army (see the note on xxi. 14).

Ver. 8.] They that had heard that this city had been called the city of God, and the place of his especial residence, would be astonished to find it a scene of his judgments and vengeance. Thus was fulfilled that threatening of Moses (Deut. xxviii. 37), that God would make the Jews an astonishment to other nations (see likewise 1 Kings ix. 8).

Ver. 10.] Weep not for Josiah, for he is buried in peace, and "taken away from the enemies to come" (see 2 Kings xxii. 20); but rather lament Jehoahaz his successor, whom Pharaoh-nechoh hath carried captive into Egypt, from thence never to return (see 2 Kings xxiii. 34).

Ver. 11.] It is a great dispute among commenta-
dows; and it is ceiled with cedar, and painted with vermiculation.

15 Shall thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him?

16 He judged the cause of the poor and needy: then it was well with him: was not this to know me? saith the Lord.

17 But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

18 Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Alas my brother!

and understands the word of a private oratory, or chapel, which Jehoiakim ordered to be made in his palace; and that God reproves him for a vain ostentation of piety, when at the same time he had no regard to common justice, in making an offering to God out of other men's labours.

Ver. 15. Shall thou reign, because thou closest thyself in cedar? Will a house, finely adorned and furnished, be a fortress and defence to thee against thy enemies, that come to deprive thee of thy kingdom? This is the sense of the words, if we follow the English translation; but the verb richarch, properly signifies to vie, or contend with; and so it is translated, Jer. xii. 5, and then the sense will be, is this a proper method to secure thy kingdom, only to vie with other princes, who shall have the most stately palace?

Did not thy father eat and drink, and do judgment and justice, and then [or therefore, see Noldius's Concordance, p. 7] it was well with him? Thy father Josiah lived in sufficient plenty, and in a state suitable to his character, and yet was a strict observer of justice both in his public and private capacity, and did not betake himself to such sordid methods of injustice, and oppression for the support of his grandeur: the reason was, because the blessing of God was upon him, as a reward of his justice and integrity.

Ver. 16. Is not this to know me? Such a strict regard to justice was the genuine effect of his piety and true knowledge of God.

Ver. 17. For this cause Jehoiakim is compared to a lion by the prophet Ezekiel, xix. 6.

Ver. 18. Ah my brother! or, Ah sister! &c. The prophet repeals part of the lessons, or funeral diry, which the public mourners used to sing at funerals (see the note on ix. 17, xx. 14, and compare 1 Kings xiii. 30); signifying that Jehoiakim should not be buried with those solemn laments, with which the memory of his predecessors, particularly that of his father, had been honoured (see 2 Chron. xxxv. 25).

Ah Lord! or, Ah his glory! That is, how is his glory departed and vanished! Another burden, or chorus, of the funeral song.

Ver. 19. Compare xxvi. 39. Jehoiakim was advanced to the kingdom by Pharaoh-nechos king of Egypt (2 Kings xxxvii. 34). He followed the fortune of the king that set him up, and upon the conquest of Egypt by the Chaldeans (see Jer. xvi. 2), after three years' reign, he was taken prisoner by Nebuchadnezzar, and put into iron (see Dan. i. 2, 2 Kings xxiv. 36, 1 Chron. xxxvii. 1), but after that he released him, and made him a tributary king. After three years' obedience, Jehoiakim rebelled in confidence of assistance from Egypt: in the tenth year of his reign, Nebuchadnezzar's army overran Judea (see 2 Kings xxiv. 2); and in the following year they besieged Jerusalem, and probably took Jehoiakim prisoner in some sally that he made upon them; whereupon they killed him, and then cast out his dead body into the highway, like the carcasses of an ass, denying him the common rites of burial (see Joseph. Antiq. lib. x. cap. 7, 8). Accordingly, he is said to have "slept with his fathers" (2 Kings xxiv. 6), but not to have been buried with his fathers.

Ver. 20. Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spoke unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy name from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity; surely then shalt thou be ashamed and confounded for all thy wickedness.
CHAPTER XXIII.

23 O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother solvents, much less to give any assistance to thee (see xxv. 9).

Ver. 23. That makest thy nest in the cedars.] A metaphorical description of Jerusalem, whose stately buildings are elsewhere compared to the tall cedars of a forest (see the note on xxi. 14).

27 How gracious shalt thou be when pangs come upon thee, &c.] Or rather, "How humble," or "suppliant, wilt thou be " in those pangs of affliction that shall suddenly come upon thee (see vi. 21, xxxi. 6); whereas before thou wast too proud to hearken to any advice that was offered (see ver. 21).

The verb hannah both commonly signify to implore mercy or favour, and the noun tahannahim is used in the same sense, iii. 21, xxxi. 9. Some render the words, "What grace or favour wilt thou find, when pangs," &c.

Ver. 24.] Though he were never so near and dear to me, such a one as was always under my eye and care (compare Cant. viii. 6, Hag. ii. 23), yet his wickedness should make him forfeit all my favour towards him (see 2 Kings xxiv. 9). Jehoiachin, or Jechoniah, as his name is writ, 1 Chron. iii. 16, is called Coniah here and ver. 25, by way of contempt.

Ver. 26.] See 2 Kings xxiv. 15. This implies that he had no children when he was carried away captive (see ver. 25).

Ver. 27. But to the land, &c.] See xlv. 14.

Ver. 28. Is this man Coniah a despised broken idol? An interrogation by way of admiration; q. d. Would any one have thought that this man, that was invested with royal dignity, should come to be no better than a broken image of royalty, digested of all power and authority, and an object of scorn and reproach? Nothing can be more contemptible than a broken idol, which can be put to no farther use, and is no longer an object of worship, but of derision.

Wherefore are they cast out, he and his seed, &c.] The children which he probably had after he was carried to Babylon, where he lived many years a

that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the hand whereunto they desire to return, thither shall they not return.

28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherewith are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the Lord.

30 Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah, captive (see 2 Kings xxv. 27), though none of them lived to succeed in the royal authority (see the note on ver. 30).

Ver. 29.] The prophets often bespeak men's attention, by appealing to heaven and earth; that is, to all creatures, and particularly to the inhabitants of this world, to hearken to God's words (see Deut. xxxiii. 1, Isa. i. 2, xxxiv. 1, Mic. i. 2, vi. 1, 2). The word ezetz may be rendered land, as it often is, and applied to Judea.

Ver. 30. Write ye this man childless.] Or, "Let this man be written childless:" the personal being used for the impersonal (see xx. 17). When God commands a thing to be written, it signifies that such a truth is of great importance, and deserves to be recorded (see the note on xxx. 2, and on Isa. xxx. 9). Quum scribantur, certa sunt; "The committing things to writing denotes their certainty," as Castalius observes upon the place. So God would have it taken notice of as a remarkable judgment upon Jeconiah, that in him the direct line of the Jewish kings, derived from Solomon downward, should fail; and the next heir to the crown should be of a collateral branch; viz. Salathiel, who was the son of Ner, and derived his pedigree from Nathan the son of David (Luke iii. 27, 31). Salathiel is indeed called the son of Jeconiah, 1 Chron. iii. 17, and Matt. i. 12, but in both these places he is called so, not with respect to his natural extraction, but to his political succession, as being next heir to the crown: just as, at the sixteenth verse of the same chapter of the Chronicles, Zedekiah is called the "son of Jeconiah," though he was not so, in reality his uncle, because he succeeded him in the kingdom. And it is plain that St. Matthew did not intend to set down an exact genealogy from father to son, but only to prove, in general, that Christ was the son, both of David and Abraham, as he tells us, ver. 1. In order to which end, he divides the whole series of time, from Abraham to David, into three parts, and then subdivides each portion of time into fourteen generations; to comply with which method, he omits three kings, Abaziah, Joash, and Amaziah (ver. 8).

CHAPTER XXIII.

1 Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord.

CHAP. XXIII.

ARGUMENT.—The prophet having foretold in the former chapter the utter destruction of the Jewish kingdom and government; in this he foretells the restoration of both under the Messias, and then proceeds to reprove at large the evil arts of the false prophets, and other pretenders to inspiration.

Ver. 1.] Pastors comprehended both civil and ecclesiastical governors (see the note on ii. 8). This acceptance of the word agrees with the prophet's
Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

5 But, therefore, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The Lord lived, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

9 Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness.

10 For the land is full of adulterers; for there is no man among the priests, that knoweth me, saith the Lord.

The words Zecharias seems to allude in his hymn (Luke i. 74, 75), "That we be safely, or securely, delivered from the hands of our enemies (for so the sense of the original runes), might serve him in holiness and righteousness."

He shall be called, THE LORD OUR RIGHTEOUSNESS. He shall really be so by the title imports (see the note on Isa. vii. 14), he shall be Jehovah, or the true God, and our righteousness, or the means of our justification (compare Isa. xxiv. 23, 25; 1 Cor. i. 60). The title of Jehovah is elsewhere given to the Messias by the prophets (see Isa. xi. 10, xlviii. 17, Hos. i. 7, Zech. ii. 10, 11, Mal. iii. 1).

Ver. 7, 8.) This wonderful work of God's in restoring the Jewish nation after their dispersions all the world over (together with the bringing in the fulness of the gentiles, which will be likewise brought to pass by this means, see the note on Isa. lviii. 13), will so far exceed the miracles which he wrought in their deliverance out of Egypt, that this latter will not deserve to be compared or mentioned with the former. St. Paul calls this restoration of the Jews, "life from the dead" (Rom. xi. 15), that is, as surprising a wonder, as if a dead body were restored to life again.

Ver. 9.) The prophet describes the terror and concern which was upon him, when he considered the horridness of the faith of the prophets, in counterfeiting a divine mission, and the dreadful consequences of such a practice, which increases the sins of the people, and aggravates their punishments. The prophets were sometimes struck with a terrible apprehension of those judgments which they denounced against others (see the note on xv. 18, Isa. xv. 5, Hab. ii. 16). The Vulgar Latin interprets the first word of this verse, "leuzbym," "ad prophetas," to the prophets; as if it were the title of the following prophecy.

Ver. 10. Because of swearing the land mourneth;) By swearing is chiefly here meant perjury (compare this verse with Hos. iv. 2). The Hebrew word signifies indifferently swearing or cursing; the Jewish forms of adjuration used in their courts of justice for the discovery of the truth, had usually an impetration joined to them. So the words import, that men vented to forswear themselves, and incur the imprecation implied in an oath, rather than discover the truth in the case of theft, and such-like crimes, wherein they were called upon to be witnesses (compare Prov. xxix. 24). This the prophet saith is one of those crying sins for which God hath visited the nation with severe judgments. And the sins here men-
CHAPTER XXIII.

The pleasant places] See note on xii. 4.

And their course is evil.] Or, "And their violence is evil," as the margin reads, and so the word is translated xxii. 17. Men abuse their power, to the wrongdoing and oppressing their brethren, and add violence to the power they are possessed of, for the compassing their wicked designs. If this be understood of the prophets and priests, to whom this discourse is chiefly directed (see ver. 9, 11), it implies, that they make use of ill arts to establish the authority they have gained over the people, which they do not employ for the bettering, but rather for the corrupting their manners (compare v. 13).

Ver. 11.] See the note on vii. 30.

Ver. 12.] Their ways shall be unto them as slippery ways in the darkness.] They shall fall and miscarry in all their designs, like men that stumble and fall in the dark and slippery ways (see Ps. xxxv. 6).

I will bring evil upon them.] See xii. 23.

Ver. 13, 14.] He compares the sins of the prophets of Samaria and Jerusalem together, and pronounces those of the latter to be more enormous; because they pronounced their false prophecies in the name of the true God, and entitled him to all their impositions; the wickedness of their lives also reflected a dishonour upon his name and religion (compare iii. 11).

They commit adultery.] See xxix. 25.

And walk in lies.] Vitier their own imaginations, and call them divine visions (see ver. 16).

They strengthen also the hands of evil-doers.] They confirm men in their evil doings, both by their own ill example, and by promising them peace and security (see ver. 17, Ezek. xiii. 22).

They are all of them unto me as Sodom.] See Deut. xxxii. 32, Is. i. 10, Ezek. xvi. 46, 47.

Ver. 15.] I will feed them with wormwood.] See the note on viii. 14, ix. 15.

Ver. 16.] Thus saith the Lord of hosts. Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord.

They said unto them that despise me. The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagining of his own heart, No evil shall come upon you.

Ver. 18. They make you vain.] Or rather, "They deceive you," so Ps. lxxii. 10. Our translation renders the word, "Become not vain in robbery or oppression," but the sense is, "Deceive not yourselves in robbery, or oppression, as if that would be any real advantage to you.

They speak a vision.] See ver. 21.

Ver. 17.] See the note on vi. 14.

Ver. 18.] Who hath stood in the counsel of the Lord.] The word sed signifies both a secret, and the assembly to which the secret is committed, or where it is debated: the expression here alludes to the privy-counsellors of princes, as if the prophet had said, Who among these false prophets can pretend to have the secret counsels of the Almighty communicated to him? So when the apostle, alluding to Is. xli. 13, saith "Who hath known the mind of the Lord?" (1 Cor. ii. 10) the context shows, that he designeth by that question to exclude only the carnal or natural man from being enlightened from above, or being a competent judge of divine truths.

Ver. 19, 20.] If these prophets had really known God's purposes and intentions, they would not have said, "Peace, peace" to the wicked (ver. 17), but have prophesied a grievous destruction just coming upon them; for that is what will certainly come to pass, and the event will convince you of the truth of what I say. The sudden strokes of God's vengeance are often compared to a whirlwind (see xxv. 32, Ps. livii. 9, Is. xxii. 1, Amos i. 4, Zech. vii. 14, ix. 14).

Ver. 20.] The anger of the Lord shall not return.] "It shall not return to me void," as we read, Is. iv. 15. The expression is taken from a messenger that comes back without doing his business.

In the latter days ye shall consider [for understand] it perfectly.] When this judgment hath overtaken you, and ye have felt the evils threatened come upon you in your several capricities, then ye shall more fully understand the meaning of this prophecy. These two verses are repeated, xxx. 20, 24 (see the note upon that place).

Ver. 21.] See xiv. 1, xxvii. 15, xxix. 9.

Ver. 22.] Then they should have turned them from their evil way.] This was the design of all God's messages by
had caused my people to hear my words, then they should have turned them from their evil way, and I would not have dealt with the evil of their doings.

30 Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them and cause my people to err by their lies, and by their lightness. Therefore I will send them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

35 § And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake, saith the Lord.

34 And as for the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his house.

35 Thus shall ye say, every one to his neighbour, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken?

30 Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour.

31 Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith.

Ver. 31. That use their tongues.] Like those that said, "Our lips are our own," Ps. xii. 4, and we may use them as we please. Some suppose the Hebrew lakechim to signify the same as cholekim, the letters being only transposed; and then the phrase repeats speaking "smooth things" (see Isa. xxx. 10).

Ver. 32. By their lightness.] By their folly, their rashness, and inconsistency, with themselves (compare Zeph. iii. 4, Judg. ix. 4). Schultens explains the word pahazuth to signify vain boasting, that is, a pretence to divine inspiration, which they had not (see his Anim. in Job, p. 145).

Ver. 33. What is the burden of the Lord? The word massa, or burden, signifies a burdensome prophecy, big with ruin and destruction) see Isa. xiii. i., xvi. 3, and elsewhere). The false prophets said, "Peace, peace" (see ver. 17), deriding the true ones whose predictions were full of threatenings, as if God's messages were a burden they were weary of bearing; and made a jest of these words, "the burden of the Lord," with which they professed their prophecies. Upon this account God forbade the use of that expression; see the following verses.

Ver. 34. Every man's word shall be his burden.] You shall be severely accountable for your loose and profane speeches, wherewith you deride and pervert the words and messages of God himself.

Ver. 35. I will utterly forget you.] Tollam vos portantes, as St. Jerome renders it; and the Septuagint to the same purpose, "I will carry you away," or "remove you" [as a burden]. Taking the verb nasah in the sense of the verb nasa, as words of a like sound.
CHAPTER XXIV.

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

are often of a promiscuous signification. This makes the sense more acute, and pertinent to the foregoing verses.

I will forsake you, and the city that I gave you and your fathers, &c.] The Hebrew reads thus, "I will cast you and the city which I gave you and your fathers out of my presence." For the verb nātash writ with a tet, is equivalent to the verb nātash with a taw; according to the observation made just now, concerning words of a like sound.

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

CHAPTER XXIV.

1 The Lord shewed me, and, behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadrezzar king of Babylon had carried away captive Jecochiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad.

3 Then said the Lord unto me, What seest thou, Jeremia? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the Lord came unto me, saying,

5 Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

CHAP. XXIV.

ARGUMENT.—Under the emblem of two baskets of figs, the prophet shows the different fates of those Jews who were carried captive with Jecochiah, and those that remained still in their own country with Zedekiah.

Ver. 1.] The vision represented two such baskets of figs, as used to be offered up for first-fruits at the temple (see Dent. xxvii. 3). See an account of Jecochiah's captivity, 2 Kings xxiv. 12-14. This captivity was in the eighth year of Nebuchadrezzar's reign (ibid. ver. 12).

Ver. 2.] Such as were offered for the first-fruits; these were most valued for their goodness and rarity (see Hos. ix. 10).

Ver. 5.] The Jews who were left in their own country thought themselves better beloved of God, than their brethren who were carried away captive: to check this vain confidence, God promises to show the latter particular signs of his favour in a strange land, and to show distinguishing marks of his displeasure upon the former.

Ver. 6. To this land.] See xix. 2, 10. I will build them, and not pull them down.] This may be understood both of the prosperous estate God would give them in the land of their captivity, where they should both build houses and propagate their families (see xxix. 5, 6), and likewise contains a promise of restoring them and their posterity to their own country (ibid. ver. 10).

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6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 ¶ And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:—

9 And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whithersoever I shall drive them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and to their fathers.

Ver. 7.] Compare xxix. 12, 13. To these first captives chiefly those blessings belong, which are promised to the Jews upon their return from captivity; such as were the knowledge and fear of God, and grace to live in obedience to his commandments (compare xxx. 22, xxxi. 33, xxxii. 38, 39). These were in some degree accomplished in the times after the captivity, when the Jews adhered constantly to their religion, and were very careful of falling into idolatry: but I conceive the eminent completion of this prophecy will be at the time of the general restoration of that nation, so often mentioned in the prophets (see xxx. 3).

Ver. 8.] See chap. xliii., xlv.

Ver. 9.] All those judgments denounced against the obstinate and incorrigible shall be fulfilled in them (see Dent. xxviii. 25, 37, 1 Kings ix. 7).

And a curse.] Men shall use this phrase as a form of execration, "God made thee like Zedekiah" (compare xxix. 22). On the contrary, to make a man a blessing implies, that his name should be mentioned as a signal instance of God's favour (see Gen. xlviii. 20, Zech. vili. 18).

Ver. 10. Till they be consumed from off the land.] My judgments shall follow them so close, both here and when they are carried into captivity, that neither they nor any of their posterity shall ever enjoy any share of their own country (compare Ezek. v. 12).
CHAPTER XXV.

1 The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.

5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt.

8 Therefore thus saith the Lord of hosts; Because ye have not hearkened to my words,

9 Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

CHAP. XXV.

ARGUMENT.—This chapter contains a summary of Jeremiah’s commission to prophesy the destruction of Judea, and all the neighbouring countries, which should be reduced under the power of the kings of Babylon for seventy years: and then an end should be put to that monarchy by Cyrus, who set up the Persian monarchy. This age is called by Sir John Marsham the age of the destruction of cities, by reason of the devastations made by the Babylonian conquests (see his Chron. Canon. Scebalum. 18).

Ver. 1.] The first year of Nebuchadrezzar’s reign, according to the scripture account, is coincident with the end of the third, and the beginning of the fourth year of Jehoiakim (compare Dan. i. 1). This reckoning anticipates the computation of Ptolemy’s canon by two years, which two years Nebuchadrezzar reigned with his father. According to this account, the scripture reckons his reign to continue five-and-forty years (see the notes on li. 31); which, according to the common computation, lasted but forty-three. But Daniel, ii. 1, writing in Chaldæa, follows the computation in use among the Chaldæans.

Ver. 3.] For Jeremiah prophesied nineteen years under Josiah, who reigned thirty-one years, and this was the beginning of Jehoiakim’s fourth year.

Ver. 4.] The Lord hath sent unto you—the prophets.] There were several prophets contemporary with Jeremiah, two of which are mentioned in scripture; the prophet Zephaniah, and Urjih the son of Shenniah, concerning whom see xxvi. 20. From the time of Samuel, when God’s answers by Urim began to cease, there were appointed schools or seminaries for training men up, and fitting them for the prophethécal office (see 1 Sam. x. 3, xix. 20, compared with Acts iii. 24). And God usually made choice of such persons of this education to exercise this function, as appears by the words of Amos (vii. 14). “I was no prophet, neither was I a prophet’s son.” And consequently not qualified for that office by my education: but I was a herdman, and the Lord took me as I followed the flock, and said unto me, Go, prophesy unto my people Israel. From the time of the schools of the prophets being thus settled, there was a succession of prophets continued till the captivity; and then the office began by degrees to fall, which is the reason of that complaint, “that the prophets see no visions;” which we find mentioned Lam. ii. 9, Ezek. vii. 26, Ps. lxiv. 9.

Ver. 6. Go not after other gods.] Though the Jews were guilty of many other sins, yet their crying sin was idolatry, as being a plain renouncing God’s authority, who had by so many miracles of mercy set them apart to himself and his own service.

Ver. 9. The Jews’ education, &c.] For Jeremiah prophesied nineteen years under Josiah, who reigned thirty-one years, and this was the beginning of Jehoiakim’s fourth year.

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10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. 

11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. 

12 ¶ And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. 

13 And I will bring upon that land all the words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. 

14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands. 

15 ¶ For thus saith the Lord God of Israel unto me: Take the wine-cup of this fury at my hand, and cause all the nations, to whom I, send thee, to drink it. 

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them. 

17 Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: 

18 To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; 

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people; 

20 And all the mingled people, and all the lands early in the fiftieth and fifty-first chapters. The book here mentioned, is that collection of prophecies against the countries round about Judaea, which in the Greek copies follows immediately after this verse; but in the Hebrew copies are placed by themselves at the latter end of the book, from the forty-sixth chapter to the end of the fifty-first. This verse seems to justify the order in which the Septuagint have placed these prophecies.

Ver. 14.] He means those kings and nations who were Cyrus's confederates [see i. 9, 41, li. 27].

Ver. 15.] God's judgments are metaphorically represented by a cup of intoxicating liquors; because they fill men with astonishment, and bereave them of their common judgment and discretion. See the note on Isa. li. 17, and compare Ps. lxxv. 8, Jer. xviii. 26, xlix. 12, li. 31, Hab. ii. 16, Rev. xiv. 10, xvi. 19. In both which places, St. John plainly alludes to this place, and expresses the sense of the original more fully and exactly than the Septuagint do (see the note upon ver. 10).

Ver. 16.] That astonishment, and those unsettled counsels and resolutions, which are here the effects of God's judgments, are elsewhere compared to drunkenness (see li. 57, Lam. iv. 21, Isa. xix. 14, Nahum iii. 11, Hab. ii. 16).

Ver. 17.] The words, in pursuance of the same metaphor, import the prophet's obeying God's command, and denouncing his judgments upon all the several nations hereafter mentioned [compare ver. 28]. The prophets are said to do that which they declare is God's purpose to do (see the note on i. 10). If we explain the words more straitly to the letter, we may suppose the cup of God's wrath represented to the prophet in a vision (as mystical Babylon was represented to St. John, with a golden cup in her hand, Rev. xvii. 4), which he was commanded to hand round to the nations here specified.

Ver. 18.] To wit, Jerusalem, &c.] The Jews are mentioned first, because Jeremiah, as well as the rest of the prophets, was in the first place sent to them (see ver. 3, 4); and they were to have the greatest share in the judgments denounced [see Dan. ix. 12, Amos iii. 2].

Ver. 19.] As it is this day.] This relates to the desolation of Judea and Jerusalem, when all that Jeremy had foretold against them was fulfilled: and therefore must have been added, either by Baruch's amanuensis, or else by Ezra; or whoever it was that collected Jeremy's prophecies into one volume, who, it is likely, added the fifty-second chapter.

Ver. 10. Voice of mirth, &c.] See vii. 34, xvi. 9. The sound of the millstones, and the light of the candle. There shall be no marks of trade for the carrying on the common necessities of life; such as is the grinding of bread-corn there will be no use of candle where the inhabitants are dispersed and destroyed; nor will there be occasion for such illuminations as are usual upon festival solemnities, in the time of general desolation (ver. 11). Compare Rev. xviii. 22, 23, where we may observe, that St. John explicitly follows the Hebrew text, whereas the LXX. in this place, instead of "the sound of the millstones," read ἡ ἀριθμός τῆς ἀγάλματος, "the smell of ointment."] From which, and several other places of the New Testament, it appears that the apostles and evangelists did not implicitly follow the Greek translation, but only when they thought it agreeable to the original text [see St. Jerome's preface to the 10th book of his Commentaries upon Isaiah, and his commentary upon Jer. xxxiv. 31, and Zech. xii. 10].

Ver. 11. The king of Babylon.] That is Nebuchadnezzar and his successors. The word king is elsewhere used collectively, for a succession of kings in the same family or kingdom (see the note on Isa. xxiii. 13).

Seventy years.] This computation of seventy years' captivity, is to be reckoned from the first year of Nebuchadnezzar, which is coincident with the third ending, and the fourth beginning of Jehoiakim (see ver. 1); when the king of Babylon made his first attempt upon Judea [see Dan. i. 3]. From which time to the first year of Cyrus's reign over the Assyrian monarchy is just seventy years. Whereas the prophet Zechariah, who reckons the seventy years' captivity completed in the second year of Darius (see Zech. i. 12), commences his computation from the besieging him of the city, and when he prolongs his computation to the fourth year of Darius (vii. 5), he dates it from the destruction of the city and temple.

Ver. 12. I will punish the king of Babylon.] God often punishes the persons whom he makes instruments of his vengeance upon others, for those very things which they did by his appointment; because their intent was purely to carry on their own ambitious and cruel purposes, and not at all to fulfill God's will, or advance his glory. So that the evil they did was altogether their own, and the good that was produced out of it was to be ascribed to God. See a remarkable passage to this purpose, relating to Sennacherib, Isa. x. 5, 16.

Perpetual desolations.] See the note on i. 40.

Ver. 13. All that is written in this book.] Particu-
kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,
21 Edom, and Moab, and the children of Ammon,
22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea,
23 Dedan, and Tema, and Buz, and all that are in the utmost corners,
24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert.

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,
26 And all the kings of the north, and far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.
27 Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; A mixture of people in that part of Arabia, properly called the Desert, consisting of the Nabateans, Amalekites, Midianites, and other nations, called in scripture by the general name of the "children of the east" (see Judges vi. 3, viii. 12, vii. 10). So Dio- dor, Sic. lib. de Arabia Nativit., καὶ εἰς τὸν μήτρα Σιο- νς ἡ ἐπετύχως οἰκισμός καὶ παραπλεύς ἦς ἤπιεννυνίαν, "That part of Arabia is divided among several nations." The learned Dr. Pocock is of opinion, that the word Arabia is derived from the Hebrew Arav, signifying mixture: because the country was inhabited by a medley of several nations (see his notes upon Specim. Histor. Arab. p. 29).
28 Ver. 25. These people of Arabia, descended from Zimram, Abraham's son by Keturah (Gen. xxv. 2).
29 Elm, and—Medes.] See the note on xliii. 24. The Medes and Persians were commonly confederates, and partakers of the same good or ill fortune.
30 Ver. 26. The kings of the north.] The kings of Syria, and the neighbouring parts (see xliii. 27). "All the kingdoms of the world." This may only denote the kingdoms within the extent of the Babylonish empire; which called itself empress of the world. So Ossip. in the New Testament, is put for the Roman empires. See Luke ii. 1.
31 The king of Sheshach shall drink after them.] By Sheshach is meant Babylon, as appears by comparing li. 41. Some think Sacc was the name of an idol worshipped there, from whence the Hebrew name Asshur was changed by the Chaldeans into Mecash. This idol gave the name of Saccar to a public festival celebrated at Babylon, and mentioned by Athens., lib. xiv. cap. 10. St. Jerome mentions upon the place a sort of cypher commonly used, which consisted in putting the last letter of the alphabet first, and so writing on; by which inverted order of the Hebrew letters Sheshckk is equivalent to Babel. The prophets sometimes express the places they prophesy against by dark circumlocutions: so Babylon is called "the desert of the sea," Isa. xxv. 1; Jerusalem, "the valley of vision," Isa. xxv. 1; the Roman empire is expressed by "that which withholdeth," 2 Thess. ii. 6. And some commentators suppose the names mentioned Meash h 10, to be a number of places in Judea, disguised and altered from their true sound. Mr. Bannage, in his History of the Jews, b. iii. ch. 25, thinks that Sheshchak, the victorious king of Egypt (the same who is called Sesostris by Herodotus), was afterward worshipped as a God over all the eastern countries which he subdued; and that Babylon is here represented by the name of this idol that was worshipped there. But it is not at all probable, that the Chaldeans should call their city or country by the name of a foreign conqueror, whose yoke they had long ago shooed off.

32 Ver. 27.] See ver. 16. The imperative is here put for the future (see the like figure, Isa. ii. 9, vi. 9, xxvii. 16).
33 Ver. 28.] If they either do not believe thy threat-
Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink.

29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as that they tread the grapes, against all the inhabitants of the earth.

31 A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give

enings, or else disregard them, as thinking themselves sufficiently provided against any hostile invasion, you shall let them know, that the judgments denounced against them are God's irreversible decree.

Ver. 29. I begin to bring evil on the city which is called by my name.] Judgment often "begins at the house of God," for the correction of God's people, and to be a warning to others; but the heaviest strokes of it are reserved for the ungodly (compare xlix. 12, 1 Pet. iv. 17, 18, Luke xxiii. 31).

Utterly unpunished?] Concerning the import of the Hebrew phrase in this place, see the note on xxx. 11.

Ver. 30. The Lord shall roar from on high. God speaks by his judgments; and those, when they are very terrible, may be fitted compared to the roaring of a lion, which strikes a consternation into those that hear it (compare Amos i. 2, lli. 8, Joel ii. 11, iii. 16).

He shall mightily roar upon his habitation.] He shall pronounce and execute a terrible judgment upon his temple, the place on earth which he hath chosen for his residence (see 1 Kings viii. 29). Upon which account, the same expressions are indifferently applied to heaven and the temple, as in this verse; and heaven itself is called God's temple or sanctuary (see xvii. 12, Ps. xi. 4, cl. 1). Some translate the latter part of this sentence to the same sense with the former: "from his habitation," the preposition nat being sometimes the same with menal, from (see Ps. lxxix. 5, Dan. ii. 1, vi. 18).

He shall give a shout, as they that tread the grapes.] Or, "he shall utter his voice before his army," as Joel expresses it, it. 11, that is, like a leader or general, he shall encourage them to give the onset upon their enemies, which is usually performed with a shout, as great as that which the treaders of grapes use at the time of the vintage (see xviii. 33, Isa. xvi. 9).

Ver. 31. A noise [of God's voice or judgment] shall come even to the ends of the earth.] God enters into judgment with men for their impieties, as being so many injuries to his honour, and for which he demands satisfaction by his judgments (compare Hos. iv. 1, Mic. vi. 2).

He will plead with all flesh:] He will plead with them "with fire and sword," as Isaiah expresses it, lxvi. 16.

Ver. 32. A great whirlwind?] God's vengeance is often compared to a whirlwind (see the note on xxiii. 19). This the text says shall come from a far distant country, as Chaldean was esteemed (see v. 15).

Ver. 33. From one end of the earth even unto the other?] See the note on ver. 20. Or the words may be rendered, "from one end of the land to the other end of the land," meaning Judaea, the following words chiefly regarding that country.

They shall not be lamented.] See note on xvi. 6. [Neither gathered, nor buried.] See note on viii. 2.

Ver. 34. Howl, ye shepherds, and cry:] The imperative is put for the future (see ver. 27). Shepherds are here the same with princes or generals (see the note on ii. 8, vi. 3). In pursuance of the same metaphor, by the "principal of the flock," are meant the great and rich men of each nation, which is here prophesied against. Of them it is foretold, that they "shall wallow themselves in the ashes," as a token of their great mourning and lamenting over their misfortunes (see vi. 30).

The days of your slaughter and of your dispersions are accomplished.] The time is come when you shall be either slaughtered or dispersed, and carried captive into foreign countries.

Ye shall fall like a pleasant vessel.] Ye shall be utterly destroyed as a crystal glass, when it is dashed against the ground.

Ver. 36.] See notes on vi. 2, 3.

Ver. 37. The penanceable habitations are cut down.] Or destroyed: in the Hebrew it is, neoth shalem, adding to Salem, the same with Jerusalem.

Ver. 38. He hath forsook his covert, as the lion.] As a lion forsakes his covert to go in quest of his prey, so God hath forsoaken his habitation, from whence he used formerly to utter his voice like a lion, and exert his power for the defence of his people (see Isa. xxxxi. 4); but now he hath made both city and country the object of his anger and judgments. [Because of the fearlessness of the oppressor.] The word jonah, rendered oppressor, signifies likewise a dove: so some understand the word as denoting the Assyrians or Chaldeans, who succeeded in that monarchy, who had that bird for a symbol of their nation given to them by Semiramis (compare xlii. 16; see Selden, De Dis Syr., lib. ii. cap. 9). Though it must be granted, the word is used where
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37 And the peaceable habitations are cut down because of the fierce anger of the Lord.
38 He hath forsaken his covert, as the lion; it cannot be understood of the Chaldeans. See 1.

CHAPTER XXVI.

1 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word from the Lord, saying;
2 Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, upon whom the Lord hath sent me to speak unto them; diminish not a word:
3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.
4 And thou shalt say unto them, Thus saith the Lord; If ye will not hearken to me, to walk in my law, which I have set before you,
5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened;
6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.

10 ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's house.

Ver. 8. Thou shalt surely die.] As a disturber of the government, and a discourager of the people, from defending their country against the enemy (compare xxxviii. 4, and see the note on ver. 14 of this chapter).

Ver. 10. The princes of Judah] These are the same who are called the "princes of the land," ver. 17. The king's counsellors, or chief officers of state, who were likewise members of the great Sanhedrin.

It is uncertain when the great council, called the Sanhedrin, was instituted. Selden, and most other writers from the Jewish authors, date the rise of it from Moses's appointing the seventy elders, Numb. xi. 16 (see Selden, lib. ii. De Synodis, cap. 4. 16, Grotius in Matt. v. 22). After several intermissions of this authority, which was sometimes laid aside by the calamities or corruptions of the times, or else superseded by that sovereign power which was invested in the judges and kings, Josiah, when he set about a general reformation, restored this ancient tribunal (see 2 Chron. xix. 8). This being the supreme court of the nation, the persons who sat in it are called here the "princes of Judah" (compare xlix. 2, xxxiv. 19); and the "elders of the land," ver. 17 of this chapter; and the "elders of the people," xix. 1, and in the evangelists (see Matt. xxvii. 1, Luke xxii. 66); and the "senate of the children of Israel," Acts v. 21 (compare 1 Mac. xii. 6, Judith xi. 14). The same are probably meant by the "seventy men of the ancients of the house of Israel," mentioned Ezek. viii. 11. The word Sanhedrin is, without doubt, of Greek original, derived from συνεδρίαν, which often signifies this great council in the New Testament; and from thence it is adopted into the Jewish language by the rabbinical writers, as many other Greek words are; but the council may still have been of much more ancient date, and expressed in the
11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you.

14 As for me, behold, I am in your hand: do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the Lord our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 Micah the Morasthite prophesied in the Old Testament by rulers, princes, or elders, or senate of the people.

The new gate of the Lord's house.] The Chaldee calls it the "east gate of the sanctuary of the Lord." It was called the new gate, because it was repaired by Jotham (see 2 Kings xv. 35).

Ver. 14.] Compare xxxviii. 5. It was the proper business of the Sanhedrin to pass sentence upon prophets. And if they found them guilty of making false pretences to prophecy, to put them to death, the punishment which the law had provided in that case (Deut. xviii. 20). To this sense those words of Christ are to be understood, Luke xiii. 33, "It cannot be that a prophet perish out of Jerusalem," where the Sanhedrin sat, whose office it was first to try, and to condemn him.

Ver. 16. The princes] The Sanhedrin (see ver. 17); or at least some considerable men among them (compare ver. 21, xxxvi. 12, xxxvii. 15, xxxviii. 4).

And all the people] They who before were forward to condemn him (ver. 8), now, upon hearing his apology, were as ready to acquit him.

Ver. 17.] See ver. 10, 16. From ver. 17, to the end of the chapter, are rehearsed the debates that passed in the Sanhedrin upon this subject, and the arguments offered on both sides; as St. Luke gives an account of a like conference with relation to the apostles. Acts v. 33, 34.

Ver. 18. Micah the Morasthite prophesied in the days of Hezekiah, &c.] They allege this precedent, taken from the practice of a good king, in favour of Jeremiah. Zion shall be plowed like a field.] The Jews suppose this prophecy to be fulfilled in the utter destruction of the second temple by Titus: when Tertullian, or, as some of the modern Jews call him, Turnus Rufus, razed the very foundations of the city and temple, and so fulfilled the prediction of our Saviour, "that there should not be left one stone days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus said the Lord of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the Lord, Urijah the son of Shechina of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, namely, Elhanan the son of Achbor, and certain men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.

upon another] (see Joseph. Bell. Jud. lib. vii. cap. 7). When conquerors would signify their purpose, that a city should never be rebuilt, they used to break up the ground where it stood (see Jüd. ix. 45). Horace alludes to this custom,

Hostile antrum exercitus insolens,-Lib. i. Od. 16.

The mountain of the house] The temple stood upon mount Moriah (see 2 Chron. iv. i, and xviii. 3, of this prophecy).

Ver. 19. Did Hezekiah—and all Judah put him at all to death?] Did the people come together in a body to accuse Micah, and demand sentence against him, as they had now done in the case of Jeremiah! Did he not fear the Lord? See 2 Chron. xxxii.

Ver. 20.] This seems to be an instance alleged by others of the Sanhedrin, in favour of the priests and prophets, who were for condemning Jeremiah.

Ver. 22. Jehoiakim—sent men into Egypt.] There was a strict alliance between him and Pharaoh-nechunehkoh of Egypt (see 2 Kings xxiii. 24).

Ver. 23. Cast his dead body into the graves of the common people.] Thence to put a mark of infamy upon his after his death, by burying him among the common people; for persons of quality and character had sepulchres belonging to their own families (see 2 Sam. xvii. 23, 1 Kings ii. 21).

Ver. 24. The hand of Ahikam—was with Jeremiah.] Both he and his father Shaphan were chief ministers under Josiah (2 Kings xxii. 12, 14). And the brothers of Ahikam, Gemariah, Flassah, and Jazaniah, were considerable men in those days with Ahikam, and members of the great council (see Jer. xxix. 3, Ezek. viii. 11): so Ahikam made use of his interest with them, to deliver Jeremiah from the danger that threatened him.

That they should not give him into the hand of the people] The common people are inconstant in their
CHAPTER XXVII.

ARGUMENT.—This prophecy seems to have been uttered at the beginning of Zedekiah's reign (see the following note), and foreshows the conquest of Judea, and the neighboring countries, by the king of Babylon, as was more largely set forth in the twenty-fifth chapter.

Ver. 1.] There is a difficulty in the date of this prophecy, because it plainly relates to the times of Zedekiah (see ver. 3, 12, 16). Some suppose that Jeremiah might have it in charge to declare this decree of God's in the reign of Jehoiakim, which yet he was not to execute, till the time of Zedekiah. Others think that the prophet did presently execute some part of his orders, viz. that of putting on bonds and yokes upon his neck, which he wore, during the reigns of Jehoiakim and Jehoniah, till the fourth year of Zedekiah. There are other ways of solving this difficulty, which are less probable: but the answer which seems to me the least forced, is to say, that Jehoiakim is crept into the text, by the negligence of the scribes (who might have their eyes upon the beginning of the last chapter or section), instead of Zedekiah. This emendation is confirmed, by comparing this verse with the third, twelfth, and twentieth verses of this chapter, and with the beginning of the next. Such little verbal mistakes must be allowed by all impartial readers, to have sometimes happened in transcribing the holy scriptures, as well as in other books, and may easily be corrected, by comparing the suspected reading with other parts of the sacred text, which admit of no difficulty or uncertainty.

Ver. 2.] The prophets foreshowed things by actions as well as words. So Isaiah went "naked and barefoot" (Isa. xx. 3). Ezekiel propounded in like manner by signs (Ezek. iv. 1, &c., xii. 3, xvii. 17, 19).

Ver. 3. Send them to the king of Edom, &c.] These were some of those countries which God had given into the hand of the king of Babylon (see xxv. 21, 22, and ch. xlviii. xlix.).

By the hand of the messengers which come to Jerusalem unto Zedekiah] Their business was either to congratulate Zedekiah upon his accession to the throne; or else to engage him in a league against the king of Babylon. Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land

Ver. 6. Now have I given all these lands into the hand of Nebuchadnezzar] God is the sole Lord and proprietor of the world, and, by virtue of his absolute sovereignty and dominion, has a right to give the kingdoms of the earth to whomsoever he pleases (Dan. iv. 17), and he exercises this authority, by "changing times and seasons," by "removing kings, and setting up kings" (ibid. ii. 21). It is the business of human laws, to establish every government in that method wherein it is already settled: but as this is no bar to providence, which still has a right to alter governments, and, for great and wise reasons, often changes the scene of worldly affairs: so neither ought it to be an objection against submitting to any persons, whom God's providence hath placed over us, and put into their hands the full power of exercising all those acts of government in which sovereignty consists. But although the people are bound in such cases to obey, yet this does not lessen the guilt of usurpers themselves (see the note on xxv. 12).

King of Babylon, my servant;] See xxv. 9.

The beasts of the field have I given him also to serve him.] Compare Dan. vi. 28. An instance of that absolute sovereignty which God hath given to the king of Babylon, whereby men, and all their goods and fortunes, which chiefly consisted in cattle in those days, were entirely at his disposal.

Ver. 7. All nations shall serve him, and his son, and his son's son.] Belshazzar, the last king of the Babylonian monarchy (Dan. v. 29, 31), was grandson to Nebuchadnezzar, who is called his father, Dan. v. 2, that is, his grandfather, by a usual Hebraism (see 1 Kings xv. 3, compared with ver. 10, and 2 Kings viii. 20, compared with ver. 18). For the two kings mentioned in Ptolemy's Canon, between Evil-merodach and Belshazzar (called there Nabonesus; viz. Neriglissaros and Laborosurchocbus, had no right by lineal descent: for Neriglissaros was only husband to Evil-merodach's daughter, and Laborosurchus was son to Neriglissaros. Compare Isa. xiv. 22, where God saith, "I will cut off from Babylon the name and remnant, son and nephew," or rather, "son and grandson"; that is, all that should lineally succeed king Nebuchadnezzar (compare Job xviii. 19).

Until the very time of his land come;] The Vulgar Latin translates the words thus, "Until the time of his land, and of himself come;" i. e. the time of their punishment or visitation, as it is elsewhere ex-
come: and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

15 For I have not sent them, saith the Lord, pressed; that is, at the end of seventy years (see xxv. 12). The word time is used in the same sense, Ezek. vii. 7, xxx. 3.

Kings shall serve themselves of him.] See xxvi. 14.

Ver. 8. That will not put their neck under the yoke] Will not submit to that servitude represented by the yokes mentioned ver. 2, 3.

That nation will I punish.] Those punishments are elsewhere denounced against Zedekiah, and all the Jews who joined with him in resisting the king of Babylon's forces (see xxiv. 9, xxxviii. 8, Ezek. xii. 13, 14, xvii. 20, 21).

Ver. 9.] The Jews, together with the idolatrous rites of their neighbours, learned their arts of divination, and foretelling future events, the use of which was expressly forbidden, Deut. xviii. 11, &c. and for which practices they are severely reproved, Isa. ii. 6. The word none, which is here translated engraver, is rendered there soothsayer, and is supposed to be the same with a stargazer, or astrologer.

Ver. 10.] See xiv. 14, xxiii. 21, xxix. 8.

Ver. 11.] They that make no opposition against the king of Babylon's forces, but willingly submit yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 Also I spake to the priests and to all this people, saying, Thus saith the Lord; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the Lord's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they be prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts, that the vessels which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the Lord of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jechoniah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yes, thus saith the Lord of hosts concerning the temple, which was in the house of the Lord, and in the house of the king of Judah and of Jerusalem;

22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the Lord; then will I bring them up, and restore them to this place.

themselves to him, shall continue in their own country and possessions, being only tributary to the king of Babylon (see xxxviii. 17, xlii. 10, 11).
1 And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which yeas of Gideon, spake unto me in the house of the Lord, in the presence of the priests and of all the people, saying, 

2 Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: 

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that were carried away thence, saith the Lord: for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the Lord,

6 Even the prophet Jeremiah said, Amen: the Lord do so: the Lord perform thy words which thou hast prophesied, to bring again the vessels of the Lord's house, and all that is carried away captive, from Babylon into this place,

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.

10 ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations of Zedekiah, until the fourth year" (see his Concordance, p. 143, 164).

The LXX. read this part of the verse thus, "In the fourth year of the reign of Zedekiah king of Judah, in the fifth month."

Ver. 2. I have broken the yoke of Babylon. That tyrannical power which Nebuchadnezzar exercises, of which the bonds and yokes which Jeremiah were are the figures (see xxxvi. 1, 12).

Ver. 3. Within two full years See note on ver. 16. Will I bring again into this place See xxvii. 16, 20.

Ver. 4. ¶ This was grateful news to the people, who looked upon Zedekiah only as Nebuchadnezzar's deputy, or viceroy (see the note on xxxvi. 12).

Ver. 6. Even the prophet Jeremiah said, Amen. Thereby expressing his hearty concern for the good of his nation, and wishing that God would repent him of the evil wherewith he had threatened them by his ministry.

Ver. 8. ¶ Jeremiah offers two several reasons in defence of his own prophecies, and against the truth of Hananiah's. First, that many other prophets agreed with himself in prophesying evil against the Jews, and other neighbouring countries, such as Hosea, Joel, Amos, Isaiah, Micah, Habakkuk, Zephaniah, &c. Whereas Hananiah, being single in his prophecy, nothing but the punctual answering the event could give him the authority of a true prophet. Secondly, that considering the general corruption of the people's manners, it was so much the more likely God should inflict severe punishments upon them, their iniquities being now ripe for judgment. To this the Jews add a third explication of the words, viz. that when a true prophet foretells peace, his prophecy must certainly be fulfilled, and the event would prove him to be a true prophet: whereas when a prophet foretold evil, which was Jeremiah's case, the event might be suspended by the repentance of the persons concerned (see Bishop Kidder's Dem. of the Messias, par. i. p. 371).
tions within the space of two full years. And the prophet Jeremiah went his way.

12 Then the word of the Lord came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the Lord; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the Lord of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

15 Then said the prophet Jeremiah unto Hananiah the prophet. Hear now, Hananiah; The Lord hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord.

17 So Hananiah the prophet died the same year in the seventh month.

CHAPTER XXIX.

1 Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;) 3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiiah, (whom Ze-de

CHAP. XXIX.

ARGUMENT.—This chapter contains a message sent by Jeremiah, at the beginning of Zedekiah’s reign, to the captives in Babylon, who were carried away with Jeconiah, exhorting them to live quietly there, and not hearken to the prophets among them, who deluded them with a vain hope of a speedy return home: against two of which prophets he denounced God’s judgments; as he did afterward against Shemaiah, who sent a threatening letter against Jeremiah, at the return of those very messengers who carried this letter to Babylon.

Ver. 1. Residue of the elders which were carried away captives.] These were those probably that survived of the Sanhedrin, that were carried away captive in the third year of Jehoiakim’s reign (Dan. i. 3), or else who remained of Jeconiah’s captivity (see 2 Kings xxvi. 14); many of whom might die by the hardships they suffered in their transportation. These being persons of authority, were more likely to influence the rest of the people, and induce them to hearken to the prophet’s advice.

To the prophets.] We do not read of any true prophet that was carried away captive with Jeconiah, kiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

beside Ezekiel. So the Septuagint rightly understand the word here of false prophets, who flattered the people with hopes of a speedy restoration (see xxvi. 7, xxxviii. 10). So Hananiah is often called the prophet in the foregoing chapter; and compare ver. 8, of this chapter.

Ver. 2. After that Jeconiah—and the queen.] By the queen is meant Jeconiah’s mother (see 2 Kings xxiv. 12, 14, 15, where an account is given of this captivity; and compare xxii. 26, xxv. 10, xxviii. 4 of this prophecy).

And the eunuchs.] See xxxiv. 19. The princes of Judah and Jerusalem.] If these be persons of a distinct rank, we may understand the princes of Judah to be the same with the elders, or Sanhedrin, ver. 1 (compare xxvi. 10, 16, 17, xxxiv. 19). By the “princes of Jerusalem” are meant the rulers of that city, called the lesser Sanhedrin, consisting of twenty-three.

Ver. 3. By the hand of Elasah] See xxvi. 24. Gemariah the son of Hilkiiah.] A distinct person from Gemariah, mentioned xxxvi. 10. Whom Zedekiah—sent unto Babylon to Nebuchad

nezzar] To renew his promises of fidelity to him (see the note on xxvii. 3, 12).

Ver. 5, 6.] The prophet gives them this advice to check their hopes of a speedy return from Babylon,
7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.

8 For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely unto you in my name: I have not sent them, saith the Lord.

10 ¶ For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

14 And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, The Lord hath raised up prophets in Babylon:

16 Know that thus saith the Lord of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity:

17 Thus saith the Lord of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early and sending them: but ye would not hear, saith the Lord.

20 ¶ I hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kohalah, and of Zedekiah the son of Maaseiah, which prophesies a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, the Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

Ver. 14.] These words are directly spoken to those that were carried captives with Jeconiah, and were fulfilled in their restoration under Cyrus: yet the expressions being so large and general, may be supposed to relate to that general restoration of the whole nation which is often foretold in the prophecies of the Old Testament (see xxiii. 3, 8, xxxii. 37, and the notes there).

Ver. 15. This is meant of the false prophets, who foretold nothing but peace and prosperity (see ver. 8, 9).

Ver. 16—18. See xxiv. 8, 10.

Ver. 19.] When at the same time they readily gave ear to the false prophets, that flattered them with promises of peace and safety (see xiv. 14, xvii. 15, xxvii. 2).

Ver. 21. He shall slay them before your eyes.] As persons that disturbed the minds of the Jews, his subjects, and made them unwilling to submit to his government, by giving them hopes of a speedy deliverance from under it (see ver. 7, 5).

Ver. 22. Taken up a curse.] See note on xxiv. 9. Whom the king of Babylon roasted in the fire.] Casting into the fire was a punishment used in that country, as appears from the history of the three children, Dan. iii. There was likewise a way of roasting by a gentle fire, to make men die by a more lingering death, such as Antiochus practised upon the seven brethren (2 Macc. vii. 5); and was often used in the Diocesan persecution, as Lactantius describes it, De Mortib. Persecutorum, cap. 21. The word here properly denotes this sort of punishment.

Ver. 23. And have committed adultery with their neighbours' wives.] Compare xxiii. 14. The Jewish
CHAPTER XXX.

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the Lord.

24 Thus shalt thou also speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

Writers will needs have these to have been the two elders that attempted Susannah's chastity. For they have a traditional account of that story; though they do not look upon the history of it, that is still extant in the Greek, to be authentic.

Ver. 24, Shemaiah the Nehelamite. Or, "the dreamer," as the word is rendered in the margin (see ver. 8). This was done after the messengers who delivered the former message to the captives at Babylon were returned home, who brought along with them the letter of Shemaiah mentioned in the following verse (see ver. 27).

Ver. 25, To Zephaniah. See note on xxi. 1.

Ver. 26, The Lord hath made thee priest in the stead of Jehoiada. Shemaiah directs the words of his letter to Zephaniah, in the first place, as being next in order to the high-priest, and therefore called the second priest, lxx. 24, and tells him, that God has appointed him to supply the place of the high-priest, being probably absent at that time, who was either Azariah, or Seraiah his son; but might be called by the name of Jehoiada, a person so remarkable for his zeal and courage, 2 Chron. xxxiii. xxxiv.

It is certain, some of the high-priests had several names, as is taken for granted frequently by Selden, Lightfoot, and other learned men, who have endeavoured to give us an account of their succession, out of the histories of the Kings and Chronicles (see Selden, De Success. in Pontif. lib. i. cap. 3, Lightfoot's Temple Service, ch. 1).

For every man that is mad. See xx. 1, 2, and the note there. The prophets and inspired persons, were often accused of madness, or being possessed with an evil spirit, by their enemies (see 2 Kings ix. 11, Hos. ix. 7, John x. 20, Acts xxvi. 24).

Ver. 27. For therefore [or, because, see Noldius, p. 725] he sent unto us in Babylon. See ver. 5.

Ver. 32, He shall not have a man to dwell among this people. None of his posterity shall remain to see my people restored to their own land again (compare ver. 11).

Because he hath taught rebellion. See xxviii. 16.

CHAPTER XXX.

1 The word that came to Jeremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

CHAP. XXX.

ARGUMENT.——This and the following chapter contain general promises of God's mercy to the Jews, and assurances that he will never forget the covenant that he made with their fathers: those were partly fulfilled in their restoration under Cyrus, but more fully to be accomplished in the times of the Messias; and by the gracious terms of that new covenant, which he will establish with the spiritual Israel. At, or before, whose second appearing, we may expect a general conversion and restoration of God's ancient people; a blessing implied in those prophecies of the Old Testament, where the joint restoration of Israel and Judah is foretold; as has been observed upon Isa. xi. 11, 13.

3 For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

Ver. 2. Write thee all the words] The words that follow contain a promise of the Jews' restoration from their captivity (compare ver. 4). These God commands should be committed to writing for the use of posterity, to be a support to the Jews, and an encouragement for them to trust in God, and a proof of God's prescience and overruling providence, when the event shall be brought to pass (see the note on xxii. 30).

Ver. 3.] Israel and Judah having been carried away by two distinct captivities, into different parts of the world, several prophecies of the Old Testament not only foretell the restoration of each of them, but likewise their reunion after their restoration (see above, iii. 18, Ezek. xxxvii. 6, 21, 22, Hos. i. 11). Now, though it be granted that some of every tribe
4 ¶ And these are the words that the Lord spake concerning Israel and concerning Judah.

5 For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see whether a man doth travaile with child? wherefore do I see every man with his hands on his loins, as a woman in travaile, and all faces are turned into paleness?

7 Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

10 ¶ Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity: and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

11 For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous.

13 There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they if God had utterly forsaken thee, or cast thee off (compare Isa. xii. 15, xlv. 2).

15 I will save—thy seed from the land of their captivity: I will deliver thee from thy captivity, though thou shouldst be dispersed into the most distant countries: and this, though it be not accomplished in the Jews of the present age, shall be made good to their posterity, who are believed for their fathers' sake, as St. Paul speaks, Rom. xi. 28. National blessings are promised in common to parents and children, who, as they are called promiscuously by the same name, as Jacob here denotes his posterity: so they are looked upon in such cases as one aggregate body, or race of people (see the note on xxix. 10).

Jacob—shall be in rest, and be quiet. These expressions denote external peace and freedom from the annoyance of enemies, as hath been observed upon xxiii. 6.

16 Though I make a full end of all nations whither I have scattered thee, such as the Assyrians, Chaldeans, Egyptians, &c. yet I will not make a full end of thee (see the note on xxxi. 36).

17 But I will correct thee in measure (see x. 24), and will not leave thee altogether unpunished. This latter part of the verse some render, "and not utterly destroy thee!" which sense, as it suits very well with this place, so it agrees much better with the scope of those two texts in the pentateuch, where we first meet with it, Exod. xxxiv. 7, and Num. xiv. 18, than the common translation, which renders the words there, "and will by no means acquit the guilty."

18 The sense which our translation gives here of this phrase, "I will not leave thee altogether unpunished," agrees very well with the context of some other places, where this phrase is used, as particularly xxxv. 29, xlix. 12, of this prophecy, as also Nah. i. 3.

19 Ver. 12.] In all human appearance, and therefore it is none but God can heal thee, and recover thee out of this desperate condition.

20 Ver. 13.] There is none that, by the reformation of their lives, or their intercessions with God, endeavour to avert his displeasure (see Ezek. xxii. 30). Or else the words may be rendered, "There is none to judge thy cause" (see vi. 28, xxxii. 6). None knows the true nature of thy malady, or what medicines are fit to be applied to thy case. Their calamities state is compared to a distempered body (see ver. 17, viii. 22, Isa. i. 5, 6); and the false prophets, instead of applying proper remedies, have healed the wounds of my people slightly:" as we read, vi. 14.

seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a curse; for the multitude of thine iniquity; because thy sins were increased.

15 Why criest thou for thy affliction? thy sorrow is incurable for the multitude of thine iniquity; because thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

18 ¶ Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be built upon her own heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving;

I have wounded thee with the wound of an enemy.] Thy iniquities have provoked me to punish thee with that severity, as looks like cruelty, and as if I had declared myself an utter enemy to thee.

Ver. 15.] Yet why shouldst thou expostulate with me, as if I had dealt unjustly with thee? Whereas, if thy condition seems desperate, it is owing to thine own iniquities, which have still been increased with new aggravations of guilt.

Ver. 17. I will restore health.] See ver. 12, 13.

Ver. 18.] I will bring again the captivity of Jacob's tents; The expression alludes to the ancient custom of dwelling in tents or tabernacles (compare Isa. xxxii. 20, lxx. 2). This was in some degree fulfilled under Zerubbabel.

[Or build her upon her own heap:] Or, hill, as it is in the margin, as that part of Jerusalem particularly was, which was called mount Zion. And generally there was a castle or citadel, in the middle of the ancient cities, upon a rising ground, for the greater strength and security of the place (see Josh. xi. 13).

The palace shall remain [or be placed] after the manner thereof.] By the palace may be understood either the temple or the king's house; which the prophet foretells shall be built upon its former foundation and dimensions.

Ver. 19.] See xxxi. 4, 13, 18, xxxiii. 11, Zech. x. 8, Ver. 20.] Their church and commonwealth shall be restored to their former state (compare xxxiii. 7, 11, Isa. i. 27).

Ver. 21. Their nobles shall be of themselves.] The Hebrew word addira, is in the singular number, and literally signifies their mighty one, a title given to God himself, Ps. xxiii. 4, and to a mighty angel, Isa. x. 34, probably the AG120, or Son of God. The sense is, they shall no more be governed by strangers, but shall have a ruler of their own nation; such as was Zerubbabel, a figure of Christ.

I will cause him to draw near.] He shall have a near attendance upon me: for I will make him a priest to me as well as a king, according to that prophecy concerning the Messiah, Ps. cx. 4, Thou art a priest for ever, after the order of Melchisedec.
And these are the words that the Lord spake concerning Israel and concerning Judah.

4 ¶ And these are the words that the Lord spake concerning Israel and concerning Judah.

5 For thus saith the Lord; We have heen a voice of trembling, even of fear, and not of peace.

6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

10 ¶ Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy descendants from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

11 For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous.

13 There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they

15 If God had utterly forsaken thee, or cast thee off (compare Isa. xli. 15, xlvii. 2).

16 I will set—thy seed from the land of their captivity. I will deliver thee from thy captivity, though thou shouldest be dispersed into the most distant countries; and this, though it be not accomplished in the Jews of the present age, shall be made good to their posterity, who are beloved for their fathers' sakes, as St. Paul speaks, Rom. xi. 26. National blessings are promised in common to parents and children, who, as they are called promiscuously by the same name, as Jacob here denotes his posterity; so they are looked upon in such cases as one aggregate body, or race of people (see the note on xxii. 10).

16 Jacob shall be in rest, and be quiet. These expressions denote external peace and freedom from the annoyance of enemies, as hath been observed upon xxii. 6.

Ver. 11. Though I make a full end of all nations whither I have scattered thee. Such as the Assyrians, Chaldeans, Egyptians, &c. yet I will not make a full end of thee (see the note on xxxi. 26).

16 But I will correct thee in measure [see x. 24], and will not leave thee altogether unpunished. The latter part of the verse some render, "and not utterly destroy thee." which sense, as it suits very well with this place, so it agrees much better with the scope of those two texts in the penitent, where we first meet with it, Exod. xxxiv. 7, and Numb. xiv. 18, than the common translation, which renders the words there, "and will by no means acquit the guilty.

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Ver. 14. All thy lovers have forgotten thee. See xxii. 20, 23.
CHAPTER XXX.


ing and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is that engaged his heart to approach unto me? saith the Lord.

22 And ye shall be my people, and I will be your God.

23 Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

24 The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

This phrase of coming, or drawing near, to God is particularly applied to the office of the priests and Levites, Num. xvi. 5.

Who is this that engaged his heart to approach unto me? For who is there but the Messiah, that is so entirely devoted to my service (see Ps. xi. 8, John iv. 34, xiv. 31). The words mihi ze, "who is this," have an emphasis in the original, that cannot be expressed in another language, and are spoken by way of admiration: the very same phrase is used Ps. xxiv. 10, where the altering the phrase from that which was used in the eighth verse is designed to denote some extraordinary person, and is generally expounded of the Messias.

Ver. 22.] You shall continually adhere to my religion and worship, and I will take you into my favour and protection (see Ezek. xi. 24, xxvi. 20, xxviii. 27, Hos. ii. 22, Zech. xiii. 9. Rev. xxi. 9. Ver. 23, 24.] We find the same judgment denounced xxii. 19, 20. And with respect to the context here, and the latter days, to which it does particularly relate, it may best be explained with regard to the general conversion of the Jews, when God will make a remarkable discrimination among them; will bring back those that repent and believe into their own country, and punish the refractory with utter destruction, as he did the rebels in the wilderness (see Ezek. xi. 17, 21, xx. 34, 38, and the notes upon Isa. iv. 11, lv. 12).

Ver. 24. Fierce anger of the Lord] See xxiii. 20. In the latter days ye shall consider [or understand] it. The latter days, or last days, as the phrase is sometimes translated, may signify, in general, the time to come; and so perhaps it is to be understood, Gen. xlix. 1, Jer. xxxi. 32, xxi. 20, but it commonly signifies the times under the gospel, as being the last dispensation, and such as should continue to the end of the world (see the note on Isa. ii. 2). And taking the phrase in this sense, the words import that when all these evils are come upon you, which God has threatened against your disobedience, and particularly for that heinous sin of yours in rejecting the Messias; and you have found the denunciations of the prophets verified in the several captivities you have undergone; then you will understand the import of this and several other prophecies, and the event will perfectly instruct you in their meaning (see xxiii. 20),

I have wounded thee with the wound of an enemy.] Thy iniquities have provoked me to punish thee with that severity, as looks like cruelty, and as if I had declared myself an utter enemy to thee.

Ver. 15.] Yet why shouldst thou expostulate with me, as if I had dealt unjustly with thee? Whereas, if thy condition seems desperate, it is owing to thine own iniquities, which have still been increased with new aggravations of guilt.

Ver. 16.] They say (see the note on xvi. 14) all thou that devour thee shall be devoured.] See ver. 11. Isa. xxxiii. 1.

Ver. 17.] I will restore health.] See ver. 12, 13.

Ver. 18.] I will bring again the captivity of Jacob's tents.] The expression alludes to the ancient custom of dwelling in tents or tabernacles (compare Isa. xxxiii. 20, liv. 2). This was in some degree fulfilled in Zerubbabel.

The city shall be built upon her own heap.] Or hill, as it is in the margin, as that part of Jerusalem particularly was, which was called mount Zion. And generally there was a castle or citadel, in the middle of the ancient cities, upon a rising ground, for the greater strength and security of the place (see Josh. xi. 10).

The palace shall remain [or be placed] after the manner thereof.] By the palace may be understood either the temple or the king's house; which the prophet foretells shall be built upon its former foundation and dimensions.

Ver. 19.] See xxxi. 4, 13, 18, xxxiii. 11. Zech. x. 8. Ver. 20.] Their church and commonwealth shall be restored to their former state (compare xxxiii. 7, 11. Isa. i. 27).

Ver. 21.] Their nobles shall be of themselves.] The Hebrew word addito, is in the singular number, and literally signifies their mighty one, a title given to God himself, Ps. xci. 4, and to a mighty angel, Isa. x. 34, probably the Angel, or Son of God. The sense is, they shall no more be governed by strangers, but shall have a ruler of their own nation; such as was Zerubbabel, a figure of Christ.

I will cause him to draw near.] He shall have a near attendance upon me; for I will make him a priest to me as well as a king, according to that prophecy concerning the Messiah, Ps. cx. 4, "Thou art a priest for ever, after the order of Melchisedec,"
CHAPTER XXXI.

ARGUMENT.—See the argument of the foregoing chapter, the same subject being continued in this: together with a more explicit declaration of the nature and terms of that new covenant which God will reveal by Christ.

Ver. 1. At the same time, saith the Lord, I will be the God of all the families of Israel, and they shall be my people. Ver. 2. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. Ver. 3. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.

CHAP. XXXI.

1 At the same time, saith the Lord, I will be the God of all the families of Israel, and they shall be my people. 2 Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. 3 The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. 5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. 6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. 7 For thus saith the Lord; Sing with gladness.

Ver. 5. Thou shalt yet plant vines upon the mountains of Samaria. Building and planting are commonly joined together (see Isa. lxv. 21, Amos ix. 14). Samaria, being the metropolis of the ten tribes, seems to be put for the kingdom of Israel, as it was distinct from that of Judah, expressed often by Samaria in the books of Kings. According to which interpretation, the "mountains of Samaria" are equivalent to the "mountains of Israel" (Ezek. xxxvi. 8, xxxvii. 22). Taking Samaria in this sense, it implies that the deliverance here spoken of shall extend to Israel as well as to Judah (see ver. 6, and the argument on ch. xxx.).

The planters shall plant, and shall eat them as common things. After they have planted them, they shall eat the fruits thereof, according to the promise contained in the parallel texts, Isa. lxv. 21, Amos ix. 14. Whereas God had threatened them as a curse, that when they had "planted their vines, another should eat the fruit," Deut. xxviii. 30. The verb hålélut, translated "eat them as common things," alludes to that law that forbade the fruit of any young trees to be eaten, till the fifth year of their bearing, when the fruit was lawful, or common, for every one to eat (see the margin of our bibles upon Deut. xxv. 6, xxvii. 30).

Ver. 6. They that were to publish any proclamation used to get to the top of some high hill, from whence their voice might be heard a great way off (see Judg. ix. 7, 2 Chron. xiii. 4, Isa. xi. 9). Watchmen gave the same kind of warning if they saw an enemy approach, which is now done more commonly by beacons. The Jews took much the same method in proclaiming their festivals (see Dr. Lightfoot's Temple Service, ch. 11). In allusion to which custom the prophet here saith, that the time shall come when there shall be a general summons throughout all the ten tribes (Ephraim being often put for the whole kingdom of Israel; see the note on Isa. vii. 2) to repair to the temple at Jerusalem, and join themselves to the true church, from which they had made so long a separation.

When the prophets foretold the general conversion of the Jews, they often speak of Judah and Israel as no longer in a state of separation, but united together under one king, the Messias (see above, iii. 15, xxx. 3, Isa. xi. 13, Ezek. xxxvi. 6, 22, Hos. ii. 11). The expressions arise ye, &c. allude to the Jews going in companies to Jerusalem, at the three solemn feasts of the year (see Isa. ii. 3, and the notes there). The prophets being styled watchmen (see vi. 17), the word προφῆται may be applied to the evangelical preachers, who should be instruments in converting the Jews, and bringing them into the church. And the word νότηρια may allude, as Grotesus observes, to the title of Nazarene, given to Christ and his disciples at the first preaching of Christianity (see Matt. ii. 23,
ness for Jacob, and shew among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born.

10 Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

11 For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the nations.

Acts xxiv. 5). We find that names often carry some mystical allusion in them, by several instances of scripture, and particularly Jacob's blessings to his sons do, for the most part, allude to their proper names (Gen. xlix).

Ver. 7. Sing with gladness for Jacob, and shout among the chief of the nations! When you see some dawning of these blessed times, express your joy for the restoration of Jacob: posteriority in the most public manner that you can, in the sight of the chiefest of those potent nations from whence you are to be delivered (see ver. 11). The phrase which we translate "among the chief of the nations," may otherwise be rendered, "in the sight of the nations."

Publish ye, praise ye.] Publish those good tidings with the highest expressions of praise and glory to God: and likewise pray that God, who hath begun so glorious a work, would go on to complete and perfect it (compare Ps. cxviii. 23).

Ver. 8. I will bring them from the north country.] This promise relates to the ten tribes, as well as to the other two who were carried captive to Babylon: for Assyria and Media, whither they were removed, lay north of Judah, as well as Babylon (compare iii. 12, 18). And the following words speak of a general restoration of the Jews from their several dispersions (see xxiii. 8).

With them the blind and the lame, &c.] God will conduct them with all imaginable care and tenderness, and furnish the most capable and ingenuous with suitable accommodations. The words allude to God's conducting his people of all ages and conditions through the wilderness, compared to the care with which a tender child is carried (Deut. i. 31 [compare Isa. xi. 11, xii. 18, xlix. 10]).

Ver. 9. They shall come with weeping, and with supplications will I lead them.] The Sepulchre render the words thus, "They went forth with weeping, but with comfort will I bring them back:" which sense exactly agrees with the words of the hundred and twenty-sixth Psalm, which was composed upon the return from captivity (ver. 5, 6), "If that sows in tears, shall reap in joy; he that goeth forth weeping, shall come again with rejoicing." But I conceive the sense which our translators give of the words more agreeable to the original; and it is withal confirmed, by comparing this verse with lxxi. 21, where we read, "A voice was heard, weeping and supplications of the children of Israel: the prophet speaking of a nation, shall the same words be used of a nation, wherein the same is here made use of. Compare likewise l. 4, where it is said, "that the children of Israel and Judah shall come together, going and weeping—and seek the Lord their God:‖ implying that the Jews, at the time of their general restoration, shall have their joy tempered with tears of repentance for their former mistakes. The same thing is more fully expressed Zech. xiii. 10, where God promises to "pour upon them the spirit of grace

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and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.  

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.  

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.  

15 ¶ Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not.

For wheat, and for wine.] Spiritual blessings are elsewhere described under the emblems of fruitfulness and plenty (see the note on Isa. iv. 2).

Their soul shall be as a watered garden.] God's grace and blessing are often compared to waters that refresh and enrich dry ground (see Isa. xlvi. 9, lviii. 11).

They shall not sorrow any more.] Compare Isa. xxxv. 11, lxv. 19, Rev. xxi. 4. Taking this promise in its full extent, it implies a happiness too great to be expected, while the present state of things continues.  

Ver. 13. There shall be signs of a universal joy which all ages shall unanimously join in (see ver. 4).  

Ver. 14.] The former expression alludes to that plentiful provision that was made for the priests under the law, who were maintained by the sacrifices and offerings brought to the temple (see 1 Sam. ii. 25). And the whole verse implies, that both the priests and people shall rejoice in the abundance of God's blessings (compare Ps. cxxii. 10).  

Ver. 15. A voice was heard in Ramah.] The prophet describes the lamentations in and about Jerusalem, at the time of the several captivities mentioned li. 15, 28—30, under the resembles of a mother lamenting over her dead children. The mournful scene is laid in Ramah, in the land of Benjamin, not far from Jerusalem (see Judg. xix. 10, 19), part of that city itself being in the tribe of Benjamin, v. 14. And Rachel, the mother of Benjamin, is introduced as chief mourner upon so sad an occasion.  

This figurative representation was, in a great measure, literally true, when Herod slew the infants at Beth-lehem, not far from Ramah (see the forementioned place in Judges); and therefore St. Matthew tells us, that this prophecy was fulfilled in that event, li. 17, 18. Several other instances may be alleged, where the mystical sense of the prophecies, or that which relates to the times of the gospel, is the interpretation that most exactly answers the natural and genuine import of the words. This particularly appears in those prophecies concerning Christ's sufferings contained in the twenty-second and sixtyninth Psalms. If David's afflictions were the occasion of composing those Psalms, yet it is plain that the literal sense of several passages of those Psalms was never fulfilled in him.

Because they were not.] An expression denoting those who were dead, as being cut off from the land of the living, and excluded from any farther concern in the things of this world (see Gen. xlii. 13, Lam. v. 7.) This was literally true, according to St. Matthew's interpretation of the text, but only metaphorically so in the sense that was first intended; being spoken of those who were removed into a foreign country, and for ever deprived of the conversation of their relations, as if they had been naturally dead.  

Ver. 16. For thy work shall be rewarded.] God will have a regard for the tender affection which the mothers bear to their children. Their prayers and tears shall be heard and accepted by him.  

Ver. 17. There is hope in thine end.] Or, "to thy posterity," as the word in the original may be rendered; though these of the present age do not see a return from captivity, yet their posterity shall enjoy that blessing. This was particularly fulfilled with respect to the tribe of Benjamin in their return under Cyrus (see Ezra i. 5).  

Ver. 18. I have surely heard Ephraim bemoaning himself thus;] Or, "When he was led into captivity, saying thus;" so the word mitnoded signifies, xviii. 27, and in this sense the Vulgar Latin understands it here.

I was chastised as a bullock, unaccustomed to the yoke.] Or, I was instructed by thy discipline; whereas, before, I was as an untamed bullock, or heifer, that is not to be managed but by stripes and corrections.  

Turn thou me, and I shall be turned;] Do thou turn my heart by thy preventing grace, and then I shall be effectually reformed (compare Lam. v. 21). Sometimes the scripture ascribes the whole work of man's conversion to God, because his grace is the first and principal cause of it. But yet to make it effectual, man's concurrence is necessary, as appears particularly from those words, 1, 9, of this prophecy; where God saith, "We have healed Babylon, but she is not healed;" that is, God did what was requisite on his part for her conversion, but she refused to comply with his call. To the same purpose he speaks to Jerusalem, Ezek. xxiv. 13, "I have purged thee, and thou wast not purged."  

Ver. 19. Surely after that I was turned, I repent.] As soon as God's grace touched my heart, and gave me a due sense of my duty, and the many devotions from it I had been guilty of, I straightway became a true penitent, and expressed my repentance, by all the outward and inward signs of an unfeigned contrition.  

Because I did bear the reproach of my youth.] The burden of my former sins lay heavy upon my mind, and I became sensible, that all the calamities and reproaches I have undergone, were the due deserts of my offences. The prophet, representing a whole nation as a single person, speaks of their former sins, as if they were the extravagances of their younger years.
20 Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

21 Set thee up way-marks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man.

Ver. 20. Is Ephraim my dear son? &c. The interrogative particle he, is in sense the same with ha! : and so it is plainly taken, 1 Sam. iii. 27, which place should be translated, “Did not I plainly appear to thy father’s house,” &c. and 2 Sam. xxviii. 17, where our English translators render it to the same sense, “Is not this the blood of the men that went in jeopardy of their lives!” Taking that particle in this sense, the text here should be rendered, “Is not Ephraim my dear son? is he not a pleasant child!” which is, Is he not one that I have set my affections upon, as a parent does upon a child in whom he has a peculiar concern.

For since I spake against him [or of him, see xlviii. 27]. I do earnestly remember him still: Ever since I have so severely reproved and chastised him, I have still retained a fatherly kindness and affection for him.

Therefore thy bowels are troubled for him: &c. He bids them think of preparing for their return to their own country, and in order to that end, to set up way-marks to direct travellers in the right road (see Isa. viii. 14, xi. 10). The word marorim, high heaps, is used here in a different sense from that in which it is taken ver. 15, and signifies such pillars or obelisks as used to be set up on the road-side, for the direction of travellers; in which sense Schindler understands it, Hos. xii. 14, and renders that place thus, “Israel provoked him to anger by his heaps;” that is, his altars, which stood as “heaps in the field,” as it is said there, ver. 11.

O virgin of Israel.] See note on ver. 14.

Ver. 22. How long wilt thou go about.] Or go out of the right way, or follow thine own imagination (compare ii. 18, 19, 26).

O thou backsliding daughter! Compare vii. 24. Thou that wast formerly backward in obeying God’s laws, and art now grown to be a peculiar people and better when God calleth thee to return homeward out of a strange country. This expression is often used of Israel, or the ten tribes (see iii. 6, 8, 11, 12); and of Judah and Israel together (ibid., ver. 11, 22), both being comprehended under the title of “The virgin of Israel,” in the foregoing verse. In which sense it may most properly be understood here.

The Lord hath created [or doth create] a new thing in the earth, A woman shall compass a man:] As it is a new thing, and unheard of, that a woman should court a man, so God will bring as strange a thing to pass, that the Jewish nation shall return to God their husband (see iii. 14). So most of the modern Jews, and some Christian expositors, understand the words;

23 Thus saith the Lord of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity: The Lord bless thee, O habitation of justice, and mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me. but several ancient Jews expounded the text of the Messianic title of the Messiah (see bishop Pearson on the third article of the Creed, Dr. Pococke’s miscellany notes on Malachi, p. 345, and Dr. Jackson’s discourse upon the place); and most Christian interpreters understand it of the miraculous conception of the Virgin Mary, without the operation of man. The Hebrew sabab is used in a sense near akin to this, Deut. xxxii. 10, where it signifies carrying in the arms, and cherishing as a mother does a child: to the same sense it is said, “Thou shalt embrace a son.” 2 Kings iv. 16, Habe- bis in utero, as the Vulgar Latin renders it; though the word sabab signifies proper affection to a child it is not used of a virgin. Taking the words in this sense, they properly import a new creation, and such as is the immediate work of God. That such a prophecy concerning the conception of Christ may not be thought to come in here abruptly, it is to be observed, that as the coming of the Messiah is the foundation of all promises both of the first and second covenant (see 2 Cor. i. 20); so it contains the most powerful arguments to persuade men to obedience. And that covenant of which Christ was to be the Mediator, is plainly foretold and described at the thirty-first and following verses of this chapter. A learned friend thinks the phrase, “a woman shall compass a man,” to be a proverbial speech; as much as to say, A woman, i.e. the most feeble, despisable persons, compared elsewhere to women in Micah i. 12, xix. 6, xxvii. 11, Jer. i. 57, Nahum iii. 11, even such a one shall turn back or disappoint a mighty warrior, as the word geber properly signifies. He supposes the expression to be equivalent to those promises, that “one should chase a thousand,” and the like; which promises should again be fulfilled at the general restoration of the Jewish nation (see ver. 8 of this chapter, Joel iii. 17, Zech. xii. 8): he farther supposes, that the word woman alludes to the virgin of Israel, ver. 21, called also a backsliding daughter, ver. 22, and compared to Rachel, ver. 15.

Ver. 23. O habitation of justice, and mountain of holiness.] The giving up of the city and temple into the hands of the heathen, was a profanation of the peculiar place of God’s residence (see Lam. i. 7). But when the captivity should be restored, and the temple rebuilt, Jerusalem shall enjoy its former privileges, and be called the seat of justice, because there the supreme courts of justice should be re-established (compare Ps. cxxxiii. 5); and the temple shall be styled the “holy mountain,” or place dedicated to God’s service (see the note on ver. 12, and compare Isa. i. 26, Zech. viii. 3).

Ver. 24.] The country shall be inhabited as well as the city (see xxxiii. 12, Isa. lxv. 10).

Ver. 25. I have satiated [or I will satiate] the weary soul.] I will comfort them after their sorrows and afflictions.

Ver. 26.] The words of the prophet, when he re-
27 Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name:

36 If these ordinances depart from before me,
CHAPTER XXXII.

1 The word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Gezith.

6 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord: it shall not be plucked up, nor thrown down any more for ever.

Ver. 36.] God will preserve a remnant of them where they are led captive, and restore them to their own country and government, as is foretold in several verses of this chapter. He will likewise preserve another remnant at the beginning of the gospel, called the ευαγγελιον, Luke xii. 38, Acts ii. 47, who, by embracing the faith of Christ, should escape those terrible judgments that should be inflicted upon the main body of that nation: and providence doth still continue them in a distinct body from all other people in the world, in order to their conversion in God's due time. To this place St. Paul, speaking of the conversion of the Jews in the latter times, seems to refer, when he saith, "The gifts and calling of God to the Jews are without repentance" (Rom. xi. 29).

Ver. 37. I will also cast off all the seed of Israel Though their sins have deserved that God should utterly reject them, yet, out of a regard to the promises made to their fathers, he will, in due time, receive them to mercy (see Rom. xi. 25, 28).

Ver. 38. The city shall be built to the Lord The following prophecy might, in some sense, be fulfilled, in the rebuilding of the city after the captivity: but I conceive the mystical sense of the words relate to a more perfect state of the church, which is elsewhere called the city of God, and the New Jerusalem:

Ver. 39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Gezith.

Ver. 40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the cast, shall be holy unto the Lord: it shall not be plucked up, nor thrown down any more for ever.

Ver. 40. The whole valley of the dead bodies, &c. The valley of Tophet, which was made a common burying-place (see vii. 39), and the receptacle of the fifth of the city, even this place shall be cleansed, and set apart as holy unto the Lord. This may be mystically understood of the holiness of the New Jerusalem, when the church shall be thoroughly purged from all corruption (compare Zech. xiv. 20, 21, Joel iii. 17, Isai. li. 1, ix. 21, Rev. xvi. 27).

It shall not be plucked up (see ver. 28), nor thrown down any more. This probably denotes such a settled and immovable state of the church, as is not to be expected in this world (compare Isa. xxxv. 8, li. 16, lii. 1, lx. 15, lxxii. 8).
and there shall be until I visit him, saith the Lord: though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the Lord came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.

11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying,

17 Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:

18 Thou showest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is his name,

19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the purchase itself, like other prophetical signs, was rather a declaration of what should come to pass, than the conveyance of a present benefit: but our margin reads, "Seven shekels, and ten pieces of silver." and the ten pieces may stand for a larger sum than a shekel, as the seventy pieces mentioned Judg. ix. 4, certainly do. The Chaldee paraphrase renders it "Seven minas, and ten shekels of silver: each mina, according to Ezekiel's computation (xl. 12) amounting to sixty common shekels, which is nine pounds sterling, according to Dr. Prideaux's computation: by which number the whole sum amounts to above sixty-four pounds of our money.

Ver. 10. Weighed him the money.] In ancient times all money went by weight (see Gen. xxiii. 16, Zech. xi. 12; a custom still used in several countries.

Ver. 11.] The open or unsealed writing, was either a copy of the sealed deed, or else a certificate of the witnesses in whose presence the deed of purchase was signed and sealed.

Ver. 12. Mine uncle's son.] The word son is not in the Hebrew, but it is to be understood by a usual ellipsis (see Matt. x. 2, 3). But the Hebrew word dod, signifies any relation or near kinsman; see Amos vi. 10, where the Septuagint very properly render it, οικον. 

Ver. 14. Put them in an earthen vessel, that they may continue many days.] When hid under ground for greater security, to be produced when the land is re-inhabited.

Ver. 17.] This prayer begins with an acknowledgment of God's infinite power, which is made manifest, both in the works of creation and providence, whereby he shows himself wonderful in his mercies, and terrible in his judgments. There is nothing too hard for thee) Or, "hidden from thee," as the Hebrew word literally imports; i.e. out of the reach of thy wisdom to compass, or bring to pass (see the same phrase, Gen. xviii. 14).

Ver. 19. Great in counsel, and mighty in work:
sons of men: to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day:

21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

24 Behold the mountains, they are come unto the city to take it: and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.

25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the Lord unto Jeremiah, saying,

27 Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?

28 Therefore thus saith the Lord; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar, king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord.

31 For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house, which is called by my name, to defile it.

35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass

selves to the tribes of Judah and Benjamin (see 2 Chron. xxix. 24, xxx. 1, 11, 15, xxxiv. 33, Ezra vi. 17).

Done evil before me] See ii. 7, 25, vii. 23, 28, xxii. 21).

Ver. 31. From the day that they built it] Or, "that it was built," the personal being often used for the impersonal (see the note upon Isa. xlv. 15). David was the builder of that part of Jerusalem that is called Zion, therefore styled the "city of David" (see 2 Sam. vi. 9). He likewise enlarged the whole city of Jerusalem, making it the seat of the kingdom: for which reason Jerusalem is sometimes called the "city of David" (see Isa. xxix. 1). But we do not read that idolatry, the sin here spoken of, was committed there in David's time: so that the expression seems to be hyperbolical, like that of Isa. xlvii. 8, where God, speaking of the Jews' proclivity to idolatry, saith, "Thou wast called a transgressor from the womb: the meaning from the very time of their living in Egypt (compare Ezek. xx. 8, xxxii. 3, 19, 27). If we take the words in a stricter sense, they must be understood of the times of Solomon, who beautified the city with the temple, and other stately buildings, but afterward defiled it by idolatry (see 1 Kings xi. 7, compared with 2 Kings xxiv. 13).

That I should remove it from before my face.] I should withdraw my protection from it (see 2 Kings xxii. 27, xxiv. 3).

Ver. 32.] See ii. 8, 26.

Ver. 33. Turned unto me the back.] See ii. 27.

Rising up early, &c.] See vii. 13.

Ver. 34.] See note on vii. 30, 31.

Ver. 35. High places of Baal.] See note on xix. 5.
To pass through the fire] The words "through the fire" are not in the Hebrew; but in other places which speak of the same thing, the words are expressed at full length (see Deut. xviii. 10, 2 Kings xxiii. 10). Elsewhere, the same thing is expressed by "burning their sons and their daughters in the fire," and "offering them for burnt-offerings:" see vii. 18, xix. 5 of this prophecy. Deut. xvi. 21. The idolatrous Jews are often upbraided with the practice of this inhuman rite (see Ps. civ. 37, Isa. lvii. 5). And the phrase of making children pass through the fire, is certainly taken in this sense, Ezek. xvi. 20, 21, xxiii. 37, where it is explained by slaying them, sacrificing them, and giving them to be devoured. But some critics are of opinion, that the exposition is taken in a milder sense in other texts, particularly 2 Kings xvi. 3, and denotes only holding children over the fire, or making them pass through the flame, by way of lustration or dedication to some idol. To confirm this interpretation, they observe, that the verb henebir, used in the text, signifies to dedicate, or consecrate (see Exod. xii. 12). See the reasons on which this interpretation is grounded, at large expressed by Dr. Spencer, De Legih. Hebr. ii. cap. 10, sect. 2.

Which I commanded them not.] See vii. 31.

Ver. 36. And now therefore thus saith the Lord.] In this and the following verses, God gives an answer to the doubt proposed by the prophet, ver. 25. Or the words may be thus translated, "But now, notwithstanding [all this], thus saith the Lord." So the particle taken is often taken (see note on xvi. 14). In these verses, and in the following ones, God speaks to the prophet, by the mouth of himself, as if he were present with him, and the terms which he employeth for that purpose, show that God himself pronounced these words. The prophet stands not in the same capacity as in the preceding verses, nor doth he take any part in the design of proclaiming them. Those words are addressed to the people, and not to the prophet. (See ver. 35. 36.)

Ver. 37. I will gather them.] See xxiii. 8, xxix. 14. I will cause them to dwell safely.] Compare xxiii. 4.

St. Jerome observes in his notes upon the place, that this promise, taken in its full extent, was not made good to those that returned from captivity, because they were frequently infested with wars, as well by the kings of Syria and Egypt, as by the rest of the Gentiles. On the contrary, as appears from the history of the Maccabees, and were finally subdued and destroyed by the Romans.

Ver. 38. They shall be my people.] See xxx. 22.

Ver. 39. This must be understood, at least as to its ultimate completion, of the reunion of Judah and Israel after the general restoration (see the note on iii. 15, xxx. 3). When the ten tribes are taken up a distinct kingdom from that of Judah, they stood divided, not only in their civil interests, but also with respect to their religious worship. These distinctions, God would never have thought of giving up, nor any thing that was most foreign to his nature. But God would not only give to the Jewish tribes a kingdom of their own, but give it to them as God's people, so that they should be distinguished from the Gentiles by a peculiar external mark of distinction. How thankful, therefore, should we be, who are God's people by nature, to be distinguished in the same manner from the Gentiles, by an external mark! The Jews themselves, who had lost the character of God's people, would be restored to it, and their nation would be a consecrated people, and the temple a holy temple.

To do them good; but I will put my fear in their hearts, that they shall not depart from me.

Ver. 41. Ye shall rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

Ver. 42. For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

Ver. 43. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.

Ver. 44. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses; in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.

To be desolate without man or beast.] Words spoken by the Jews, by way of despair, as if they had no hopes that their land should ever be inhabited again. The land would be as good yet as if they had never been possessed of it.

Ver. 44. In the land of Benjamin.] See xxvii. 26. I will cause their captivity to return.] The return of their captivity under Cyrus shall be an earnest of those greater blessings I will bestow upon them at their general restoration (compare ver. 37, 41, xxxiii. 7, 26).
CHAPTER XXXIII.

1 Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,

2 Thus saith the Lord the maker thereof, the Lord that formed it, to establish it; the Lord is his name;

3 Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, that are thrown down by the mounts, and by the sword;

5 They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 ¶ And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the Lord; Again there shall be splendour. And, De Dieu renders the words thus, "The Chaldeans come to fight, and to fill," &c., and he proves, by several instances, that the Hebrew particle eth sometimes goes before a nominative case: a plain instance of which syntax is to be seen, xxxvi. 22 (see likewise Noldus's Concordance, p. 121).

Ver. 6. I will bring it health and cure.] I will restore this place to its former prosperity, and deliver it out of that calamitous state into which the sins of the inhabitants have brought it (compare xxx. 12, 13, 17).

Ver. 7. I will cause the captivity of Judah and—Israel to return.] See the note on xxx. 3.

And will build] Comp. xxiv. 6, xxxi. 4, 28, xliii. 10.

Ver. 8.] I will not impute their sins any longer to them, but remit the punishments I have inflicted upon them for their iniquities. The word cleanse may be here taken in a legal sense for acquitting or "pronouncing clean," as the word is translated, Ley, xiii. 28. In the same sense, the Greek verbs ἄφησαν and ἠθετήσαν (which answer to the Hebrew tahar in the text) are used by St. Paul and St. John, for taking away the guilt of sin (see Heb. ix. 12, 14, xiii. 14, 1 John i. 7, 9). The whole verse implies that general promise of pardon of sins which is elsewhere spoken of, as the peculiar blessing of the gospel (compare xxxi. 34, Ezek. xxxvi. 25).

Ver. 9. It shall be—a praise and an honour before all the nations of the earth.] God's especial providence over the Jews, in restoring their city and temple, shall be taken notice of by the heathen world, and make them give glory to that God whom they worship (See Ezra i. 2, vi. 12). To the same sense God is said to make "Jerusalem a praise in the earth" (Isa. lxx. 1), i. e. the subject of men's praise and admiration, the glory of which redounds to God, who is her protector. This promise is more signally fulfilled in the Christian church, which the heathens resorted to, as the seat and temple of truth (see Isa. ii. 3, Zech. viii. 21, 29).

They shall fear and tremble for all the goodness—that I procure unto it.] These surprising effects of my goodness shall produce an astonishment like that which arises from fear (compare Ps. cxxxix. 14, Isa. lx. 5).

Ver. 10. Which ye say shall be devoted, &c.] See note on xxxii. 43.

2 Q
heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast;  

12 Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down.  

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord.  

14 Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.  

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name whereby she shall be called, The Lord our righteousness.

17 ¶ For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel:  

18 Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.  

19 ¶ And the word of the Lord came unto Jeremiah, saying,  

20 Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;  

21 Then may also my covenant be broken with David my servant, that he should not have a son and sanctification, is derived from him. This seems to be the genuine sense of the words, as may appear to any that will compare the original phrase here, "Yikkare tah," with Isa. lxii. 4, 12, where it is said of Zion, the person only being changed, "Thou shalt be called Hephzi-bah," and "Sought out." Nor is there any greater impropriety in giving the name of Jehovah to a city, than in calling an altar Jehovah-nissi (Exod. xvii. 15), and Jehovah-shalom (Judg. vi. 24), in token that the Lord was author of those mercies, of which the said altars were designed to be monuments. So the servants of God are described in the Revelation, as having his name written upon their forehead (Rev. iii. 12, xiv. 1). But several interpreters, particularly Huetius (De monar. Evang. prop. vii. cap. 16), and our learned Bishop Pearson, in the notes upon his Exposition of the Creed, p. 165, render the words thus, "He that shall call her [to be his peculiar people] is the Lord our righteousness."

Ver. 17.] The promise of perpetuity made to David's kingdom shall be fulfilled in Christ, "whose kingdom shall have no end." (see 2 Sam. vii. 16, Ps. lxix. 29, 36, Luke i. 32, 33).  

Ver. 18.] This, as it may be applied to the Christian church, imports that there shall never want a succession of men set apart to God's service, to perform the public offices of religion. As the prophets often describe the Christian worship, by representations taken from the temple-service, and speak of the day as succeeding the other (see the notes on Isa. xix. 10, lxi. 7, lxiv. 3), so the apostles prove the rights and privileges belonging to the ministers of the gospel, from the prerogatives given to the Jewish priesthood (see Rom. xv. 16, 1 Cor. ix. 13. 14). The phrase "to stand before me," is explained in the note upon xv. 1.  

Ver. 20.] My covenant of the day.] Called the ordinances of the day and night, xxix. 35, 36.  

Ver. 21.] The words contain a promise, that the kingdom and priesthood shall always continue in the church. For as Christ's "kingdom shall have no end," so the saints that shall reign with Christ in
CHAPTER XXXIV.

1 The word which came unto Jeremiah from the Lord, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the Lord, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the Lord, O Zede-

CHAP. XXXIV.

ARGUMENT.—The king of Babylon and his army threatening to besiege Jerusalem (which gave occasion to the prophecy related at the beginning of the chapter), the Jews, being terrified under these apprehensions, entered into a solemn covenant of serving God, and obeying his laws: particularly that which enjoined them to let their servants go free after six years' service (Exod. xxi. 2, Deut. xv. 12). But the king of Egypt coming with an army to the relief of Zedekiah, and thereupon Nebu-

CHAPTER XXXIV.

chadnezzar raising the siege of Jerusalem to march against him (see ver. 21, and xxxvii. 5): their present fears being over, the people repented of their reformation, and made their servants, whom they had set at liberty, return into bondage again, contrary to the law of God, and the covenant they themselves had lately agreed to. For which in-

human and unjust act, Jeremiah proclaims liberty to the sword, the famine, and the pestilence, to execute God's vengeance upon them.

to reign upon his throne; and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover the word of the Lord came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abra-
hams, Isane, and Jacob: for I will cause their cap-
vity to return, and have mercy on them.

And afterward in Jehosaphat's time, it appears from the muster-roll, that the soldiers in the king-
dom of Judah only amounted to eleven hundred thousand (see 2 Chron. xvii. 14, &c.).

Ver. 24.] By the two families are meant the tribes or families of Judah and Levi, mentioned ver. 22 (compare Zech. xii. 13, 18). The words are spoken by those who thought the Jews would never be re-

stored to their former condition, or again enjoy their ancient government in church and state. [The ex-

pression may more probably denote the two king-
doms of Israel and Judah (see ver. 26, and compare Ezek. xxxviii. 16, &c.). The word family is equiv-
lent to kingdom (see the note upon i. 15): so it is used, Micah ii. 3.]

Ver. 25, 26. The ordinances of heaven and earth, &c. i. e. The vice versa of day and night, and of summer and winter, upon which the seasons of the year, and fruitfulness of the earth depend (see xxxi. 36).

Ver. 26. Their captivity to return.] See xxxii. 44.
kings of Judah: Thus saith the Lord of thee, Thou shalt not die by the sword:
5 But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so they shall burn odours for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the Lord.
6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,
7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.
8 ¶ This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them:
9 That every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.
10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant and his maid-servant—go free; they consented, I say, and let them go." Concerning the princes, see the notes on xxvi. 10, xxxvi. 12, xxxviii. 4.
11] Upon the king of Egypt's advancing with many ships to help the king of Jerusalem (see ver. 21, and xxxviii. 5).
12 ¶ Therefore the word of the Lord came to Jeremiah from the Lord, saying,
13 Thus saith the Lord, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,
14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.
15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:
16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their

Ver. 5. Thou shalt die in peace:] By a natural death.
So shall they burn odours for thee:] It was customary among the Jews at the funeral of their kings, especially of those whose memory they honoured, to prepare a bed of spices, as it is called, 9 Chron. xvi. 14, which they made a perfume of by burning them, and therein to deposit the body of the deceased prince (compare the formentioned place with 2 Chron. xxi. 19).
They will lament over thee:] In these and the foregoing words, God promises Zedekiah an honourable interment, and suitable to his quality: a favour he did not vouchsafe to Jehoiakim (see xxii. 18).

Ver. 7. Lackish, and—Azekah:] Compare 2 Kings xviii. 13, xix. 8. Those two cities were not far from Jerusalem, and had been fortified by Rehoboam for the defence of his kingdom (see 1 Chron. xi. 9.)
Ver. 8. Zedekiah had made a covenant with all the people:] See the argument of the chapter. Archbishop Usher supposes, that this covenant was entered into at the beginning of the year, which he computes to be a sabbatical year, upon the first news of the king of Babylon's intended invasion: whereas the Chaldean army did not actually besiege Jerusalem, till the latter end of the year, as hath been observed upon ver. 1 (see Annales V. T. ad. A. M. 3414)
To proclaim liberty unto them:] That they should grant liberty to all their servants, who had served them six years. The seventh is called "the year of release," Deut. xv. 9, the same was also the sabbatical year, Lev. xxv. 4. This week or circle of years, the Jews called sheanithah, and seven times seven years, i.e. forty-nine years, make the jubilee, when a general liberty was proclaimed throughout the land (Lev. xxv. 8, 10).


Ver. 10.] The verse may be thus translated, "And all the princes—consented that every one should let
pleasure, to return, and brought them into sub-

section, to be unto you for servants and for hand-

maids.

17 Therefore thus saith the Lord; Ye have not

hearkened unto me, in proclaiming liberty, 
every one to his brother, and every man to his

neighbour; behold, I proclaim a liberty for you,
saith the Lord, to the sword, to the pestilence, and
to the famine; and I will make you to be removed
to into all the kingdoms of the earth.

18 And I will give the men that have trans-
gressed my covenant, which have not performed
the words of the covenant which they had made
before me, when they cut the calf in twain, and
passed between the parts thereof.

19 The princes of Judah, and the princes of
Jerusalem, the eunuchs, and the priests, and all
obey his laws in general, and this concerning giving
freedom to their servants in particular.

Ver. 17. Proclaiming liberty.] Though you made
proclamation of such a liberty, yet you have not
performed it.

I proclaim a liberty for you,—to the sword.] I will
now make public proclamation, or declare that I
give free commission and liberty for the sword, the
famine, and the pestilence, to invade and make havoc
among you (see xxxii. 34, 35). These judgments shall
lay the land desolate, whereby it "shall enjoy
its sabbaths," which you would not suffer it to do, as
long as you dwelt upon it (see Lev. xxvi. 34, 35).
The expressions here used do farther import, that
these calamities come upon men, by direction and
commission from God, as the executioners of his
justice (compare Ezek. xiv. 17).

I will make you to be removed.] See xxxiv. 9.

Ver. 18—20. When they cut the calf in twain, and
passed between the parts thereof.] Implying by
that ceremony, that they wished themselves might be
cut in sunder, in like manner, if they broke their
solemn vow and promise. The same rite was used in
ancient times, and appears from Gen. xv. 10, and
carried down to after-ages, as may be seen in
those forms recorded by Livy: "Tu Jupiter popu-

orum, sic ferito, ut ego humo agnum," lib. i. cap.
24, and lib. xxi. cap. 35, "Si falleret, Jovem cest-
erosque precatus Deos, sic saeculorum, quemadmo-
dam ipse agnum mactasset." So the Greeks in
Homer, when they had entered into a solemn league
or agreement with the Trojans, to put an end to the
war, by the single combat of Paris and Menelaus,
at the pouring out the wine upon their sacrifice,
make the like imprecation upon those who did not
observe their part of the treaty in that remarkable
passage, Iliad, i. ver. 298.

The sense of which a late English translation thus
expresses,

Almighty Jove, and all ye other powers,

Whoever first shall dare to break this treaty,

May their warm blood be poured upon the earth,

As is this wine,—

Ver. 19. The princes of Judah.] See xxxix. 2,
The eunuchs.] The officers belonging to the court
(see xxix. 2, xxxvii. 7, 2 Kings xxiv. 12).

Ver. 22.] See the notes on xxxvii. 5, 6.

CHAPTER XXXV.

I The word which came unto Jeremiah from the
Lord in the days of Jehoiakim the son of
Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and

speak unto them, and bring them into the house
of the Lord, into one of the chambers, and give
them wine to drink.

3 Then I took Jazaniah the son of Jeremiah,

never were incorporated with the Jewish nation (see
below, ver. 7); but yet were looked upon as their
friends and allies (see 1 Sam. xv. 6); and a respect
was paid to them for the sake of Habob, Moses's
father-in-law, who was of that nation (Judg. iv. 11).
They were worshippers of the true God, though they
were not circumcised (see the following verse, and
2 Kings x. 13, 16).

Bring them into the house of the Lord.] Into one
of the chambers which join the temple (see ver. 4).
By this it appears that the Rechabites were not
idolaters, for it was not lawful for such persons to
come within the precincts of the temple.

Ver. 4. Into the chamber of—Hanan.] There were
several chambers adjoining to the temple, for the use
of the priests and Levites, during the time of their
ministration; and as repositories for laying up the

CHAP. XXXV

ARGUMENT.—By the obedience of the Rechabites
to their fathers' commands, the Jews' disobedience
to God's commands is condemned.

Ver. 1.] This may most probably be referred to
the fourth year of Jehoiakim's reign, when Nebu-
chadnezzar, having beaten the king of Egypt's army
at Ephorus (see xlvi. 2), marched towards Syria
and Palestine, to recover those provinces again
which the king of Egypt had conquer'd (see 2 Kings
xxvii. 30, 94, compared with xxiv. 7): in which ex-
pedition he laid siege to Jerusalem (see Dan. i. 1,
and ver. 11, of this chapter).

Ver. 2. Rechabites.] The Rechabites were de-
cended from the Kenites (1 Chron. ii. 55): they
the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites; 4 And I brought them into the house of the Lord, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maseiah the son of Shallum, the keeper of the door: 5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them. Drink ye wine. 6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: 7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. 8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; 9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: 10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. 11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we dwelt at Jerusalem.

holy vestments and vessels, and whatever stores were necessary for the daily sacrifices, and the other parts of the temple-service (compare xxxvi. 10, 1 Kings vi. 5, 1 Chron. ix. 27, 30).

Which was by the chamber of the princes. [Where the Sanhedrin, or great council, used to assemble (see xxvi. 10). The Sanhedrin always sat in some great room adjoining to the temple (see Dr. Lightfoot's description of the temple, chap. 9, 22).]

Above the chamber of Maseiah—keeper of the door. [i. e. One of the keepers: for there were several Levites appointed for that office, both to open and shut the gates of the temple in due time, and likewise to attend at them all day, for preventing anything that might happen to the prejudice of the purity or safety of that holy place (see 1 Chron. ix. 15, 19, xxvi. 12, 13, &c., 2 Chron. viii. 14, 2 Kings xii. 9, xxv. 15). Some of these officers had likewise the custody of the holy vessels (see Lii. 24, 1 Chron. ix. 26).]

Ver. 6.] Jonadab was a considerable man of this family (see 2 Kings x. 15): and his design was to reduce his family to the primitive manner of life, which was that of shepherds, living in tents, being in an habituation, and taking care only for a supply of what was barely necessary to support nature. These rules he might probably give them, to put them in mind that they were strangers in Judea, and had no original right of inheritance there (see the following verse). Such voluntary austerities, in aftertimes, came into great repute among several sects of the Jews, particularly the Pharisees and Essenes (see Joseph. de Bell. Jud. lib. ii. cap. 7).]

Ver. 8.] We have conformed ourselves to his injunctions, and governed our lives by them, during the space of near three hundred years.

Ver. 11. When Nebuchadrezzar—came up into the land.] If the words be understood of his coming with an army in person, then they must refer to his invading Judea, in the fourth year of his reign (see the cases on ver. 1). For fear of the army of the Syrians.] Berosus mentions Nebuchadrezzar's conquest over Syria and Phenice, as he is quoted by Josephus (lib. i. contra Apion. p. 1045. B). Out of these conquests he probably recruited his army. So we dwell at Jerusalem.] Upon the Chaldean invasion we retired to Jerusalem, where, during the siege of the place, we are forced to continue. In such a case, they did not think themselves obliged to a strict observance of the injunctions of Jonadab; because all human laws admit of an equitable construction, and may be superseded in cases of necessity; or when the observance of them is attended with such great inconveniences, as the law-maker himself, if he could have foreseen, would probably have excepted.


Ver. 15. I have sent—prophets.] See xxv. 4.

Ver. 19. Jonadab—shall not want a man to stand before me] When the main body of the Jewish nation are dispersed in their several captivities, some of that family shall remain to attend upon my service, and enjoy the privileges of worshipping in my temple at Jerusalem (compare vii. 10). Some branches of this family returned from the captivity, as appears from 1 Chron. ii. 55. Benjamin Tadulensis, who lived in
CHAPTER XXXVI.

19 Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab, shalt not want a man to stand before me for ever.

CHAPTER XXXV.

1 And it came to pass in the fourth year of Jehoiakin the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon the roll of a book.

5 And Jeremiah commanded Baruch, saying,

I am shut up: I cannot go into the house of the Lord:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting-day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be they will present their supplication before the Lord, and will return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house.

9 And it came to pass in the fifth year of Jehoiakin the son of Josiah king of Judah, in the and using such methods, as in human probability may be most likely to prevail [compare vii. 6].

Those and such-like expressions do likewise import, that God's foreknowledge of future events doth not put any force upon men's will, nor take away the liberty of human actions, as Origen hath acutely observed, in his Philocele, cap. 29.

Ver. 5. I am shut up. [1] He was under confinement, probably for having given offence to the king, or the great men, by his prophecies. A calamity which often befell him (see xx. 2, xxxii. 3, xxxvii. 18, xxxviii. 6).

Ver. 6. Go thou and read— in the ears of the people. [2] The prophets usually published their sermons in the audience of the people (see vii. 2, xi. 6, xvii. 20): which were afterward delivered in writing for common use: as the law itself was written for that purpose, as God tells the Israelites by his prophet Hosen, viii. 12.

Upon the fasting-day. [3] The great day of expiation, which was kept upon the tenth day of the seventh month (Lev. xxiii. 27, 29), called by way of eminence the fast, Acts xxvii. 9.

In the ears of all Judah that come out of their cities. [4] Who came to the feast of tabernacles, which followed five days afterward (Lev. xxvii. 34).


Ver. 9. They proclaimed a fast. It was customary among the Jews to proclaim anniversary fasts upon certain days, in memory of some great calamities which had befallen them at that time. Of this kind were the fasts of the fourth, fifth, seventh, and tenth months, mentioned Zech. vii. 5, viii. 19. The first instituted in remembrance of the city's being taken by Nebuchadnezzar: the second in memory of the temple's being burnt in that month: the third for the murder of Gedaliah: the fourth in memory of the
ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people.

11 And when Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elphanan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

siege then begun. The fast mentioned in the text, was occasioned by the taking of the city by Nebuchadnezzar at that time, in the fourth year of Je-hoakim, as Archbishop Usher conjectures, ad A. M. 3393, 3399 (see the note on xxxvi. 1).

Ver. 10. Then read Baruch in the book] This was the second time of Baruch's reading this book, almost a year after the first reading of it (ver. 6). In the higher court. There were two courts before the temple (see 2 Kings xxii. 5); the higher court was that of the priests; between which and the court of the Israelites there was only a partition: but this whole platform was parted from the court of the women, by a wall, and an ascent of fifteen steps. From whence some derive the title of a Song of Degrees, which is given to the hundred and twentieth Psalm, and those that follow to the hundred and thirty-second (see Dr. Lightfoot's Description of the Temple, ch. 20).

At the entry of the new gate] See xxvi. 10.

Ver. 11.] Shaphan's family were all great men at court (see the note on xxvi. 24).

Ver. 12. All the princes sat there.] The chief officers of state, who were probably members also of the great Sanhedrin (see xxvi. 16, xxxviii. 4).

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 And they went in to the king into the court, but they laid up the roll in the chamber of Eli-shama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter-house in the ninth month: and there was a fire on the hearth burning before him.

23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25 Nevertheless Elhanan and Deliah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son of Hammelech, and Seraiath the son of Az-
rieh and Shelemiah the son of Abedil, to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.

27 ¶ Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim the king of Judah, Thus saith the Lord: Thou hast burned this roll, saying Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

Ver. 30. The Lord hid them.] By the direction of providence, they were concealed in such a place where they were not discovered.

Ver. 39, Thou shalt say to Jehoiakim] Or, of Jehoiakim, so the expression is translated, ver. 30. For this command seems to have been given to Jeremiah during the time of his concealment.

Ver. 40. This probably was part of the message which was to have been delivered to Jeremiah by the king's command, if he could have been found.

Ver. 30. He shall have none to sit upon the throne] A prophecy foretold by Jeremiah, that no son of Josiah should succeed to the throne of Judah.

Ver. 30. None of his seed shall prosper, sitting on the throne of David,] as God threatens his son Jehoiakim.

Ver. 30. Therefore thus saith the Lord of Jehoiakim king of Judah: He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

CHAPTER XXXVII.

1 AND king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he spake by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the scribes to the prophet Jeremiah, saying, Pray now unto the Lord our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

CHAP. XXXVII.

5 Then Pharaoh's army was come forth out of Egypt; and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the Lord unto the prophet Jeremiah, saying,

7 Thus saith the Lord, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the Lord; Deceive not your-

Ver. 3. The king sent—Zephaniah] See xxii. 1.

Ver. 4. They had not put him into prison.] As they did afterward (see ver. 15, and xxxvi. 2).

Ver. 5. Zedekiah, contrary to the oath that he had given to Nebuchadrezzar, made an alliance with the king of Egypt, and contracted with him for assistance against the king of Babylon: whereupon the king of Egypt sent an army to his relief (see Ezek. xvii. 15); which obliged the Chaldeans to raise the siege of Jerusalem, that they might go and fight this army.

Ver. 7. Pharaoh's army—shall return to Egypt.] They shall be confounded by the Chaldeans, and forced to retreat without giving any assistance to Zedekiah (see 2 Kings xxiv. 7, Ezek. xvii. 17).

Ver. 8.] See xxxiv. 22.

Ver. 10.] God himself will fight against you, so
selves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

11 ¶ And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army;

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou farewell away to the Chaldeans.

14 ¶ Then said Jeremiah, It is false; I fall not away to the Chaldeans. But he hearkened not to him; so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon, and into the cabinets, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land!

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

that there will be no need of any opposition from your enemies (compare xxii. 4, 5).

Ver. 12. Land of Benjamin," To Anathoth (see i. 1).

To separate himself thence in the midst of the people.] Or rather, "from the midst of his people," or "from among his people:" for the preposition min is to be taken as belonging in common to the latter part of the sentence. And so the French translation, published for the use of the reformed churches, understands it to this sense, that Jeremiah purposed to leave the city, and retire into his own country.

Ver. 13. When he was in the gate of Benjamin.] The gate that leads towards the country of Benjamin.

Irijah,—the son of Hananiah.] Probably of that Hananiah whose death Jeremiah foretold, xxvii. 17. So this nephew of his thought to revenge his grandfather's quarrel.

Thou farewell away to the Chaldeans.] Compare xxviii. 4. The ground of this accusation was, because the prophet had foretold that they should take the city, and had exhorted the Jews to submit to them (see ver. 10 of this chapter, xxvii. 6, &c. xxviii. 14, xxxiv. 2, 9).

Ver. 14. It is false; I fall not away to the Chaldeans.] His foretelling the calamity that should come upon the nation, by the means of the Chaldeans, did not prove him to take their part, because at the same time he gave advice both to king and people, how they, in some measure, might escape the judgments he had denounced against them (xxii. 2, 3, xxxviii. 17, xviii. 11, xxxvi. 3, and the note upon iv. 28).

Brought him to the princes.] To the chief officers of state (see xxxvi. 12).

Ver. 16. When Jeremiah was entered into the dungeon.] See xxxviii. 9.

Had remained there many days: ] Till the Chaldean army had renewed the siege (see ver. 19).

Ver. 19. Where are now your prophets i. e. Your false prophets (compare xxxvi. 7, xxix. 1). The event hath now convinced you how much they have deceived you: for you see the siege renewed, and the city in imminent danger of being taken.

Ver. 21. Into the court of the prison.] A more favourable restraint (see xxxvi. 2).

Until all the bread in the city were spent.] Till the famine forced the city to surrender (see li. 6). This was the king's first order, but afterward it was reversed, by the importance of the princes and great men (xxxviii. 6), when Jeremiah was again thrown into the dungeon: though after that he was released from that place, and returned to his former confinement (ibid. ver. 29).

CHAPTER XXXVIII.

1 Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah,

CHAP. XXXVIII.

ARGUMENT.—Upon the princes' informing the king against Jeremiah, he is again thrown into the dungeon: but afterward released, upon Ebed-melech's heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the Lord, He that remaineth in supplication to the king, whom he advises to submit to the Chaldeans.

Ver. 1.] Some of those who were sent by Zedekiah to Jeremiah, to inquire of the Lord concerning the
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div in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine arm-holes under the cords: And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the Lozn: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto

event of the siege (see xxxvii. 3, xxi. 1, 9). The answer which Jeremiah returned by them to the king, he afterward published to all the people, which was the occasion of the new troubles he fell into, recorded in this chapter.

Ver. 4. The princes said] See xxxvi. 12, 21.

For thus he weakeneth the hands of the men of war] By making them despair of success.

Ver. 5. The king speaks as one who in such difficult times durst not contradict the great men about him: or else his answer implies, that it was properly the business of the Sanhedrin to take cognizance of the prophets (see Luke xix. 33, and Selden, De Synedris, lib. iii. cap. 9, n. 1).

Ver. 6. Into the dungeon of Malchiah] Near the place where he was before, under a more gentle restraint (see xxxii. 2, xxxvii. 21).

So Jeremiah sunk in the mire.] Some think that when he was in this dismal place, he made those mournful meditations which are set down in the third chapter of the Lamentations (see the fifty-third and fifty-fifth verses of that chapter).

Ver. 7. Now when Ebed-melech the Ethiopian,] Huetius, in his Treatise De Navigatione Solomonis, cap. 7, n. 7, observes out of Josephus, that Solomon, in his voyage to Tarshish, mentioned 1 Kings x. 22, amongst other merchandise, brought slaves from Ethiopia: which was likewise the practice of the Greeks and Romans in aftertimes, as he there proves by several testimonies: such a slave he supposed this Ebed-melech to have been, called here a eunuch, or officer of the king's house (compare xxix. 2, xxxiv. 19). In the Hebrew he is called the Cuzite, which may likewise signify the Arabian (see the note on xiii. 25).

The king then sitting in the gate of Benjamin.] Princes and magistrates usually heard causes in the gates of the city (see Deut. xxi. 19, xxii. 15, Ruth iv. 1, 11, Ps. lxxix. 12, Amos, v. 10, 12, 15). Concerning the gate of Benjamin, see xxxvii. 13.

Ver. 9. These men have done evil] This person, though only a proselyte, had a greater regard for God's word, and the messenger that published it, than any of the great men of his own nation (see xxxix. 15).

[Whom they have cast into the dungeon; and he is like to die for hunger] They needed not to have put him into the dungeon, he would have died of hunger, without adding the cruelty of that punishment.

There is no more bread] See xxxvii. 21, lli. 6.

Ver. 14. Then Zedekiah—took Jeremiah—into the third entry that is in [or by] the house of the Lord.] Dr. Lightfoot explains this of the third passage or gate which lay between the king's palace, where the prison was, and the temple, whither the king now retreated for fear of the Chaldean army (see his description of the temple, ch. 38).

Ver. 15. If I declare it unto thee, wilt thou not surely put me to death?] The prophet had so much experience of the unstendness of the king's temper, of his backwardness in following good counsel, and want of courage to stand by those that durst advise him well, that he might with good reason resolve not to venture his life to serve a man that was in a manner incapable of being directed. And although God had shown him what would be the effect of his advice, if it were followed (ver. 17), yet it doth not appear that he had commanded him to make this known to Zedekiah.

Wilt thou not hearken unto me?] The latter part of the sentence may be translated without an interrogation, "thou wilt not hearken unto me." So the prophet might well conclude from his former behavior (see xxxvii. 2). If we follow our English
Jeremiah, saying, "As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life."

17 Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel; if thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth unto the king of Babylon's princes, then shalt this city be given into the hand of the Chaldeans, and they shall burn it with fire; and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews which are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth unto the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire; and thou shalt not escape out of their hand.

22 And, behold, all the words that were in the king of Judah's house shall be published unto the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.

23 So they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him: for the matter was not perceived.

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

translation, the sense is the same as if the words were rendered, "Wilt thou hearken unto me?" Noldius observes in his Concordance, p. 256, that the negative indication hath, is sometimes equivalent to an affirmative; of which he gives this example (1 Kings i. 11), "Nathan spake unto Bathsheba, saying,—Hast thou not heard that Adonijah doth reign?" Where the sense is the same as if he had said, "Hast thou heard?" See a like instance, Zech. iv. 13. This observation will help to explain that difficult place in Job (iv. 6), "Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?" So interpreters generally render the words: but the sense would be much plainer, if we translate them, "Is this thy fear?" &c. i. e. Are thy great praises to pity, and thy assurance of God's favour, of so little force, that they cannot afford thee any support in thy troubles? To this sense the Vulgar Latin translates the verse, Ubi est timor tua, fortitudo tua, &c.

Ver. 16. As the Lord liveth, that made us this soul, i. e. The author of our life and being, and may be preserve it or take it away as I speak truth or falsehood. For such-like occasions had always some good or ill wish understood to go along with them; like that form of asseveration, 2 Kings ii. 2, &c. As the Lord liveth, and as thy soul liveth; or "As I wish thy soul may live:" for so the expression may be translated.

Ver. 17. The king of Babylon's princes. Those mentioned, xxxviii. 3, and submit thyself to them. For such-like as the bad always some good or ill wish understood to go along with them; like that form of asseveration, 2 Kings ii. 2, &c. As the Lord liveth, and as thy soul liveth; or "As I wish thy soul may live:" for so the expression may be translated.

Ver. 18. Thou shalt not escape. See xxxix. 5.

Ver. 19. They mock me. When I am in the power of the Chaldeans, I fear that they will treat me with scorn and contempt, without any regard to my royal character. This he said as conscious to himself, that he had broken that oath of homage and fidelity he had before given to the king of Babylon, so that he might justly be treated as a man of no faith or honour (see note on xxxvii. 5).

Ver. 20. God foresees all possible events, and what will be the different success of the several counsels men propose to themselves.

Ver. 21. This is the word. Namely, that both the king and city shall be delivered into the hand of the Chaldeans (see ver. 18).

Ver. 22. All the women that are left in the king of Judah's house, &c. The king's wives, his daughters, and the other women that belong to the king's court and family, shall become a prey to the chief officers of the king of Babylon's army (see xli. 10, xliii. 6).

Those women shall say, Thy friends have set thee on. These very women shall then reproach thee for having suffered thyself to be ensnared by the ill advice of thy friends, and brought under insuperable difficulties.

They are turned away back. Even thy friends, who advised thee not to submit to the Chaldeans, will forsake thee in thy distress, and take the first opportunity of going over to them.

Ver. 24. Keep what hath passed between us secret, and I will keep my promise to thee of preserving thy life (see ver. 16).

Ver. 25. Jeremiah had been formerly kept prisoner there (xxxvii. 15). But the last time he was imprisoned was in the dungeon of Hammelech (ver. 6 of this chapter); a place which at this time might, perhaps, be put to some other use.

Ver. 26. He told them according to all these words. He told them part of the truth, but not all, concealing from them the advice he had given the king, with relation to the questions he had proposed to him.

Ver. 28. Court of the prison. See xxxix. 21.
CHAPTER XXXIX.

1 In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fied, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon to Riblah, in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

CHAP. XXXIX.

ARGUMENT.—This chapter contains an account of the taking and burning Jerusalem by the Chaldeans, who also took Zedekiah, and carried him to Babylon: but had particular orders from their king to use Jeremiah well, who a little before had, by God's direction, made a promise to Ebed-melech, of the divine favour and protection, as a reward of the kindness he had shown to the prophet.

Ver. 1.] See lii. 4, 2 Kings xxv. 1, 2.

Ver. 2, The city was broken up.] Such breaches were made in the walls, that the army of the Chaldeans, with their commanders, entered, and took possession of the city (see the following verse).

Ver. 3. Sat in the middle gate.] The gate between the wall that encompassed the city, and that which enclosed the temple.

Even Nergal-sharezer, Samgar-nebo.] It was customary among the Chaldeans to give the names of their idols, as an additional title, or mark of honour, to persons of distinction (see the note on Isa. xxxix. 1). Nergal was the name of an idol among the Chaldees (2 Kings xvii. 30). Nebu was a considerable deity among the Chaldeans (Isa. xlv. 1).

[Ver. 4, When Zedekiah— saw them, and all the men of war.] When the king, and the armed men that were with him, saw that the Chaldeans were entered into the city, and had made themselves masters of it; instead of submitting himself to them, as Jeremiah advised him (xxxviii. 17, 18), he endeavoured to make his escape.

Betwixt the two walls.] Betwixt the wall and the outworks: or betwixt the old wall of the city, and that new one which Hezekiah built (see 2 Chron. xxxvii. 9).

Ver. 5, Plains of Jericho.] Compare Josh. v. 10.

7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

8 ¶ And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

12 Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushashban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes:

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan,

This is called the "way of the plain," or wilderness, Josh. vii. 15, and the "plain of the wilderness," 2 Sam. xv. 28, xvii. 16, and elsewhere the "wilderness of Judah." (see Matt. iii. 1).

To Riblah.] See the note on xlix. 23. Most interpreters suppose this city to be the same which was called Antioch, in after times, when it was re-edified by Seleucus. In this sense the Jerusalem Targum, upon Numb. xxxix. 11, understands the word.

Where he gave judgment upon him.] Pronounced sentence upon him, as one who had broken his oath of fidelity to the king of Babylon, with whom he took when he made him king of Judea (see 2 Chron. xxxvi. 10, 13, 2 Kings xxiv. 20, Ezek. xvii. 15, 18).

Ver. 7.] See lii. 11, where the text adds, that he "put him in prison till the day of his death." And thus were fulfilled two prophecies that seemed at first hearing to contradict one another: the first that of Jeremiah, that "Zedekiah's eyes should behold the eyes of the king of Babylon," Jer. xxxii. 4, and the other that of Ezekiel, that "he should not see Babylon, though he should die there," Ezek. xii. 14.

Ver. 9.] Compare 2 Kings xxv. 11. He carried away the fugitives, or deserters, that fell away to the Chaldeans during the siege, as well as those whom he took that were shut up in the city.

Ver. 11, Nebuchadrezzar—gave charge concerning Jeremiah.] He was informed that the prophet had exhorted both king and people to submit themselves to his authority (see xxviii. 11, xxxviii. 17, 18); whose advice if it had been hearkened to, would have prevented the charge and labour of so long a siege, and the bloodshed which attended it.

Ver. 14. Took Jeremiah out of the court of the prison.] Where he was when the city was taken (xxxviii. 28).

Committed him unto Gedaliah.] After he had first

2 R
that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and

been carried out of Jerusalem, with the rest of the captives, as far as Ramah (see xl. 1, 5).

Ver. 13. While he was shut up] Before the taking of the city (see the foregoing verse).

CHAPTER XL.

ARGUMENT.—Jeremiah is directed by Nebuzar-adan to repair to Gedaliah, whom the king of Babylon had made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

5 Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam unto Mizpah; and dwelt with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the

CHAP. XL.

Ver. 1. The word that came to Jeremiah] This relates to the prophecy set down xlii. 7, which was occasioned by the story that here follows, concerning Ishmael's conspiracy against Gedaliah. After that Nebuzar-adan—had let him go from Ramah,] He was taken out of the court of the prison (see xxxix. 14), and carried with the other captives as far as Ramah, a town not far from Jerusalem (see Judg. xix. 10, 13).

Ver. 5. While he was not yet gone back] The words in the Hebrew are very perplexed, and by the different translations of the ancient interpreters, one might guess that some Hebrew copies had a different reading from the present. The Vulgar Latin reads, "And come not along with me;" as if he read, in the Hebrew, "incense for admixture." Some of the ancient Greek copies read, "Before I go away, go back thou to Gedaliah." The Chaldee seems to in-
Netophathite, and Jezaniah the son of a Maachathite, and their men. 9 And Gedaliah the son of Ahikam the son of Shaphan spake unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that were in Mochab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah.

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAPTER XLI.

Ver. 9. Fear not to serve the Chaldeans.] The same advice Jeremiah had formerly given the Jews (see xxvii. 11, xxix. 7).

Ver. 10. I will dwell at Mizpah, to serve the Chaldeans, which will come unto us.] I keep my residence here to be ready to obey any orders that the king of Babylon sends me by his servants (see xli. 3).

CHAP. XLI.

ARGUMENT.—Ishmael treacherously killeth Gedaliah and his companions, with an intent to carry away the Jews that were with him captivest into the country of the Ammonites. But Johanan recoverst the captives, and purposeth to fly into Egypt.

Ver. 1. Seventh month.] Answering partly to our September, and partly to October. The murder of Gedaliah gave occasion for the fast of the seventh month, which the Jews observed after their return from captivity (see Zech. vii. 5, viii. 19).

Ishmael of the seed royal.] He valued himself upon his extraction, and bare a grudge against Gedaliah, because he was set above him.

The princes of the king.] Some of the chief officers of state belonging to Zedekiah (see xxvii. 13, 21, xxviii. 4); these brought a great number of others with them as their retinue, or else they could not have made such destruction as they did (ver. 3).

Ver. 3. That is, all those that joined in opposing Ishmael, and assisting Gedaliah: for several of the commanders, as well as the greatest part of the people, were still left alive, as appears by the sequel of the story (see ver. 10, 11).

Ver. 5. Having their beards shaven, and their clothes rent, &c.] These were tokens of great mourning, by which these persons expressed their grief for the destruction of the city and temple. Such expressions of sorrow were forbidden to be used at funeral obsequies (see Lev. xix. 27, 28), but might be lawfully used upon other mournful occasions: as hath been observed upon Isa. xv. 2.

With offerings and incense in their hand, to bring them to the house of the Lord.] Some understand this as if devout persons brought their oblations to the place where the altar formerly stood, which they looked upon as consecrated ground; and this custom they think countenanced by the words of Baruch, i. 10, where the exiles at Babylon are supposed to “send money to buy offerings for the altar of the Lord,” after that Jerusalem “was taken and burnt” (compare ver. 2): others understand the “house of the Lord,” of an altar, or place of worship, erected by Gedaliah at Mizpah, in imitation of that with which was formerly set up there by Samuel (1 Sam. vii. 7, with the sword, and slew him, whom the king of Babylon had made governor over the land. 3 Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

4 And it came to pass the second day after he had shun Gedaliah, and no man knew it,

5 That there came certain from Shechem, from}
from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbode, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain.

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt.

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

9), which place continued to be a prosecution, or place of worship, in aftertimes, as appears from 1 Macc. iii. 46. There were many such sanctuaries or places of worship, both in Judea and elsewhere, among the Jewish dispersions, as Dr. Prideaux hath shown at large, in his Connect, of Scripture History, p. 387, &c.

Ver. 6. Weping all along as he went:] As if he had sympathized with them.

Ver. 7. Ishmael—slew them, and cast them into the midst of the pit.] The Hebrew reads, "slew them into the midst of a pit." We find the very same expression, 1 Macc. vii. 19, a book translated out of Hebrew, as St. Jerome tells us, in Prolog. Galeato. Of the same kind are the following expressions (Ps. lxxiv. 7), "They have defiled the dwelling-place of thy name unto the ground:" as our old translation reads out of the Hebrew. So Ps. lxxix. 39, "Thou hast profaned his crown by casting it to the ground," as the new translation supplies the sense.

CHAPTER XLII.

1 Then all the captains of the forces, and Johanan the son of Kareah, and Jehozanah the son of Hoshannah, and all the people from the least even unto the greatest, came near,

promising obedience to his will. The prophet assures them of safety in Judea, and destruction in Egypt, and reproves their hypocrisy in promising what they meant not to perform.
And new pass and (for have The go TI be all to remnant be that).

Besides, the things Be Pray to this astonishment, Thus this many, him, the shall come.

And now therefore hear the word of the Lord, ye remnant of Judah; Thus saith the Lord of hosts, the God of Israel: If ye wholly set your faces to enter into Egypt, and go to sojourn there;

Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

Thus saith the Lord of hosts, the God of Israel: As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach: and ye shall see this place no more.

The Lord hath said concerning you, O ye remnant of Judah: Go ye not into Egypt: know certainly that I have admonished you this day.

For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God: and according unto all that the Lord our God shall say, so declare unto us, and we will do it.

And now I have this day declared it to you; but ye have not obeyed the voice of the Lord your God, nor any thing for the which he had sent me unto you.

Ver. 15. If ye wholly set your faces to enter into Egypt: If you are fully resolved to go thither (compare Luke ix. 51).
22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

effect refusing to submit themselves to the king of Babylon, to whom God had decreed the government of Judea, and all the neighbouring countries (xxvii. 6).

CHAPTER XLIII.

1 And it came to pass, that when Jeremiah had made an end of speaking unto all the people, all the words of the Lord their God, for which the Lord their God had sent him to them, even all these words,

2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah;

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

CHAP. XLIII.

Argument.—The leading men, discrediting Jeremiah's prophecy, carry the people into Egypt, contrary to his advice: whereupon he foretells the conquest of Egypt by Nebuchadnezzar.

Ver. 2. Azariah the son of Hoshaiah.] Called Jezealiah, xliii. 1. We may observe many like instances in the books of Kings and Chronicles, of the same persons being called by two different names.

All the proud men.] Who refused to obey Almighty God, when his commands crossed their own inclinations.

The Lord—hath not sent thee.] The constant method of hypocrites and infidels, who pretend they are not satisfied of the truth of divine revelation, when the true cause of their unbelief is, that God's commands contradict their own lusts and appetites.

Ver. 3. But Baruch—setteth thee on against us.] They would not directly accuse Jeremiah of partiality towards, or concordancy with, the Chaldeans, as his enemies had done formerly (xxxvii. 13), but they lay the blame upon Baruch, whom they knew to be an intimate companion of Jeremiah's, and to have been kindly used by the Chaldeans upon Jeremiah's account.

Ver. 5, 6.] Chap. xi. 11, xii. 10.

Ver. 7. Thus came they even to Tahpanhes.] See ii. 16, one of the principal cities of Egypt, and a place of residence for their kings (see ver. 9). The word is contracted to hanes, Isa. xxx. 4, and joined with Zoon, the chief city of the kingdom. Tahpanhes gave a name to a queen of Egypt (1 Kings xi. 19), and is supposed by many to be the same city which was afterward called Dapline Pelusiac.

6 Even men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they even to Tahpanhes.

8 Then came the word of the Lord unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in clay in the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the Lord of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt, and deliver such as are for death

St. Jerome tells us from an ancient tradition, that in this place the prophet Jeremiah was stoned to death by the Jews.

This tradition may receive some confirmation from that passage in the gospels (Matt. xvi. 14, Luke ix. 19), where, among other opinions concerning Christ, it is said some thought him to be the prophet Jeremiah, "risen from the dead." Dr. Lightfoot observes that the Jews thought the kingdom of the Messias should begin with the resurrection of the dead: and particularly, that some of the ancient prophets should rise again, and appear as harbingers to the Messias (see his Horae Hebr., on Matt. xvi. 13, xxvii. 52, and on Luke ix. 8). And then, who could better pretend to that privilege than the prophet Jeremiah? who beside his remarkable zeal and piety, sealed the truth with his blood. And the Jews were persuaded that the martyrs had a title to the resurrection above all others, as appears from 2 Macc. vii. 9, 18. An opinion countenanced by St. John, Rev. xx. 4, 5, and afterward universally received in the Christian church.

Ver. 9. Hide them in clay in the brick-kiln, which is at the entry of Pharaoh's house.] Bricks were the chief materials which the Babylonians used in most stately buildings (see Gen. xi. 3, and Prideaux's Script. Hist. ad. an. A.C. 570). So there was constant occasion for such a brick-kiln near Pharaoh's palace, yet this might be a great way from the palace itself: the courts of great kings being almost equal to a city for extent in ancient times: particularly the palace in Babylon was four miles in compass, according to Dio. Siculo, lib. ii.

Ver. 10.] See note on i. 15, xxv. 10.

Ver. 11. He shall smite—Egypt.] See xlvi. 13.

Deliver such as are for death to death.] See xxv. 2.

Death signifies here the pestilence, which the pro...
CHAPTER XLIV.

1 The word that came to Jeremiah concerning all the Jews which dwelt in the land of Egypt, which dwelt at Migdol, and at Tahapanes, and at Noph, and in the country of Pathros, saying,  

2 Thus saith the Lord of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein,  

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers.  

4 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.  

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.  

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day.  

7 Therefore now thus saith the Lord, the God of hosts, the God of Israel; Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;  

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?  

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?  

10 They are not humbled even unto this day, neither have they feared, nor walked in my law, of Thebaïs, as Bochart proves by several arguments (Phaleg, lib. iv. cap. 27).  

Ver. 3. To serve other gods whom they knew not.] Compare Deut. xiii. 6, xxiii. 17. These idols are opposed to the true God, called elsewhere "the God of their fathers:" i. e. He that had made himself known to them by so many miracles of mercy, and had promised to show the same favour to their posterity, if they continued steadfast in their obedience.  

Ver. 4. See vii. 13, xxv. 4.  

Ver. 5. See ver. 17, 21, xix. 13.  

Ver. 7. To cut off—man and woman, child and suckling.] God designed that this remnant should have kept possession in Judea, when the rest of their brethren were carried away captive (see xlii. 10). But by their going into Egypt, and defiling them—
nor in my statutes, that I set before you, and before your fathers.

11 ¶ Therefore thus saith the Lord of hosts, the God of Israel: Behold, I will set my face against you for evil, and to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

15 ¶ Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, 

16 As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men?

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, 

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind?

22 So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the Lord, all Judah that are in the land of Egypt:

25 Thus saith the Lord of hosts, the God of Israel, saying: Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense unto the queen of heaven, and to pour out drink-offerings which is threatened to unbelievers (see Acts ii. 47, 1 Cor. i. 18, 2 Cor. ii. 15).

Ver. 17. We will certainly do whatsoever thing goeth forth out of our own mouth.] That which we have solemnly vowed to perform (see ver. 25). So the phrase is used, Numb. xxx. 12. Deut. xxiii. 22, Judg. xi. 98. To burn incense unto the queen of heaven.] To the moon and the rest of the host of heaven (see notes on vii. 18, xix. 13).

For then had we plenty of victuals, and were well.] They compare their former condition before the invasion of Judah, and the siege of Jerusalem, with their present state: and argue, from the fulminating topics of worldly prosperity, that then they must needs have been in the right.

Ver. 19. When we burned incense] These are the words of the women, who were the most zealous promoters of this idolatry (see ver. 15). Did we make her cakes] See the note on vii. 18.

Ver. 22. So that the Lord could no longer bear.] God's patience is elsewhere said to be wearied out by men's continued provocations (see Isa. vii. 13, xiii. 24, Mat. ii. 17).

Ver. 25. We will surely perform our vows that we have vowed.] They insist upon their unlawful vow as an obligation in conscience, which could not be.

selves with the idolatries of that nation, they have provoked God to make an utter destruction of them (see ver. 11, 12, 14, 27).

Ver. 11.] See xxi. 10, Lev. xvii. 10, xx. 5, Ps. xxxiv. 16.

Ver. 12.] See xiii. 15-18.

[Ver. 14. None of the remnant—shall escape—that they should return into the land of Judah.] Scaliger observes out of Eusebius, that Artaxerxes Ochus, making an expedition into Egypt, removed a considerable colony of Jews out of that country, and carried them away as far as the Caspian sea, and there settled them. These he thinks were the remainder of those Jews that went down into Egypt at this time. They were called by the other Jews, the Median captivity. See his notes on Euseb. numb. 1058.]

For none shall return but such as shall escape.] See the note on iv. 27. None shall return but the remnant mentioned ver. 25, to whom I will grant that peculiar favour of being saved, or escaping out of the common destruction (compare l. 20). This is the import of the word pellit, commonly rendered by the Septuagint, έσωκομεν and ἀετουμαι (see li. 50, Isa. x. 20, xxxvii. 32, xliv. 20, lxvi. 20): from whence the word σωκομεν is applied in the New Testament to signify those who embrace the gospel, and thereby are rescued from that destruction...
CHAPTER XLV.

1 The word that Jeremiah the prophet spake unto Barach the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the Lord, the God of Israel, unto thee, O Barach:

3 Thou didst say, Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

CHAP. XLV.

ARGUMENT.—This prophecy was occasioned by the danger Barach had incurred, by copying out a collection of all Jeremiah's prophecies, by his direction (see xxxvi. 4, 26). The design of it is to comfort Barach against the apprehensions his fears suggested to him, by letting him know, that in these general calamities which should involve his own nation together with the neighbouring countries, God would take him into his especial protection. The Septuagint, according to the Vatican copy, place this prophecy at the conclusion of the book; immediately before the fifty-second chapter.

Ver. 1. See xxxvi. 1, 4, 32.

shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

29 And this shall be a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that my words surely stand against you for evil:

30 Thus saith the Lord; Behold, I will give Pharaoh-hephra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.


The remnant of Judah—shall know whose words shall stand, mine, or theirs. Since they are so peremptory in abiding by their own vows and resolutions (see ver. 16, 17, 25), they shall see whose words shall stand good, or take effect, mine or theirs.

Ver. 30. Pharaoh-hephra. Pharaoh was a common name to all the kings of Egypt. As the predecessor of this king was called Pharaoh-nechob by way of distinction (2 Kings xxiii. 29), so this king was called Pharaoh-hephra, or Apries, as Herodotus calls him: he engaged in a battle with Anasis, by whom he was overcome and strangled (see Archbishop Usher's Annals, ad A. M. 3450).

4 Thus shalt thou say unto him, The Lord saith thus: Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest.

Ver. 3. The Lord hath added grief to my sorrow. The sorrow which I felt for the threatenings denounced against my country and religion, are increased by my own troubles, being sought after by the king's commands, in order to be put to death (see xxxvi. 26).

Ver. 4. The land and people which have so long flourished under the peculiar care of my providence, I resolve now to give up to utter destruction (compare xxxi. 28).

Ver. 5. Seekest thou great things for thyself? Dost thou aspire to honour and dignity in a time of common calamity (compare 2 Kings v. 26).

I will bring evil upon all flesh. See xxv. 26.

Thy life will I give unto thee for a prey. See xxxi. 9.
The word of the Lord which came to Jeremiah the prophet against the Gentiles;

Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

Order ye the buckler and shield, and draw near to battle.

Harnest the horses; and get up, ye horsemen, and stand forth with your spears; furnish the spears, and put on the brigandines.

Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the Lord.

Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

Who is this that cometh up as a flood, whose waters are moved as the rivers?

Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Egyptians and the Libyans, that handle the shield; and the Lydians that handle and bend the bow.

For this is the day of the Lord Goats of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord Goats of hosts hath a sacrifice in the north country by the river Euphrates.

Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou Egyptian army should escape. Or else the imperious may be taken for the future, by a usual emulsion (see note on xxv. 27).

Full toward the north, by the river Euphrates.] The river Euphrates was northward from Judea. So Babylon is described as lying northward, being situate upon that river (see i. 14, iv. 6, vi. 1).

In order to raise an expectation of some mighty enterprise, the prophet describes, by way of vision, the march of the Egyptian army, coming on like a flood, and carrying all before it: which expressions allude to the overflowing of the river Nile (compare likewise xlvii. 2, Isa. viii. 7, 8, Dan. xi. 26, xii. 22, Amos viii. 8).

The Ethiopians and the Libyans—and the Lydians, that handle and bend the bow.] These names in Hebrew are Cush, and Phut, and Lud, who were the Egyptians' allies, and are mentioned together as such, Ezek. xxx. 5, which makes it probable that they are all Africans. Cush, though it often signifies Arabia, yet sometimes denotes Ethiopia, as hath been shown upon xiii. 22. Phut is rendered Lybia, by our interpreters here, and Ezek. xxx. 5. But Phut and Libim are spoken of as a distinct people, Nahum iii. 9. Phut may probably signify Mauritania, and Lud, or Libim, the people of Meroe. These were famous for the use of the bow, as it is expressed both here and Isa. lxvi. 19.

The day of the Lord] The "day of the Lord" often signifies the day of his vengeance (see Isa. xiii. 6, Joel i. 15, ii. 1, Amos v. 18, Zeph. i. 14, 15). From thence it comes to signify the day of judgment in the New Testament, of which all other days of vengeance are the earnest and forerunners.

That he may avenge him of his adversaries.] Of the idols of Egypt, and their worshippers (see ver. 25, xlviii. 10).

The sword shall devour.] See Isa. xxxiv. 6.

The Lord God hath a sacrifice!] The slaughter of men is called a sacrifice, because it makes some kind of satisfaction and atonement to God's justice (Isa. xxxiv. 6, Ezek. xxxix. 17, Zeph. i. 7).

Go up into Gilead, and take balm.] Gilead was famous for producing balm, and such-like healing gums (see the note on viii. 22). The prophet alluding to the custom of men's going thither for relief in dangerous infirmities, ironically advises the Egypt-
use many medicines; for thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

13 ¶ The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are they valiant men swept away? they stood not, because the Lord did drive them.

16 He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed.

18 As I live, saith the king, whose name is the Lord of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

19 ¶ O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north.

21 Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the Lord, though it cannot be searched; because

Though Egypt were as inaccessible as the top of mount Tabor, and begirt with the sea like Carmel, yet the enemy should come upon her, and make an entire conquest of her.

Ver. 19. ¶ O thou daughter dwelling in Egypt.] Compare xlviii. 18. Countries and cities are usually compared to women (such representations being very common, particularly on medals), and sometimes to young women, when their wealth makes them soft and effeminate (see Isa. xlvii. 1).

Furnish thyself to go into captivity.] The expression is tropically implying, that even the richness and goodly furniture wherein she did pride herself, she should be carried away captive, naked and bare, and wanting all manner of conveniences (see Isa. xx. 4, xlvii. 2, 3).

Ver. 20. Egypt is like a very fair heifer.] In the foregoing verse, the prophet compared Egypt to a delicate young woman, here he resembles her to a fat and well-favoured heifer (compare l. 11). In which comparison, as Grotius not improperly conjectures, there is an allusion to their god Apis, who was a bull remarkable for his beauty, and the fine spots or marks he had about him.

It cometh out of the north.] See ver. 6, 10.

Ver. 21. ¶ Her hired men are in the midst of her like fatted bullocks.] The auxiliary troops which the king of Egypt had hired (see ver. 9, 16), are like bullocks fattened up, and fit for the slaughter (see l. 27, Isa. xxxiv. 7, Ezek. xxxix. 15).

They did not stand, [in the fight, see ver. 15,] because the day of their calamity was come upon them.] Their 'day was come, even the time of their visitation, ' as it is expressed, l. 37.

Ver. 22. ¶ The voice thereof shall go like a serpent.] They shall not shout like conquerors, but make a feeble noise, like the hissing of a serpent when it is pursued: and shall speak in a very submissive and humble tone (see Isa. xxix. 4, Micah vii. 16, 17).

Come against her with axes, as hewers of wood.] The destruction of Egypt is described by the metaphor of cutting down the trees of a forest (compare Isa. x. 33, 34, xiv. 8, xxxvii. 24).

Ver. 23. ¶ Cities, and their stately buildings, are elsewhere compared to the trees of a forest (see the note on xxii. 14), so here the text imports, that though the cities of Egypt were never so numerous and large yet the Chaldean army should plunder and destroy them, because their number is proportionable to such
JEREMIAH.

Weeping shall go up; for in the going down of Horonim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like the heath in the wilderness.

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity with his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape; the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

14 ¶ How say ye, We are mighty and strong men for the war?

15 Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the king, whose name is the Lord of hosts.

16 The calamity of Moab is near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds.

19 O inhabitant of Aror, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, What is done?

20 Moab is confounded; for it is broken down:

nothing grows but barren shrubs (see xvii. 6); and where no enemy can find you out.

Ver. 7. In thy works] Or, "In thy possession:" for so the word is translated, 1 Sam. xxv. 2.

Chemosh] The idol of the Moabites, Numb. xxii. 29 (see the note on xlili. 12).

Ver. 8. The valley also shall perish.] Those that live in the country, with their flocks and pastures, shall be involved in the same calamity with the inhabitants of the cities.

Ver. 9. Give wings unto Moab, that it may flee] It is not a common speed that can deliver him from that imminent danger which threatens him (see ver. 28, and compare Ps. iv. 6).

Ver. 10.] God executes his judgments upon sinners, by the ministry of men, and those oftentimes as great sinners, as those that suffer by them. He had declared by Jeremiah his purpose of making the Chaldeans his instruments in punishing the Jews, and the neighbouring countries (see xxv. 9). Their success answered the prediction, and Nebuchadnezzar seems to have looked upon Jeremiah as a prophet, and had a particular regard to his character (see xxxix. 11).

Being thus assured that he had a commission from God, he might confidently proceed in his conquests, and it would have been a fault to have shown mercy to those whom he had good reason to believe, that God had marked out for destruction. Such an unreasonable act of mercy is highly blamed in Saul, 1 Sam. xv. 11, and in Ahab, 1 Kings xx. 42. God's judgment was denounced in form of imprecation (see Deut. xxvii. 15, &c., Judg. v. 23, Gal. i. 8, 1 Cor. xviii. 22, 2 Tim. iv. 16).

Ver. 11. Moab hath been at ease from his youth.] He hath never felt any calamity, since that judgment foretold by Isaiah, and inflicted by Shalmaneser. So that there were forty years between that captivity and this here spoken of (see Archbishop Usher's Annals ad An. M. 3960, and 3410).

He hath settled on his lees.] He hath flourished in peace and grown rich, as wine that feeds on its lees (compare Zech. i. 13); when the Jews during that time have suffered several calamities.

His taste remained in him.] As generous wines retain their strength as long as they continue in the lees; so he retained his wonted pride and luxury, and doth not depart from any of those vices which a long prosperity has occasioned (see xxvi. 6).

Ver. 12.] The Chaldean soldiers that came out of a foreign country: these shall make a prey of him, and shall carry off as much of his wealth as they can, and spoil the rest (compare xii. 14).

Ver. 13.] They shall be disappointed in their expectations of succours from their tutelary idol (see Judg. xi. 24, 1 Kings xi. 7); as the ten tribes have been in the trust they repose in the calf they worshipped at Beth-el (see Hos. viii. 5, x. 6).

Ver. 15. Moab is spoiled, and gone up out of her cities.] Or, [the spoiler] "is gone up against her cities" (compare ver. 18).

Come down to the slaughter.] Compare 1. 27. The same thing is otherwise expressed, by bringing down to the grave, or the pit.

Ver. 17. All ye that are about him, bemoan him "] His calamities are so great, as must needs make all that see him, or have heard of his former fame and glory, bewail his misfortunes.

How is the strong staff broken, and the beautiful rod?] Compare Isa. xiv. 5. A staff or rod is an emblem of authority, and thence comes to signify a kingdom, or government, especially such a one as oppresses its subjects, or neighbours (see Isa. ix. 4, x. 5).

Ver. 18. Thou daughter that dost inhabit Dibon,] Thou that art softened with luxury and effeminacy (see xlv. 18). Dibon was one of the chief cities of Moab (see Numb. xxii. 30, Isa. xv. 2).

Come down from thy glory and sit in thirst.] Submit to a mean condition, wherein thou shalt feel the want of all conveniences of life. The Hebrew expression expresses a barren land, which yields no food or sustenance, by a thirsty ground (see Ps. liii. 2, Isa. xxxvi. 7, Ezek. xix. 15).

Ver. 19. O inhabitant of Aror [a town in the borders of Moab; see Deut. ii. 30], stand by the way, and espy :] The prophet describes the great concern and fear that was upon them, which made them hearken to every little report that was stirring.
hewl and cry: tell ye it in Arnon, that Moab is spoiled.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath.

22 And upon Dibon, and upon Nebo, and upon Beth-sibmah, and upon Beth-baal-meon, and upon Beth-geber.

23 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

24 The horn of Moab is cut off, and his arm is broken, saith the Lord; Moab also shall wallow in his vomit, and he also shall be in derision.

25 The horn of Moab is cut off, and his arm is broken, saith the Lord; Moab also shall wallow in his vomit, and he also shall be in derision.

26 For was not Israel a desolation unto thee? was he found among thieves? for since thou spakest of him, thou speakest for joy.

27 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove.

Ver. 20. *Howl and cry:* There will be just occasion for a general lamentation.

Tell ye it in Arnon. A country which took its name from the river Arnon, which was upon the border of Moab (see Num. xx. 28).


Ver. 24. Upon Kerith. See ver. 41, Amos ii. 2. Bozrah. The same town that is called Bezer, Deut. iv. 43, Josh. xxxii. 36. A different place from Bozrah, which belonged to the land of Edom (xix. 13).

Ver. 25. Strength is often expressed by the horn, wherein the strength of bulls, and such-like creatures, consists; and by the arm, wherein human strength doth chiefly discover itself.

Ver. 26. Make ye him drunken. God's judgments are represented under the metaphor of a cup of intoxicating liquors (see the note on xxi. 15).

Moab also shall wallow in his vomit, and be in derision. The judgments which God sends upon him shall expose him to the scorn of his enemies: just as a drunken man is the object of men's laughter and derision (compare Hab. ii. 16).

Ver. 27. For was not Israel a desolation unto thee? Didst not thou insult over the calamities of the Jews, when they were carried away captive! (see the note on xii. 14, and compare Ezek. xxv. 8, Zeph. ii. 8). Israel is here put for Judah (see note on xvii. 13).

Was he found among thieves? &c. Though the sins of Israel were great in the sight of God, yet he had done no injury to the Moabites; so there was no reason why they should use him with the same severity and contempt as if he had been a common thief taken in the very fact, whom every one thinks they have a right to abuse (compare ii. 36). The latter part of the verse may be thus rendered, "For the words thou hast spoken against him, thou shalt be carried captive." This interpretation of the words the vulgar Latin followers, and the verb thaddnded may very well be rendered to this sense (see the note on xxxi. 18).

Ver. 28. Leave the cities, and dwell in the rock. Flee away, and hide yourselves, if you can, from these calamities which are coming upon you (see ver. 9, and compare Ps. iv. 6, 7).

Ver. 29. Whereby he hath "magnified himself that maketh her nest in the sides of the hole's mouth."

29 We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the Lord; but it shall not be so: his lies shall not so effect it.

31 Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plant is gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine presses: none shall tread with shouting; their shouting shall be no shouting.

34 From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their against the Lord" (ver. 36), and "against the people of the Lord" (Zech. ii. 10).

35 His lies shall not so effect it. Or, "his strength shall not avail" answerably to his wrath; his power shall not be answerable to his malice (see the note on Isa. xvi. 6). The latter part of the sentence may be thus rendered, "But it is not right, his liars do not that which is right." The word baddon, sometimes signifies those that pretend to the arts of divination, as detracting what is to come (see I. 36).

If we take the word in this sense, the meaning of the sentence is, That although the soothsayers and magicians, upon whose skill Moab relies, promise him good success, and thereby encourage his pride and arrogancy; yet, in the event, it will appear that there was nothing of truth in what they said.


For all Moab. The whole country of Moab: the phrase is the same with that of whole Palæstina, Isa. xiv. 31.

For the men of Kir-heres. See Isa. xvi. 7, 11.

Ver. 32. O vine of Sibmah, I will weep for thee with the weeping of Jazer. The expressions denote the destruction of the fruitful vineyards of Si- mah. The loss of which the neighbouring places of Jazer would have reason to lament (compare Isa. xvi. 9).

They reach even to the sea of Jazer. The words, pursuing the metaphor of a vineyard, imply that the principal inhabitants (compare Nahum ii. 2) are carried away, or forced to fly their country, and pass over the sea, that is, the river of Jazer—a stream that runs into the river Arnon, the border of Moab (Num. xvi. 13). All lakes and rivers are called seas in the Hebrew language.

Ver. 33. The gathering in the harvest, and other fruits of the earth, is usually accompanied with great expressions of joy (see Isa. ix. 3, Joel i. 12); for which there will be no occasion, when the enemy has spoiled or carried away their crop and vintage (compare Isa. xvi. 10).

Ver. 34. From the cry of Heshbon even unto Elealeh, and—Jahaz, have they uttered their voice. When Heshbon was taken by the enemy (see ver. 2, 15), the cry of the inhabitants reached as far as Elealeh and Jahaz: the same was likewise heard from Zoar to Horonaim (see Isa. xv. 4, 5).
voice, from Zoa even unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be desolate.

37 Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods.

38 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches that he hath gotten are perished.

39 For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth.

40 There shall be lamentation generally upon all the housestups of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the Lord.

41 They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

42 For thus saith the Lord; Behold, he shall fly as an eagle, and shall spread his wings over Moab.

43 Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

44 And Moab shall be destroyed from being a people, because he hath magnified himself against the Lord.

45 Fear thou, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the Lord.

46 He that fleeth from the fear shall fall into the pit; and he that getteh up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord.

47 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.

As an heifer of three years old: [See the note on Isa. xv. 5. Dr. Lightfoot, in his Chirographical Inquiries before his Horae Hebraicae upon St. John, ch. iii. 8, proposes another rendering of these words, Eglah Shelishia, and interprets the sentence thus, "From Zoa unto Horonaim, even to the third Eglah." He supposes several places might be called by the name of Eglah, particularly there is one of them mentioned, Ezek. xlv. 16, and this in the text meant be called the third Eglah, by way of distinction.

For the waters also of Nimrim] See Isa. xvi. 0.

Ver. 35.] See ver. 7, and Isa. xvi. 12.

Ver. 36. Nine heart shall sound for Moab like pipes.] My bowels are moved within me, I groan inwardly for trouble and anguish (compare xiv. 19, Job xxx. 27, see Isa. xvi. 11, Lam. i. 20, and the notes upon xiv. 15). The music of pipes was used at funerals (see Sir Norton Knatchbull's notes on Nahum xii. 15). Ver. 37.] See note upon xii. 5, and compare xlvii. 5, Isa. xv. 2.

Ver. 38. Housestups of Moab,] See Isa. xvi. 3.

For I have broken Moab like a vessel wherein is no pleasure.] As earthen vessels, if they are not fit for the use to which they were designed, are broken to pieces, without any concern or regret (compare xiii. 11), so as never to be repaired: thus God will deal with Moab.

Ver. 39. How is it broken down!] Or "broken to pieces," as the word is rendered, 1, 2. The prophet persists in the allusion to the breaking of an earthen vessel.

Ver. 40.] Conquerors are often compared to eagles and other birds of prey (see xlix. 22, Deut. xxxvii. 49, Dan. vii. 4); and the encamping their armies is represented by spreading their wings (see Isa. vii. 8, and the note there).

Ver. 41.] They shall be dismayed at the apprehension of the evils that are coming upon them, and shall lose their wonted courage and resolution (compare vi. 24, xxv. 6, xlix. 22, 24, 1. 37, 43, li. 59, Lam. xiii. 8, Lam. i. 6, Nahum iii. 33).

Ver. 42, 44. Fear, and the pit, &c.] The words are taken out of Isa. xxiv. 17, 18 (see the notes there).

The year of their visitation.] See xi. 23.

Ver. 45.] They that fled stood under the shadow of Heshbon because of the force: They that fled for fear of the enemy's forces, thought to find shelter and safeguard in Heshbon, a strong fenced city (see ver. 29). But the Hebrew miccoah, "because of the force," may be rendered "for want of force or strength" (compare x. 14). And so the preposition min is translated by our interpreters, Ps. cx. 24, Lam. iv. 9, according to the old translation; and Micah iii. 6, where we read in the Hebrew, "Therefore might shall be unto you from a vision," or "because of a vision," which our translators rightly render, "Then shall not have." A fire shall come forth out of Heshbon, and a flame from- Sihon.] That is, of the city of Sihon, meaning Heshbon (see Numb. xxii. 28). When the enemies once possessed themselves of Heshbon, the principal city of Moab, they quickly spread fire like fire over the rest of the country. So that the prophet firstly applies to the present case the words of an ancient poet, or psalmion, made upon Sihon's conquests over Moab, and recited by Moses, Numb. xxvii. 27, 28, &c.

And shall devour the corner of Moab, and the crown of the head of the tumultuous ones.] By the corner may be meant the borders, or extreme parts of the country. So the Hebrew word signifies, Numb. xxiv. 3, Neh. xi. 22, or it may mean the nobility, who are the stay and support of the government, expressed likewise by the "crown of the head," in the following sentence: or else both expressions may allude to the custom practised in those countries, of pollining and cutting round the corners or forepart of their hair, concerning which see the note on xxv. 26. By the tumultuous are meant those that through pride indulge themselves in their state and plenty, and insult over their inferiors.

Ver. 46. Woe be unto thee, O Moab! This verse is likewise taken out of Numb. xxii. 10.

The people of Chemosh perisheth.] People are sometimes denominated from the god they worship. So the Jews are called the people of the Lord, or Jehovah.

Ver. 47.] The Moabites were afterward restored to their country, as appears from Josephus, Antiq. lib. xiii. cap. 17, versus fuem. But these and such-like promises of mercy after judgment, are chiefly to be understood of the conversion of the gentiles under
46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

the gospel, called the latter days in the prophets (compare xii. 15—17, xix. 6, 39, Isa. xviii. 7, xix. 18; &c. xxiii. 12). The conversion of idolaters is expressed by “returning from their captivity,” Ezek. xvi. 55.

CHAPTER XLIX.

1 CONCERNING the Ammonites, thus saith the Lord: Hath Israel no sons? hath he no heir? why then doth his kingdom inherit God, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the Lord.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth: lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together.

a city of the Ammonites is destroyed: then it is time for Heshbon, the chief city of Moab, to lament her danger, for her turn comes next (see xviii. 2).

4 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And afterward I will bring again the captivity of the children of Ammon, saith the Lord.
or afford him any shelter or accommodation (compare Isa. xvi. 3).

Ver. 6.] See 1 Macc. v. 5, and note upon xlviii. 47.

Ver. 7. Is wisdom no more in Teman? The eastern part of the world (by which is chiefly meant Arabia, and the adjacent countries, see the note on Isa. xi. 14) was famous for the study of wisdom, or philosophy, as it was called in later times (see 1 Kings iv. 30). The Edomites put in their claim to this respect, as appears from the text, and the parallel place of Obediah (ver. 8), as also from the book of Job, where Eliphaz, one of the disputants, is called the Temanite, as being descended from Teman, Esau’s grandson, who gave name to the city or country of Teman elsewhere mentioned (see Amos i. 12, Obad. ver. 9, Hab. iii. 5). Unless we suppose it the same Teman mentioned xxv. 33, Isa. xxi. 14, which took its name from Teman, Ishmael’s son, Gen. xxv. 15.

Is counsel perished from the prudent?] When God designs a people for destruction, he deprives them of that common prudence and foresight which is requisite for the due management of their affairs (see Isa. xix. 11, &c.).

Ver. 9.] The Edomites were Arameans of the posterity of Dedan, the grandson of Abraham (Gen. xxv. 3). They seem by this place to have been in latter times subdued by the Idumeans, and incorporated with them: the prophet exhorts them to flee, and turn their backs from an enemy they are not able to encounter; and hide themselves in the deepest caves and dens they could find (compare ver. 10, and Judg. vi. 2).

Ver. 9.] The vintage can hardly be gathered in so clean, but that there will be a gleaning left (compare Isa. xvii. 6). Nay, the house-breakers commonly leave something behind them. But the desolation that is coming upon thee will be so entire, that scarce a remnant shall be preserved (compare Obad. ver. 5).

Ver. 10. I have uncovered his secret places.] Or treasuries, as the word signifies, Isa. xiv. 3. I have taken from him every thing that might be a refuge or defence to him in the time of a general calamity.

His seed is spoiled, and his brethren, and his neighbours.] The divine judgments extend not only to his children, but even to his brethren and neighbours: such as the Ammonites, Moabites, and all about him, from whom he might expect some succour and assistance.

And he is not.] He is utterly ruined and destroyed (compare Isa. xvii. 14). Some join this word envena to the following verse, and render it, “And there is none left [that may say] leave [to me] thy father’s children,” &c. that is, there is none left to take care of the fatherless and widow.

Ver. 11.] The Chaldee paraphrase understands this of the Jews, to whom the following words do certainly belong, as if it contained God’s promise to take care of their families, under that distressed and forlorn state, to which the captivity had reduced them. If we understand the words of the Edomites, the sentence seems to be ironical (see a like instance, Isa. xvi. 4): for the prophet said, Though thou wast not to be concerned for thy helpless children, and thy widows thou must leave to the mercy of the enemy, for none of them shall survive or escape. This sense agrees very well with that expression of ver. 10, “His seed is spoiled,” and with ver. 13, 17.

Ver. 12. They whose judgment was not to drink of the cup shall be filled up.] The Jews, in whose human appearance might have expected mercy at God’s hands in regard to the gracious promises made to them, and to their fathers (see xxv. 29). Concerning the phrase of “drinking God’s cup,” see note on xxv. 15.

[Altogether go unpunished!] Concerning the Hebrew phrase used in this place, see note on xxx. 11.

Ver. 14.] The note on xxvii. 9. Bozrah was one of the chief cities of Idumea (see Isa. xxxiv. 6, lxxiii. 1). It is usual in the prophets to describe the destruction of a whole nation, by the ruin of some one or more of its principal cities (see ver. 23, Amos i. 8, 12, 14, ii. 3, 5).

Ver. 11.] The prophets often represent God as summoning armies, and setting them in array of battle against those people whom he has decreed to destroy (see l. 9, 21, li. 11, Isa. xiii. 2, 3, xviii. 3). God’s stirring up men’s spirits to invade such countries, is described here, as if he had sent an ambassador to the Chaldeans and their confederates, to engage them in a war against the Idumeans: according to the methods which earthly princes use to engage their allies (compare 27, 28). St. Jerome, who lived in the neighbourhood, tells us, in his Commentary upon Obadiah, that Idumea was a rocky mountainous country, and that the inhabitants dwell in caves dug out of the rocks and hills.

Though thou shouldst make thy nest as high as the eagle, I will bring thee down.] The greatest height or
the cliffs of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.

17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah and the neighbouring cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it.

19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

20 Therefore hear the counsel of the Lord, that he hath taken against Edom; and his purposes, that he hath prepared against the inhabitants

strength cannot place thee out of the reach of the divine vengeance (compare li. 53, Amos ix. 2). The eagle is remarkable for its flying high (see Job xxxix. 27).

Ver. 17. See note on xviii. 16.

Ver. 15. As in the overthrow of Sodom and Gomorrah A proverbial expression, denoting an utter desolation (see 1. 40, Isa. xiii. 19).

Ver. 19. He shall come up like a lion from the swelling of Jordan] A description of Nebuchadnezzar marching with his army against Idumea, whom the prophet compares to a lion coming out of his den, near the banks of Jordan. The lions in the time of harvest (see Josh. iii. 15, I Chron. xii. 15), the lions that lie in the thickets on the riverside, are raised out of their coverts, and infest the country (see Maundrell's Travels, p. 81, and compare Zech. xi. 3).

I will suddenly make him run away from her] I have observed in my notes on Isa. li. 4, that the words should be rendered "I will raise him up, and make him run," or seize upon her. The preposition menah, here translated from, both likewise signify upon, and is so rendered by our interpreters, 1 Kings ix. 5 (see Noldius's Concordance, p. 650).

Who is a chosen man [or warrior] that I may appoint over her?] That is, I will single out a man remarkable for his prowess, viz. Nebuchadnezzar, and place him at the head of the army, that shall execute my vengeance upon Edom.

Who will appoint me the time? and who is that shepherd? Who will challenge me to meet him in the field, as if we were upon equal terms? or what leader or general can enter into the lists with me? The word shepherd often signifies a prince or commander (see vi. 14, 15). But here it is used in opposition to the lion mentioned before: as if he had said, a shepherd may as well encounter a lion, as the best appointed warrior contend with God Almighty, or those whom he makes the instruments of his vengeance.

Ver. 20. Surely the least of the flock shall draw them out:] The prophet having given the name of shepherd to the generals of the army, in pursuance of that metaphor, he expresses the common soldiers by "the least of the flock," as the commanders are called "the principal of the flock," xxv. 34. These he shall have strength and courage enough to draw out or devour the Idumean forces. The verb sahab, "to draw out," alludes to the custom of dogs, of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea.

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 Concerning Damascus, Hamath is confounded, and Arpad: for they have heard evil tidings: they are faint-hearted: there is sorrow on the sea; it cannot be quiet.

24 Damascus is waxed feeble, and turned herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy!

26 Therefore her young men shall fall in her who draw about a carcass before they devour it. So it is used xv. 3, where our interpreters read, "and the dogs to teer."

Ver. 21. The earth is moved at the noise of their fall] The neighbouring countries are astonished at it. The prophet compares the destruction of a nation to the fall of a great building, the noise of which frights those that are near it (see Ezek. xxvi. 15, xxxi. 16). Horace uses the same metaphor, Ode i. lib. ii.

"auditorumque Medis
Hesperis sonitum ruines."

At the cry the noise thereof was heard in the Red sea:] Or, "the noise of their cry was heard in the Red sea;" which was a considerable distance from the land of Edom.

Ver. 22. Come up—as the eagle,] See xlvi. 40, 41. Ver. 23. Concerning Damascus.] The judgment denounced against Damascus, the principal city of Syria, is to be supposed to extend to the whole country (see the note on ver. 18). Nebuchadnezzar had subdued Syria at the beginning of his reign (see the notes on xxxv. 1), but he might upon some new provocations overrun that country afterward, during the siege of Tyre, which lasted thirteen years (see the larger and the shorter chapter and the notes on xxv. 20).

Hamath is confounded, and Arpad: Hamath and Arpad are elsewhere joined together (see 2 Kings xviii. 34). Hamath is supposed to be the same with Riblah "in the land of Hamath," xxxix. 5, called "Hamath the great," Amos vi. 2. It is a frontier town, lying upon the borders of Judea towards Syria, thence called the "entrance of Hamath," Kings viii. 69, Isa. ix. 9, Amos vi. 14. Arpad in this place is otherwise called Arvad, the habitation of the Arvadites, Gen. x. 18, called the Arudites by the Septuagint, that is, the inhabitants of the island of Arudas.

There is sorrow on the sea:] Or, "as on the sea," as the margin reads: the particle as is frequently understood (see xxvii. 34, and the note on Isa. xxii. 2). They shall come by the troubled sea, when it cannot rest," as the prophet Isaiah speaks, lii. 20. If we follow the reading of the text, we may interpret the words of the Arvadians, who lay upon the sea-coast (compare xxv. 22).

Ver. 24. Sorrows have taken her:] See xlvii. 41. Ver. 25.] A city of praise, is a city of fame and renown (compare xxxiii. 8, li. 41, Isa. xxix. 7). This
is spoken in the person of the king, or some other inhabitant of Damascus, bewailing the lot of so famous and pleasant a city, that it should not be spared or left untouched by the enemy.

Ver. 26. Therefore Or, “Surely her young men,” &c. See the article taken is rendered, v. 2.

Ver. 27. Ben-hadad] The name of several kings of Syria (see 1 Kings xv. 28, 2 Kings xiii. 3).

Ver. 28. Concerning Kedar, and concerning the kingdoms of Hazor.] The kingdom whose metropolis is Hazor or Potra; so called, because it is sìscnìg cçopagod, Strabo. lib. xvi. So Vitringa explains it upon Isa. xxi. 13. Kedar was that part of Arabia, which was inhabited by the posterity of Kedar, Ishmael’s son (Gen. xiv. 13); called likewise the provinces or kingdoms of Hazor; each division having anciently a petty prince or king over it (see the note on xxv. 20).

Ver. 29. They take away] The Arabsians are called the sons of the desert, the men, or children of the east (see the note on Isa. xi. 14).

Ver. 29. Their tents and their flocks shall they take away:] Their substance consisted in their cattle and their tents, from whence the country itself is called the “tents of Kedar,” Ps. cxx. 5. With these they removed from place to place for the convenience of pasture (see Isa. xiii. 20).

Ver. 30. Flee, get you far off, &c. See ver. 8.

Ver. 31. Get you up unto the wealthy nation.] The prophet gives the Chaldeans a commission from God to undertake this expedition, and seize upon the wealth of the inhabitants of Kedar.

Ver. 32. Their canna shall be a fruitful,] See ver. 29. I will scatter—them. See note upon ix. 26.

Ver. 33. Against Elam.] The promise of Elymania, which, together with Susiana, Nebuchadnezzar subdued, and took from Assyrges king of Media, as Archbishop Usher gathers, by comparing Jer. xxv. 25 with Dan. viii. 1, 2, where, in the reign of Belshazzar, Daniel speaks of himself, as residing in “Slushan the palace, in the province of Elam;” which therefore at that time must be a province belonging to the Babylonians: Cyrus having used her kindly, and kept her children for his husband; the sense of this passage was, that Cyrus should be the king over Cyrus’s party: whereupon Elam was joined to the empire of the Medes and Persians” (Vid. Cyri Ped. lib. iv).

Accordingly, we find the Elamites come with them to the siege of Babylon (see Isa. xxi. 2).

Ver. 35. The Elamites were famous archers (see Isa. xxix. 4).

Ver. 36. The four winds.] I will bring enemies upon them from every quarter: wars and commotions are metaphorically denoted by winds (see iv. 11, 12, li. 1. Dan. vii. 2).

Ver. 37. I will send the sword after them.] Even after they are driven out of their own country, my vengeance shall pursue them (compare x. 16).

Ver. 38. Nebuchadnezzar shall place his throne, or his royal pavilion, in Elam, in token of his entire conquest over that country (see i. 15. xliii. 10). This is called God’s throne, as Nebuchadnezzar is called his servant: one that had an especial commission from God, to conquer this and the neighbouring countries (see xxvii. 6, 7).

Ver. 39. The Elamites joined with Cyrus to subdue the Babylonians (see note upon ver. 74): upon which Shushan, the chief city of Elymania, was made the metropolis of the Persian empire.
CHAPTER L.

1 The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces: her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast.

4 ¶ In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God.

CHAP. L.

ARGUMENT.—This and the following chapter contain a large description of the downfall of Babylon, and of that empire of which that city was the seat; it follows the rest of the prophecies of Jeremiah against the neighbouring countries, according to the method of God's judgments laid down before, xxv. 12, 13, where the prophet declares, that after Nebuchadnezzar and his successors had fulfilled God's purposes, in being executioners of his vengeance upon other countries, they themselves should drink of the same cup. This prophecy has a farther aspect upon the mystical Babylon, mentioned in the Revelation, and many expressions of it are applied by St. John to the downfall of anticristh, as shall be more particularly observed under the several verses there referred to.

Ver. 2. Declare ye among the nations and publish. The downfall of Babylon was an event in which many nations were concerned, that empire having been a common oppressor.

Set up a standard.] To call people together, and impart to them these good tidings. The destruction of Babylon would be likewise a sort of signal to the Jews, to assemble together in order to their return home: the time of their captivity being then to expire.

Bel is confounded, Merodach is broken in pieces. When God punished an idolatrous nation, he asserts his own authority, to the confusion of all idols and their worshippers (see the note on ch. xi. 12). Bel is the same with Baal, a name common to the idols of the eastern countries, and at first probably given to some of the heavenly bodies. Afterward, when the worship of the deified men came into practice, Bel, or Belus, the idol of the Assyrians, is supposed to be the same with Nimrod: and when Daniel saith that Nebuchadnezzar carried the vessels of the temple of Jerusalem "into the house of his god" (Dan. i. 2), he is generally supposed to mean the idol Bel; who was worshipped as the tutelar deity of that country. Merodach might be the name of one of their kings, that was afterward deified by his subjects (see Isa. xxxix. 1).

Ver. 3. Out of the north there cometh up a nation. The Medes, who lay north of Babylon (see ver. 9, 41). Which shall make her land desolate. See ver. 40. Vol. III. 62

5 They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.

6 My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains; they have gone from mountain to hill, they have forgotten their resting-place.

7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers.

8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flock.

Ver. 4.] This may, in some senses, be meant of the Jews' return from the captivity, upon the destruction of the Babylonish monarchy. But I conceive this verse, among many others, is a proof that this prophecy has a farther aspect upon that general restoration of the Jews, which should be the consequent of the downfall of anticristh. For, first, here and in Judah are spoken of as partners of the same restoration of the Jews, and required in the worship of the true God: a blessing not yet brought to pass, but reserved for aftertimes (compare ver. 10; see the argument upon ch. xxx., and the note upon iii. 18): and, in the second place, they are described as weeping; and troubled with a true compunction for their former sins: another circumstance to be hereafter fulfilled (see the note on xxxi. 9).

Ver. 5. They shall ask the way to Zion with their faces thitherward. The words allude to the custom of the Jews going in companies up to Jerusalem at the solemn festivals (compare ch. xxxii., Isa. ii. 3).

Let us join ourselves to the Lord in a perpetual covenant. The gospel is styled an "everlasting covenant," xxiv. 40. The Hebrew phrase is the same in both places. The words may allude to that solemn covenant Josiah and the people entered into after the general corruption of religion and morality, which had overspread the nation under the reign of Manasseh (see 2 Kings xxiii. 3).

Ver. 6. Their shepherds have caused them to go astray. The rulers of my people, both civil and ecclesiastical, have been the occasion of their idolatry, and other sins, by which they have gone astray from God's commandments (see notes on ii. 8, and compare Ezek. xxxiv. 4—6).

They have turned them away on the mountains. They have turned them aside from the right worship of God performed at Jerusalem, to sacrifice to idols upon the mountains and high places (see ii. 20, lii. 23).

Ver. 7. We offend not, because they have sinned against the Lord. The heathen took advantage against the Jews from those remarkable judgments God had brought upon his people; and concluded from thence, that he cast them off utterly for their sins, and, being out of his protection, they might use them as they pleased (compare Isa. xlvii. 6, Zech. i. 15).

The habitation of justice. A refuge and protection for those that are good and just: and, consequently,
9 ¶ For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her: from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord.

11 Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindmost of the nations shall be a wilderness, a dry land, and a desert.

12 Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: one that would not have cast off the Jews, if they had not first forsaken him (compare Ps. xci. 1)

Ver. 8. Remove out of the midst of Babylon.] An exhortation often used by the prophets upon this subject (see li. 6, 45, xviii. 20, see the notes there, li. 11); and renewed by St. John, Rev. xviii. 4.

This exhortation Dr. Prideaux supposes to relate to the siege of Babylon, carried on by Darius Hystaspes, in the fifth and sixth years of his reign. Before which time God had warned the Jews, by their prophet Zechariah (li. 6, 7), to "flee out of Babylon," and to deliver themselves from the miseries that should befall that city during the siege (see his Connex. of Script. Hist. p. 185).

Be as the he goats before the flocks.] Let every one strive to lead the way to others, and give them an example of holiness, speedily obeying God's call, without showing any fuddiness to the place, or the idolatries there practised.

Ver. 9. An assembly of great nations from the north country: See ver. 41, li. 27.

Their arrows] See ver. 14, 29, Isa. xiii. 18.

Ver. 10.] They shall revenge themselves upon her, and shall have as much spoil and plunder as they can de.

Ver. 11. Because ye were glad, O ye destroyers of mine heritage.] Ye insulted over the miseries of my people, after you had destroyed them. Though the Chaldeans were the executors of God's judgments upon the Jews; yet he punished them for what they did by his appointment, because they were carried on purely by their own ambition and covetousness; though providence directed their cruelties and oppressions to the fulfilling its own ends and purposes. In like manner, God threatens to punish the king of Assyria, after he had been the executioner of his judgments upon Jerusalem, Isa. x. 12 (compare Isa. xlvii. 6).

Because ye are grown fat as the heifer at grass.] The insolence and rudeness of oppressors is often compared to the wantonness of full-fed cattle (see Ps. xxii. 12, lxviii. 31, Amos. iv. 1). For doha, which our translation renders, "at grass" some read doha, and understand it of a heifer that treads out the corn, and by being fed all that time, grows fat and wanton (see Isa. x. 11). Ver. 12. They shall be sore confounded.] Behold, the hindmost of the nations shall be a wilderness. The Vulgar Latin renders the words to this sense, "Behold, she shall be the hindmost of the nations, a wilderness," &c. (see ver. 40).

Ver. 18.] See note on xviii. 16.

every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord.

15 Shoot against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that feedeth her, saying, What is that which is done in the north country? how shall the Chaldeans be driven away?

Ver. 14. All ye that bend the bow, shoot at her.] The Elamites were famous for their skill in archery: which people were part of Cyrus's army (see note on xlix. 34, 35; see ver. 9, 28, 42).

For she hath sinned against the Lord.] She hath been in a remarkable manner an enemy to God's truth and people. This may be especially applied to mystical Babylon (see ver. 29, 31).

Ver. 15. Shoot against her round about.] As conquerors do when a city is taken.

She hath given her hand:] She has submitted herself, and promised obedience to the conqueror.

Giving the hand is a token of consenting to any conditions offered (see 2 Kings x. 13, 1 Chron. xxix. 24, 2 Chron. xxx. 8, Ezra x. 10); and was sometimes a ceremony used in taking an oath, to fulfill it with all sincerity (compare Gen. xlvii. 2, Lam. v. 6, Ezek. xviii. 15).

As she hath done, do unto her.] See ver. 29.

Her foundations are fallen.] See li. 58.

Ver. 16. Cut off the sower from Babylon, Babylon was more like a country walled in than a city: her walls being sixty miles in compass, as Herodotus testifies: forty-eight miles according to Strabo (lib. xvi. n. 523). Before this large circuit, a great deal of ground was taken up in corn-fields. So that they had corn sufficient growing within the walls to maintain a siege, as Q. Curtius affirms (lib. v. cap. 1). Whereupon the husbandmen suffered as well as others, in a general destruction of the inhabitants: which our learned Dr. Prideaux refers to the taking of Babylon by Darius Hystaspes. He is directed to this part of the prophecy by the word punisht, (see his Connex. of Script. Hist. p. 157, &c.). Here he applies several parts of this prophecy, relating to the utter overthrow of Babylon, to this reduction of it: for there is no necessity of supposing the destruction of Babylon here foretold should come to pass all together. The prophet only foretelling what should be the conclusion of God's judgments upon that place.

The same learned writer observes, that the punishment of Babylon kept pace with the restoration of the Jews. And as there are two ways of computing the seventy years of the Jewish captivity, one used by Jeremiah, the other by Zechariah (see the note on xxv. 11): so, if we reckon these seventy years ended in the fourth year of Darius, as Zechariah does, the desolation of Babylon was in a great measure completed about the same time.

They shall turn every one to his people.] This is spoken of the Babylonish allies (compare xlvii. 15, Isa. xiii. 14).

Ver. 17. Israel is a scattered sheep; the lions have driven him away.] Compare ver. 6. As a lion coming among a flock of sheep scattereth them one from an-
have driven him away: first the king of Assyria hath devoured him: and last this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the Lord of hosts, the God of Israel: Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the Lord, and according to all that I have commanded thee.

22 A sound of battle is in the land, and of great destruction.

23 How is the hammer of all the earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans.

26 Come against her from the utmost border, open her store-houses: cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Stay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the

Against the inhabitants of Pekod.) This was a country belonging to the Babylonian empire (see Ezek. xxiii. 23): it is mentioned here, because the word signifies visitation. This being the time when God will visit Babylon (see ver. 27, 31, and the note upon xlviii. 2).

Waste and utterly destroy after them.) Or, " destroy their posterity." Cut off from Babylon " the name and remnant," as God threatens in the parallel prophecy, Isa. xlv. 22. The word abarath signifies the same with abarath, which commonly denotes posterity (see Dan. xi. 4).

Do according to all that I have commanded thee.) Those persons whom God raises up to fulfill the decrees of his providence are said to perform his commands (see xxvii. 22, Isa. x. 6); and therefore are called his servants (see xxv. 9, xxvii. 6). Such a commission was, in a particular manner, given to Cyrus by the prophet Isaiah, xliv. 28, xlv. 11, xlviii. 14.

Ver. 23.) That oppressive empire which " smote the nations with a continual stroke," as it is described Isa. xiv. 6.

Ver. 24.) Cyrus took the city by surprise, and unexpectedly, by draining the river Euphrates (see xxviii. 8, 20.

Ver. 27.) He hath raised up enemies to subdue the Chaldeans, Cyrus and his confederates: and hath furnished them with all necessary provisions for such an undertaking.

Ver. 26. Come against her from the utmost border.) From distant parts, " from the ends of the earth," as it is expressed ver. 40. Some render it " from all parts," or " from every quarter, as the word mittek is rendered, Gen. xiv. 4.

Cast her up as heaps.) The word naremim properly signifies " heaps of corn; " taking it in this sense, the marginal reading is to be preferred, " tread her as heaps; " that is, as the corn is trodden down when it is threshed. The phrase alludes to the way of threshing used in the eastern parts of the world, which was to beat the wheat out of the husk, by drawing heavy drays or planks over it (see the note upon Isa. xxviii. 28).

Destroy her utterly, &c.) See ver. 40.

Ver. 27.) Some of those that were more than ordinarily zealous for the welfare of God's church and people, were ready upon the first news of the taking of Babylon to bring the glad tidings thereof into Judea, how God had avenged the cause of his
vengance of the Lord our God, the vengeance of
his temple.
29 Call together the archers against Babylon:
all ye that bend the bow, camp against it round
about; let none thereof escape; recompense
her according to her work; according to all
that she hath done, do unto her: for she hath been
prideful against the Lord, against the Holy One
of Israel.
30 Therefore shall her young men fall in the
streets, and all her men of war shall be cut off
in that day, saith the Lord.
31 Behold, I am against thee, O thou most
prideful, saith the Lord God of hosts: for thy day
is come, the time that I will visit thee.
32 And the most proud shall stumble and fall,
and none shall raise him up: and I will kindle a
fire in his cities, and it shall devour all round about
him.
33 § Thus saith the Lord of hosts: The
children of Israel and the children of Judah were
oppressed together: and all that took them
people and executed his judgments on those who
destroyed his temple, and profaned the holy vessels of
it that were dedicated to his service (Dan. v. 1—3,
5, 30, and compare li. 51).
Ver. 29. Call together the archers against Baby-
lon.] This is chiefly meant of the Elamites, who
where famous archers, and were part of Cyrus's army
which he brought against Babylon. See xlii. 3, 4,
35, and the note there, compared with Isa. xxi. 2.
Recompense her according to her work.] Which
will be "a manifest token of the righteous judgment
of God," as St Paul speaks, 2 Thess. i. 5, at which
all good men ought to rejoice, to express their appro
bation of it, and give glory to God when they see it
do (compare Rev. xvii. 6, Ps. xxvii. 4, xviii. 9, 10).
For she hath been proud] See ver. 14, 31.
[Ver. 30. Xenophon relates (lib. vii.), that Ga
datas and Gobryas, with their soldiers, when they
were got into the town, marched directly towards
the palace, and killing all they met, became masters
of the place, and slew the king himself.]
Ver. 31.] Who hath been proud against the
Lord?—That exalted himself against God,
saying, "I am; and there is none beside me" (see
Isa. xlvi. 7, 8, and the notes upon that place).
[Ver. 32. I will kindle a fire in his cities.] This
may be meant of the destructions made in the Ba
ylonian territories in the several expiditions Cyrus
undertook against that monarchy, during the space
of twenty years before the taking of Babylon. See
Dr. Prideaux, from the year before Christ 559, to
the year 539.
Ver. 33.] It was the same government that oppres
sed them both, though under different denominations:
sometimes called the kingdom of Assyria, and after
ward the kingdom of Babylon: the latter succeeded
the former in its oppression, as well as in its empire.
Ver. 34.] God will thoroughly plead the cause of
his living truth and people (see the note on ver. 11).
This will be more remarkably fulfilled in the de
struction of mystical Babylon (compare Isa. xlvii.
4, Rev. xvii. 8).
Ver. 35. A sword is upon her princes.] Who
were slain, together with their king Belshazzar, at
a feast (see li. 39, Dan. v. 2, 30).
God against Gobryas, p. 373 (see likewise
Dr. Prideaux's Connex. of Script. Hist. p. 177, &c.).
They are mad upon their idols.] It looks as if men
had lost the use of their reason, that they should place
the whole of their religion in image-worship, and put
an extraordinary value upon one image more than
another. So as to deck them with the most costly
ornaments, and make long pilgrimages and processions
to them. For which reason idolatry is called
in scripture by the name of sorcery and witchcraft.
Ver. 39.] The desolation of Babylon is expressed
not able to foresee or prevent the dangers coming
upon themselves in the common calamity (see Isa.
xxvii. 13, 14).
Ver. 36. A sword is upon the liars; and they shall
dote:] The false pretenders to the knowledge of
what is to come. Compare xlviii. 30, Isa. xlvii. 25,
where the prophet, speaking of the Chaldeans,
saith, "He frustrateth the tokens of the liars [bad-
anz in the Hebrew is the same word that is used
here], and maketh diviners mad."
Ibid. and ver. 37.] See notes on li. 30.
Ver. 37. The mingled people that are in the midst
of her; Her auxiliaries, made up of several na
tions (see Ezek. xxx. 5).
Become as women.] See note xlviii. 41.
They shall be robb'd.] They shall be a prey to
such as come with sword in hand to rile them: as
SOLON said to Croesus, who by way of ostentation
showed him his treasures, "Sir, if any one come
that has better iron than you, he will be master of
all your gold" (compare Isa. iv. 3, and see the note
thereon).
Ver. 38. A drought is upon her waters.] God
opened a way for Cyrus to take Babylon, by sug
gesting to him a method of draining the river Eu
phrates, and making it passable for his army (com
pare li. 36, Isa. xlv. 27).
For it is the land of graven images.] This veng
ance comes upon them, because they have been the great
couragers and supporters of idolatry (see ver. 31, li
44, 47, 52). And the executioners of the divine judg
ments were the Persians, who, in opposition to the
Sabeans, whose notions the Chaldeans embraced,
followed the ancient discipline of the magi, or wise
men among them, and had neither alters nor images:
as Strabo testifies, lib. xv. The same thing is affirn
ed by Herodatus also, whose words are quoted in
Original Notes on the Book against Caucasus, p. 373 (see likewise
Dr. Prideaux's Connex. of Script. Hist. p. 177, &c.).
They are mad upon their idols.] It looks as if men
had lost the use of their reason, that they should place
the whole of their religion in image-worship, and put
an extraordinary value upon one image more than
another. So as to deck them with the most costly
ornaments, and make long pilgrimages and processions
to them. For which reason idolatry is called
in scripture by the name of sorcery and witchcraft.
Ver. 39.] The desolation of Babylon is expressed
not able to foresee or prevent the dangers coming
upon themselves in the common calamity (see Isa.
xxvii. 13, 14).
there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah and the neighbor cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they are cruel, and will not show mercy; their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish in much the same words, Isa. xiii. 21, compare xxxiv. 11, 15, of the same prophecy, and Rev. xviii. 3.

St. Jerome assures us, in his commentary upon the parallel text of Isaiah, that, in his time, the place where Babylon stood was turned into a park, where the king of Persia used to hunt.

Ver. 40.] See Isa. xiii. 19, xviii. 5, and notes there. Upon the Persians removing the seat of empire from Babylon, the glory of it was much diminished. And when Alexander proposed to restore it to its ancient greatness, he was prevented by death, before he could make any progress in that work. Under his successors it still decayed more and more, first by the neighbourhood of Seleucia, built upon the Tigris, by Seleucus Nicator; afterward by the building of Ctesiphon, on the other side of that river: so that at last it was reduced to utter solitude, and continued so in Strabo (lib. xvi.) and Pliny's time (see his Nat. Hist. lib. vi. cap. 26).

Ver. 41. A people—from the north.] See ver. 9. Coasts of the earth.] See ver. 29, i. 15, li. 27.

1 Thus saith the Lord: Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

5 For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel.

6 Flee out of the midst of Babylon, and deliver make a perfect riddance of everything that is valuable (compare xv. 7).

Ver. 8. Let the archer bend his bow.] See 1. 14. Ver. 5. For Israel hath not been [or shall not be] forsaken.] Though God was justly displeased with his people, yet he will not cast them off utterly, or deprive them of his protection.

Ver. 6.] God's people are exhorted to flee out of Babylon with all haste, as Lot did out of Sodom, lest they be consumed in the iniquity of that place (see 1. 26).

Ver. 7.] She has recommended her idolatries to the world by several specious pretences, as well as
every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her her recompence. 7 Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. 8 Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. 9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies. 10 The Lord hath brought forth our righteousness even, and let us declare in Zion the work of the Lord our God. 11 Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon, to by her authority and example. So that they have been like poison set off by a golden cup, which hath enticed men to drink without being aware of the danger; and all this by God's permission, in order to the accomplishing some great ends of his providence. The expressions allude to the practice of harlots, in giving love-poisons to their gallants, which were made up of such ingredients as disturbed their brains, and made them run mad. The sense of this verse is plainly applied by St. John to spiritual Babylon, which has used the most plausible methods to disguise her idolatrous practices (see Rev. xiv. 8, xvii. 4).  

Ver. 8. Babylon is suddenly fallen.] It is one aggravation of the punishment of Babylon, that her destruction should come upon her suddenly and unexpectedly (compare 1. 24) in one day, as the prophet Isaiah expresseth it, xlvi. 9 (see the note upon that place, and compare Rev. xvii. 8, 10, 17, 19).  

Hoist for her.] Compare xlvii. 20. So the kings, the merchants, and other factors, are described as lamenting the destruction of Babylon, Rev. xvi. 9, 10, 11, 17.  

If so be she may be healed.] This is spoken ironically, implying that her ruin is irrecoverable (see the note on xlvii. 11).  

Ver. 9.] This is spoken in the name of God's prophets, and the other witnesses of his truth, importating that they had sufficiently testified against her errors and idolatries, but she was irremediable: and therefore it was time for all the lovers of truth to depart out of her, lest they be involved in her punishments (see ver. 6).  

[Her judgment reacheth unto heaven.] As sin is sometimes used for the punishment due to sin, by a metaphor of the cause for the effect: so here judgment is taken for sin which brings down God's judgments, by a metaphor of the effect for the cause.  

Ver. 10.] He hath declared our cause to be just (compare Ps. xxxvii. 6), by bringing such remarkable judgments upon our enemies: and therefore we ought to give glory to him in the assemblies of his church, and in the most public manner imaginable.  

Ver. 11. Make bright the arrows; Prepare the instruments of war (see xlvii. 6).  

The Lord hath raised up the spirit of the kings of the Medes.] [Nergal-baserous king of Babylon having destroyed it; because it is the vengeance of the Lord, the vengeance of his temple.  

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the Lord hath both devised and done that which he spake against the inhabitants of Babylon.  

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.  

14 The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars: and they shall liit up a shout against thee.  

15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.  

16 When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: formed an alliance against the Medes, Cambyses sent his son Cyrus with an army of thirty thousand Persians to join the Medes commanded by Cyaxares. (See Xenophon Cyropaed. lib. 1.) This Cyaxares a king of Medes, called Darius the Mede in scripture, was Cyrus's uncle; and it was properly his army that made the expedition against the Babylonians, he employing Cyrus as his general. Persia was then a small part of the empire of Medin, and was of little account till Cyrus made a figure in the world: and even then it was called the kingdom of the Medes and Persians, the Medes having still the preference. And, in aftertimes, the Greek historians style those wars in which their country encountered with Xerox, by the name of the Median wars, to Medes, because the Medes were the founders of that empire.  

It is the vengeance of the Lord.] See 1. 28.  

Ver. 12. Set up the standard upon the walls of Babylon, &c.] Give a signal to the inhabitants of Babylon to come together speedily for the defence of their walls and ramparts. To this sense some understood those words of Isaiah (xviii. 2), “Lift ye up a banner upon the high mountains,” meaning Babylon, called so in the twenty-fifth verse of this chapter (see the note there). In these and the following words the prophet ironically encourages the Babylonians to use their best skill and courage for the defence of their city; which yet he foresees will be to no purpose (see the like figure, ver. 8, and xlvii. 4).  

For the Lord hath both devised and done that which he spake, &c.] Or, “For as the Lord hath devised, so hath he done:” and thus the particle gam, being repeated, is translated ver. 29 of this chapter.  

Ver. 13. Dwellest upon many waters.] Upon the river Euphrates, which encompassed Babylon, and ran through it, and by means of which it thought itself secure and impregnable. “Many waters” do likewise mysteriously signify the many people over which this was the reigning city (see Rev. xvii. 15). The measure of thy covetousness.] God has put a bound to thy covetousness, which it shall not go beyond.  

Ver. 14. As with caterpillars: &c.] Or, locusts, as Bochart saith the word properly signifies. Armies are often mentioned to caterpillars, locusts, and such-like devouring insects (see Nahum i. 15, 16, Joel ii. 3, 3, &c).
he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every man is brutish by his knowledge; every founder is confounded by the graven image; for his molten image is falsehood, and there is no breath in them.

18 They are vanity, the work of errors: in the time of their visitation they shall perish.

19 The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name.

20 Thou art my battle-ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

Ver. 17—19.] An elegant and lofty description of God Almighty’s power and wisdom, in opposition to the weakness and unprofitableness of idols: the same which he had before, x. 12, where see the notes. This is a powerful argument to encourage our trust in God, and to assure us, that he will in due time assert his own authority against all the encroachments of idol-worship and false religions.

Ver. 20.] God speaks here to Cyrus, and tells him, that he will make use of him as an instrument of providence, for the destroying of the whole power of the Babylonian empire, and of all orders and degrees of men in it; as he had formerly made that empire the executer of his judgments upon other countries (see I. 28): or else the words may be understood of the church, and imply, that God will destroy all those earthly powers and kingdoms, which are adversaries to God’s truth and people, in order to establish and advance his church. This will be fulfilled at the fall of mystical Babylon, when God’s kingdom shall “break in pieces all the kingdoms of the earth,” in the destruction of that remnant of the fourth monarch, according to Daniel’s prophecy, ii. 44 (compare Othul. ver. 18, Mic. x. 10, &c., Hag. ii. 21—23, Zech. xii. 3, 6, and see below the note on ver. 24).

Ver. 24. I will render unto Babylon—all their evil See ver. 11, and 25.

In your sight.] This expression confirms the latter interpretation given of ver. 20, the same persons being spoken of here in the plural number, which are there mentioned in the singular, that is, God’s church or faithful servants. The enmity or change of numbers is frequent in scripture (see Ps. xiii. 7), and indeed in all writers when they speak of collective bodies.

Ver. 25. O destroying mountain—which destroyest all the earth:] Or, as the words may be more fitly rendered, “O corrupting mountain, that corruptest the whole earth.” Babylon was situated in a plain (see ver. 13, and Gen. xi. 2), but is called a mountain here, by reason of its lofty edifices, walls, and towers (compare Isa. xiii. 2, Zech. iv. 7). It is called here “the mountain of corruption,” a name given by way of reproach to the mount of Olives, after it was defiled by idolatry (2 Kings xxiii. 13), by a slight changing of the Hebrew name, Har Measchith. The same appellation is here given to Babylon, because it was the seat of idolatry;

23 I will also break in pieces with thee the shepherd and his flock: and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord.

25 Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the Lord.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

from whence it was derived into other countries under its government and jurisdiction. Which is remarkably true of mystical Babylon (see Rev. xvi. 5). I will—roll thee down from the rocks, and will make thee a burnt mountain.] I will dismantle all thy walls and forts, and then destroy thee with fire (compare ver. 58, 59); that thou shalt appear like a great mountain covered with fire and smoke (compare Rev. viii. 8). We do not find that Babylon itself was ever destroyed by fire, but that mystical Babylon shall be so destroyed is plain from Rev. xvii. 16, xviii. 8, 9.

Ver. 26.] There shall not be left an entire stone fit to use (see l. 40).

Ver. 27. Set ye up a standard—blow the trumpet These were common signals for assembling armies together (see Isa. xii. 2, xviii. 3).

Call together against her the kingdoms of Ararat, Minni and Ashchenaz.] These were countries under the dominion of the Medes. The two former are probably the same with the greater and lesser Armenia. Cyrus’s first expedition in this war, was for reducing the Armenians, who had revolted from the government of the Medes, who, upon this conquest, were obliged to send their usual quotas of auxiliaries to the carrying on the war against the Babylonians (see Xenophon, Cyropaed. lib. iii.). Ararat is a place noted for the resting of the ark after the deluge, which is commonly supposed to be the same with the Gordian mountains; Minni is the country called Mynias, by Strabo and Pliny; and is described by Damascenus as situate under the mountain Baris; that word signifies a ship in the Persian language, and was a name given to mount Ararat, from the ark’s resting there (see Huetius’s Demonstr. Evan. prop. iv. cap. 2, n. 40). By Ashchenaz, Bochart understands Phrygia and Tros, where there were footsteps of the name remaining in aftertimes: part of that country being called Aeschnia by Homerus; a lake and haven of the same name is mentioned by Strabo and Pliny. And since Cyrus had conquered Cressus, and subdued several nations, from the Egean sea to Euphrates, before he marched against Babylon, as both Herodotus (lib. i.) and Xenophon (Cyropaed. lib. vii.) testify, it is very probable that a great part of his army might consist of such troops as followed him out of Asia. [Xenophon informs us
28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborne to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwelling-places; her bars are broken.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end,

32 And that the passages are stopped, and the that there were both Phrygians and Cappadocians in Cyrus's army. Cyropod. lib. 7, p. 158, 159, edit. Leunclav.

Appoint a captain against her.] Compare l. 41. The word 'apthysar, captain, is supposed by Grotius to be derived from the Persian word 'artaphan; the letters being transposed.

Causes the horses to come up as the rough caterpillars.] Or, "the rough locust," as Bochart renders it, who observes that there are some insects of that kind rough and hairy (Hierozoicon, p. 456). Locusts represent horses, not only in their swiftness, but likewise in the shape of their heads: the figure of which may be seen in Ludolphus's note on his Ethic. History, p. 177 (compare Rev. ix. 7, 8). The war-horse may be compared to caterpillars, because their backs were bristled with sheaves of arrows.

Ver. 28.] The several princes or viceroy's of the provinces belonging to the Median empire with their people (compare l. 41). All princes and governors are called kings in the Hebrew language (see Isa. x. 2, and note on xxv. 10).

Ver. 29. The land shall tremble and sorrow.] An expression commonly used to denote the confusion of the inhabitants under some great calamity (see viii. 16, x. 10, Joel ii. 10, Amos. viii. 8).

Babylon a desolation.] See notes on l. 16, 39, 40.

Ver. 30. The mighty men of Babylon have forborne to fight, they have remained in their holds.] The year before the siege of Babylon, Cyrus overthrew Belshazzar in battle, whereupon his army retreated within the walls, where they were shut up by him and besieged. Afterward, when Cyrus entered the city, he ordered public proclamation to be made, that all persons should keep within their houses, and whoever was found abroad should be put to death: and threatened to set their houses on fire, if any offered to hurt the soldiers from the tops of their houses (see Xenophon Cyropod. lib. vii. p. 171, 192).

They became as women.] See note on xviii. 41.

They have burned her dwelling-places.] See ver. 25.

Her bars are broken.] All her fortresses, and what she confided in as her chief defence against the enemy (compare Lam. ii. 9, Amos i. 5, Nah. iii. 13).

Ver. 31. One post shall run to meet another, &c.] Babylon was taken by surprise, by unexpectedly draining the river Euphrates, and entering through the channel into the city, as Herodotus (lib. i.) and Xenophon (lib. vii. Cyropod.) relate.

For the carrying on this stratagem, Cyrus took the opportunity of a public festival, when the whole reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the Lord of hosts, the God of Israel; The daughter of Babylon is like a threshing-floor, it is time to thresh her: yet a little while, and the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delights, he hath cast me out.

35 The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the Lord; Behold, I night was usually spent in revellings, and all manner of disorders (see ver. 39). In this time of riot, the gates leading down to the river, that used to be shut every night, were left open, and gave a passage to Cyrus and his army into the city: which he became master of, while they thought themselves in the utmost security, both from the height and strength of their walls, and depth of the river: Cyrus having as yet made little progress in the siege, though he had invested the city with his army two years before. This surprise caused so many messengers to run one after the other, to acquaint the king with this unexpected news. The vast compass of this city has been observed in the notes on l. 16.

Herodotus takes notice, that the extreme parts of the city were taken before they who dwelt in the middle of it were sensibl of the danger (lib. i. n. 191).

Aristotle mentions it as a common report, that one part of the city had been taken three days before the other end knew it (Politic. lib. iii. cap. 3), which may probably be understood of this surprise by Cyrus.

Ver. 32. The passages are stopped.] Or rather surprised (see ver. 41 of this chapter). Cyrus's forces made themselves masters of the gates and passages that led from the river to the city.

The reeds they have burned with fire.] The word 'agamantio, translated reeds, properly signifies marshes or lakes: and the phrase here imports, that the enemies have burnt up all the outworks belonging to the marshy grounds about the river Euphrates.

Ver. 33. The daughter of Babylon is like a threshing-floor.] God's people have been sorely bruised by the Babylonians, and trodden under foot by them as corn in a floor (see the notes on Isa. xxi. 9).

It is time to thresh her.] It is time for her to feel the same miseries she has made others suffer (see l. 15, 29). The word 'thresh often signifies to subdue by force and power (see Isa. xlii. 15, Hos. i. 3, Mic. iv. 13, Hab. iii. 12).

The time of her harvest shall come.] There shall be a clear riddance made of her inhabitants and their treasures, as the harvest clears the fields, and leaves them empty and bare (see Isa. xvii. 5, Hos. vi. 11).

Ver. 34.] A pathological description of the calamities brought upon the Jews by Nebuchadnezzar and his forces, who, after they had devoured the wealth, and laid waste the beauty of their country, then turned them out of it, and led them captives into a strange land.

Ver. 35.] Let God return upon herself the violence she has done to me and to my children (see
will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions: they shall yell as lions' whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord.

40 I will bring them down like lambs to the slaughter, like rams with he goats.

41 How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord.

46 And lest your heart faint, and ye fear for the words may be taken in a more literal sense (see the note on ver. 64).

Ver. 43.] When the seat of the empire was removed from Babylon to Shushan, the consequence of that translation was the decay of Babylon itself, and all the lesser cities within its territories (see likewise the notes upon l. 39, 40); or else the words may be understood of the cities belonging to the Babylonish empire, which Cyrus took in his expedition from Asia to Babylon.

Ver. 44. I will punish Bel in Babylon.] See ver. 47, and note on l. 2.

I will bring forth out of his mouth that which he hath swallowed up.] The haecdes ascribed the honour of all their successes to their idols, and upon any great victory offered the best part of the spoils to their gods, and deposited them in their temples, as a grateful acknowledgment that the success was owing to their assistance. So Nebuchadrezzar, upon every victory over the Jews, carried away part of the furniture of the sanctuary, and put it in the temple of his idol (see 2 Chron. xxxvi. 7, Dan. i. 9, 2 Kings xxv. 13, &c.). The restoring of the holy vessels to their right owner, and their former use, is what is here particularly foretold; which was done by Cyrus upon his proclamation for rebuilding the temple, Ezra i. (compare ver. 11, 31 of this chapter, and l. 29.)

The farther accomplishment of this prophecy, Dr. Prideaux places in Xerxes's demolishing the temple of Belus, and plundering it of its vast wealth; which, from Diodorus Siculus's account of it, he computes to amount to twenty-one millions of our money (see his Connect. of Script. Hist. p. 130, 191).

[The words may be explained from the apocryphal history of Bel and the Dragon, where the idol is supposed to have been daily fed with the choicest provisions, which his priests pretended were devoured by him: ver. 0, 11, &c. Here the prophet saith, there shall be no more such provisions made for him, and the idol Bel shall be broken in pieces, to make him restore, if it were possible, what he has consumed.

And the nations shall not flow together any more unto him.] There shall be no more costly presents brought by foreign nations unto the temple of Bel, as a compliment to that monarchy: just as, under the Roman empire, people that were conquered by them, sent golden crowns to Jupiter Capitoline. The wall of Babylon shall fall.] See ver. 58.

Ver. 45. Go ye out, &c.] See note on l. 8.

Ver. 46. And ye fear, for the rumour that may be heard!] Lost the rumours of new forces ready to Join themselves to the Babylonians, disheartened you 2t2
the rumour that shall be heard in the land: a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heavens and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the Lord.

49 As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

50 Ye that have escaped the sword, go away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the Lord's house.

52 Wherefore, behold, the days come, saith the Lord, that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord.

54 A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans:

55 Because the Lord hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompenses shall surely requite.

57 And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the king, whose name is the Lord of hosts.

58 Thus saith the Lord of hosts: The broad walls of Babylon shall be utterly broken, and themselves in heart and mind with God's church and people.

Ver. 51. We are confounded, because we have heard reproach.] The prophet represents the words of these pious exiles, when they reflected upon the desolation of God's people and sanctuary, whereby they were not only exposed themselves to the scorn and reproach of their enemies, but God's name and truth were blasphemed by strangers and heathens, who profaned his sanctuary, as if he were not able to protect his temple and worshippers (compare Ps. xlv. 16, lxix. 4, Lam. ii. 15, 16).

Into the sanctuaries] The word sanctuaries, in the plural, is likewise used Ps. lxxxiii. 17, though our English reads there sanctuary; and the word is either an allusion to the several courts of the temple, or else it may comprehend those private oratories, which religious persons built for performing their devotions, and which were lived at a distance from the temple (see Ps. lxxix. 8, and the notes upon xli. 5).

Ver. 52. Behold, the days come.] See ver. 47.

Ver. 53.] Though she prides herself in the glory of her empire, placed above the common height of human greatness (compare Isa. xlvii. 7, 8); though she thinks herself never so secure in her high gates (ver. 58), and strength of her walls, which were three hundred and fifty feet high, according to Herodotus (lib. i. cap. 178); yet this shall not place her out of the reach of my vengeance (compare xix. 16).

Ver. 55.] As multitudes are compared to waters (see ver. 13), so the noise and stir that are heard in populous cities are resembled to the waves of the sea (compare Isa. xlvii. 2), and when they are de-populated, they are reduced to silence (see Isa. xv. 1, lvi. 5). The same is expressed, xxv. 10, by "taking away the voice of mirth, and the voice of gladness," &c. A judgment threatened to mystical Babylon, Rev. xviii. 23. Some render the latter part of the verse thus, When their waves roar, &c. and explain it of the Medes and Persians coming up like a flood against Babylon (see ver. 42).

Ver. 56. Her mighty men are taken.] See ver. 30. For the Lord God—shall surely requite.] See 1. 29.

Ver. 57.] See ver. 39, and 1. 35.

Ver. 58. The broad walls of Babylon shall be utterly
CHAPTER LII.

her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou broken.] The walls were eighty-seven feet in breadth, according to Herodotus (lib. i. cap. 178). Ctesias saith, they were so wide, that six chariots might meet upon them (apud Diocr. Sicyi. lib. ii.); their height was three hundred and fifty feet, as was observed before: on each square of the walls were twenty-five gates of brass, mentioned Isa. xlv. 2. These were taken away by Darius, when he took the city (see the notes upon 1. 16), who likewise brought down their walls to the height of fifty cubits only. Berosus affirms, that Cyrus ordered the outward walls of the city to be pulled down (see his words in Josephus, lib. i. contra App. p. 1045); though Herodotus and Xenophon take no notice of this circumstance.

The people shall labour in vain, and the folk in the fire, and they shall be weary.] If the Chaldeans take never so much pains to quench the fire, it shall be to no purpose (compare ver. 64). And all their efforts to preserve their empire and city shall be as insignificant, as if men wrought in the fire, which immediately destroys all the fruits of their labours.

The words may be better translated, "And the people shall labour for a thing of nought, and the folks shall weary themselves for that which shall be fuel for the fire:" that is, the works which have been erected with such incredible labour and expense shall at last fall to ruin, and be a prey to the flames (compare ver. 25. Hab. ii. 12, and see Noldius's Concordance, p. 155).

Ver. 59. When he went with Zedekiah] Or rather, "from Zedekiah," or, "on the behalf of Zedekiah," as our margin reads (see Noldius’s Concordance, p. 114).

2 And he did that which was evil in the eyes of the Lord, according to all that Jehoiakim had done.

3 For through the anger of the Lord it came as appears from St. Jerome's epistle to Paulinus. This chapter is briefly taken out of the latter part of the second book of Kings, with some few additions, which Ezra might supply out of the public records, from whence the books of Kings were compiled: which books were written either in or after the captivity, as may be collected from the Chaldee names, which are given to the months in those books, which were never used by the Jews till after the captivity.

Ver. 1—3] This is word for word the same with 2 Kings xxiv. 15—20.

Ver. 4—11. It came to pass] See xxxix. 1, &c.
to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 And it came to pass in the ninth year of his reign, in the tenth month, that Nebuchadrezzar king of Babylon came, and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about;) and they went by the way of the plain.

8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho: and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah: and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

12 Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, which served the king of Babylon, into Jerusalem.

13 And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire:

14 And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzaradan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzaradan the captain of the guard left certain of the poor of the land for vine-dressers and for husbandmen.

17 Also the pillars of brass that were in the house of the Lord, and the bases, and the brased sea that was in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basins, and the fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brazen bulls that were under the bases, which king Solomon had made in the house of the Lord: the brass of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.

22 And a chapiter of brass was upon it; and the height of one chapiter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these.
23 And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about.

24 ¶ And the captain of the guard took Serai-ah the chief priest, and Zephaniah the second priest, and the three keepers of the door: 25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Bab-ylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Ha-math. Thus Judah was carried away captive out of his own land.

28 This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty: 29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons: 30 In the third and twentieth year of Nebu-chadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

31 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach

Threescore men—that were found in the midst

of the city. These were eminent persons who had concealed themselves, but were afterward discovered. Ver. 28. This is the people whom Nebuchadrezzar carried away captive.] Archbishop Usher, in his Chronolog. S. p. 36, supposes, that this and the two following verses give an account of the lesser captivities which the Jews suffered under Nebuchadnezzar: whereas, there were three others, in which many more persons were carried away, viz. in the first year of his reign (Dan. i. 3), in the eighth year mentioned 2 Kings xxiv. 12, and in the nineteenth, when the city was destroyed, an entire rabble was made of the inhabitants which were left after the former captivities.

In the seventh year three thousand Jews and three and twenty:] Upon Jehoiakim's rebellion against Nebuchadnezzar, he ordered the governors of the neighbouring provinces to make war upon him, who invaded his kingdom from every quarter. The Ammonites, Moabites, and other subjects to the Babylonish empire, infesting Judea with frequent incursions (see 2 Kings xxiv. 2, 3); and in the last year of Jehoiakim's reign, which is coincident with the seventh year of Nebuchadnezzar (see Jer. xxv. 1), the captivity here mentioned happened. Ver. 29.] This was when Nebuchadnezzar raised the siege of Jerusalem, to march against the king of Egypt, who cannot sit the great army to the relief of the place (see xxxvi. 5). At which time he sent all the captive Jews which were in his camp to Ba- bylon (see Archbishop Usher's Chronolog. S. p. 38).

Ver. 30.] When Nebuchadnezzar had laid siege to Tyre, which was in the borders of Judæa, Nebu- zar-adan made this expedition into the country, and carried with him the captives here mentioned; who seem to be no other than the poor people, that he himself had left to manure the ground (ver. 1). And this he probably did by way of revenge for the mur- der of Gedaliah.

Ver. 31. In the seven and thirtieth year of the captivity of Jehoiachin, &c.] This note of time confirms the observation already made upon xxv. 1, viz. that the scripture computation of the beginning of Nebuchadnezzar's reign, anticipates that of Ptole- my's canon by two years, which two years he reign- ed with his father. For if we add the thirty-seven years of his reign here mentioned, to the eight years of it which preceded Jehoiachin's captivity (see 2 Kings xxiv. 12), that sum will amount to five and forty years: whereas, according to the common ac- count, he reigned but three and forty.
LAMENTATIONS.

king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison.

32 And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon.

33 And changed his prison garments: and he

In the fiftieth year of his reign] The words are better rendered in 2 Kings xxv. 26, “In the year when he began to reign.”

Lifted up the head of Jehoiachin—and brought him forth out of prison.] St. Jerome, in his commentaries upon 1 Es. xiv. reports, from an ancient tradition of the Jews, that Evil-merodach having had the government of the Babylonish empire during his father’s distraction, used his power so ill, that as soon as the old king came to himself, he put him in prison for it, where he contracted a particular acquaintance with Jehoiachin, who was his fellow-prisoner, and that this was the cause of the great kindness he expressed towards him.

Ver. 32. Above the throne of the kings] Who had the title of kings reserved to them after their captivity, as Porus had after he was vanquished by Alexander.

Ver. 33. He ate bread before him] Sat with him at his own table (compare 2 Sam. ix. 7, 11).

Ver. 34.] This allowance was for his attendants and family (see ibid, ver. 10).

THE

LAMENTATIONS OF JEREMIAH.

CHAPTER I.

1 How dost the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princely

CHAP. I.

ARGUMENT.—I observed in the argument to the fifty-second of Jeremiah, that that chapter was added, at the end of his prophecy, as a prologue or introduction to his book of Lamentations: which was originally joined to the former, but is now divided from it in the modern Jews’ copies, which place this book, among other smaller tracts, such as the Canticles, Ruth, &c. at the end of the Pentateuch. This is a plain proof, that the order of the books of the Old Testament, in which the Jewish copies at present place them, is but of later date, and differs from that order in which Ezra placed the holy writings, when he collected them into one body. In which collection, Daniel had a place among the prophets: though the Jews, since the time of Christ, have thrust him down among the Hagiographa, contrary to the character their forefathers gave of him, as appears from Josephus, who calls him a prophet, nay, one of the greatest of the prophets (Antiq. lib. x. cap. 12), in agreement with which opinion our Saviour gives him the same title, Matt. xxiv. 25.

Instead of that ancient preface to the Lamentations, among the provinces, how is she become tributary!

2 She weepeth sore in the night, and her tears
are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her ene-
gies.
Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest; all her persecutors overtook her between the straits.
The ways of Zion do mourn, because none come to the solemn feasts: all her gates are deso-
late: her priests sigh, her virgins are afflicted, and she is in bitterness.
Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.
And from the daughter of Zion all her beauty is departed: her princes are become like harts that had no pasture, and they are gone without strength before the pursuer.
Jerusalem remembered in the days of her affliction and of her miseries all her pleasant
things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.
Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.
Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O Lord, behold my affliction: for the enemy hath magni-
fied himself.
The adversity hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.
All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider; for I am become vile.
gives of him, Mirus in affectibus conjectus Jeremia: “that he had a wonderful talent in exciting
the passions.”

Ver. 1. How is she become as a widow! ] Cities are commonly described as the mothers of their in-
habitants, and their kings and princes as their hus-
bands. So, when they are bereaved of these, they are said to be widows and childless (compare Isa. ii. 26, xlvi. 5). Jerusalem, under these circum-
stances, is described as sitting alone (the multitude of her inhabitants being dispersed and destroyed), and in a pensive condition (compare iii. 25).
She that was great among the nations, and princes among the provinces. ] The kings of Judah, in their flourishing state, made conquests over the Philis-
tines, Edomites, and other neighbouring countries: and by thus enlarging their dominions, advanced the power of the metropolis of their kingdom (see 2 Sam. viii., 2 Chron. xxvi. 6-9, 2 Kings xviii. 8).
Ver. 2. She weeps sore in the night. ] The dark-
ness or solitude of the night doth naturally pro-
mote melancholy reflections (see Ps. vi. 6, xvi. 7, lxvii. 6).
Among all her lovers she hath none to comfort her; All her allies, whose friendship she courted by sin-
ful compliances (see Jer. iv. 90, xxii. 20, 22), have forsaken her in her affliction, and join with her ene-
gies in insulting over her.
Ver. 3. Judah is gone into captivity because of af-
liction, &c. ] Her miseries have received their fin-
ishing stroke, in a total captivity and bondage to a foreign power of infidels and idolaters.
All her persecutors overtook her between the straits. ] A metaphor from those that hunt a prey, which commonly drive into some strait and narrow passage, from whence there is no making an escape.
The ways of Zion do mourn, because none come to the solemn feasts. ] The highways that lead to Jerusalem are unfrequented, because there are none that come up thither at the solemn feasts of the year, the temple and altar being destroyed.
Her virgins are afflicted. ] Her calamities afflic-
t the young as well as the old, and spoil all their
mirth and gaiety (see ver. 15, ii. 21, v. 14).
Ver. 5. Her adversaries are the chief. ] They have
}
is none to comfort her: the Lord hath commanded concerning Jacob, that his adversaries should be round about him: Jerusalem is as a menstrous woman among them.

18 ¶ The Lord is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 Behold, O Lord; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.

21 They have heard that I sigh: there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done it: thou wilt bring the day that thou hast called, and they shall come unto me.

22 Let all their wickedness come before thee; and do unto them as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

The Lord hath commanded concerning Jacob. It is the divine decree and pleasure.

Jerusalem is as a menstrous woman Whom every body lusteth or disdaineth: she is looked upon as abominable in the sight of God, and therefore men think they have a right to use her with despite and scorn (see Jer. 1.7).

Ver. 11. See ii. 12, iv. 10, Jer. lii. 6.

Ver. 12. Is it nothing to you, all ye that pass by? The words may be rendered, "O all ye that pass by," or, "Oh, I appeal to all ye that pass by." The word lo or lu, is sometimes used for entreating or conjuring: as if the prophet had said, let any indifferent person judge, whether any calamity is like to mine.

Ver. 13. He hath consumed my habitations by fire, as he struck me with a blast of lightning, which immediately pierces into the vitals; and he has prevented my making any escape from my enemies, as if he had spread a net under my feet to hinder my flight.

Ver. 14. He has laid upon me the burden of my iniquities, and inflicted such heavy punishments on me, that I must sink under them. The Septuagint and the Vulgar Latin, with very little variation, read, "He watcheth over my transgressions." To the same sense Daniel saith, "the Lord hath watched over the evil." Dan. xiv. and Job xiv. 16. "Thou watchest over my sin," that is, thou diligently markest every sin I commit, that thou mayest in due time requite it with a proper punishment.

Ver. 15. The Lord hath trodden under foot The destruction that is made by war is elsewhere expressed by treading under foot (see the note on Jer. 1.26)
The Lord hath called an assembly against me The army of the Chaldeans.

The Lord hath trodden the virgin, as in a winepress. That people that was formerly betrothed to him as a chaste spouse, and secured from all violent attempts by his immediate protection (see the notes on Jer. xiv. 13, xviii. 17), God has now given up to the fury of their enemies, who have made such an effusion of their blood, as may be fitly represented by the squeezing out of the red juice of grapes by a wine-press: to which God's vengeance is often compared in the prophethical writings (see Isa. lxiii. 3, Rev. xiv. 19, 20, xix. 15).


Ver. 17. Spreadeth forth her hands. A gesture of entreeing and importunity (see Jer. iv. 31).
CHAPTER II.

1 How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast.

8 The Lord hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the Lord.

10 The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up and left us exposed to the fury of our enemies (compare Isa. v. 5).

Solemn feasts—(to be forgotten) See 1. 1. And hath despised—he king and the priest. And shown no regard for either of those honourable offices, but hath suffered the kingdom to be destroyed, and the temple laid waste.

Ver. 7.] Instead of the joyful sound of praises and thanksgivings to God, such as used to be solemnly performed in the temple at the public festivals; there was nothing to be heard but the noise of soldiers, and rudeness of infidels, profaning that sacred place, and insulting over the God that was worshipped there (compare Ps. lxiv. 4).

[Ver. 8. To destroy the wall] Dr. Lightfoot explains this of the wall which encompassed the temple and its outward courts. See his description of the temple, chap. 17. He hath stretched out a line. The instruments designed for building, are in some places applied to destroying, because sometimes men mark out those buildings they intend to pull down. So 2 Kings xxvi. 13, God saith, I will stretch over Jerusalem the line of Samar: and the line of confusion, is mentioned Isa. xxxiv. 11 (see likewise Amos vii. 7, 8).

[Ver. 9. Her king and her princes are among the Gentiles.] The king of Babylon's officers carried away captive all the royal family, and likewise all the men of note for valor or quality, and left none behind but the poorest people of the land. See 2 Kings xxiv. 14—16, xxv. 7, 11, 12. [The law is no more.] The priests and Levites, whose office it is to instruct the people in the law, are dispersed among the heathen: and that part of the law which regards the public worship of God, is rendered impracticable by the temple's being destroyed. [Her prophets also find no vision from the Lord.] The prophets are either dead, or those that are alive in captivity, as Ezekiel, Daniel, and Jeremiah himself: these are not favoured with divine revelations as they were wont to be, and so cannot resolve the doubts of those that come to them for advice (compare Ezek. vii. 20).
dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.

12 They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers’ bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea; who can heal thee?

14 Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

Ver. 10.] Expressions of the deepest mourning and sorrow (see ll. 28, Job ii. 12, 13, Is. iii. 26, xlvii. 15).

Ver. 11. Mine eyes do fail with tears.] I have lost my sight with weeping (compare v. 17, Ps. vi. 7, xxxi. 2).

[My liver is poured upon the earth.] My vitals seem to be dissolved, and have lost all their strength (compare Job xvi. 13, Ps. xxi. 14).

The children and the sucklings swoon For want of sustenance (see ver. 19, and iv. 4).

Ver. 12. When they swooned as the wounded] Who are not presently dispatched, but die of a lingering death (see iv. 9).

Ver. 13. What thing shall I take to witness for thee?] What instance can I bring of any calamity like thine, that such an example may be some mitigation of thy complaints?

For thy breach is great like the sea.] It is like the breaking in of the sea, that overflows a whole country, where no stop can be put to the inundation.

Ver. 14. Thy prophets—have not discovered thine iniquity, to turn away thy captivity.] They have not given the people a just sense of their iniquities, in order to avert God’s judgments: but rather flatter them in their sins, and in hopes of impunity (see Jer. v. 31, xiv. 14).

[False burdens] The Hebrew word massa is usually translated burden, and generally signifies a burdensome prophecy (see the note on Jer. xxiii. 33). But it likewise importeth prophecy, in general (see Prov. xxx. 1, xxxi. 1), and so it is used here; for Jeremy complains of these impostors who prophesied peace, and soothed men up in their sins, to their final destruction.

Ver. 15. Clap their hands at thee; they hiss and wag their head] Gestures of derision, whereby the enemies of the Jews expressed a satisfaction in their calamities (see Jer. xviii. 6, 1 Kings ix. 8, Ezek. xxv. 6).

Is this the city that men call—The joy of the whole earth?] Or, the whole land? (see Ps. xlvii. 2). Jerusalem was the metropolis of the Jewish nation, and highly valued by them for the magnificence of their temple, and the presence of the true God there; whither the whole nation resorted to celebrate their solemn festivals, which were observed with all the

15 All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it.

17 The Lorp hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the Lorp, O wall of the daughter of Zion, let tears run down like a river day and night; give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lorn: lift up thy magnificence of a religious joy. Their being deprived of those ornaments, gave occasion to their enemies to insult over them (see Ps. lxxix. 4).

Ver. 16. Thine enemies have opened their mouth against thee.] As if they were ready to swallow thee up (compare ii. 46, Job. xvi. 9, 10, Ps. xxii. 13).

Ver. 17. He hath fulfilled his word that he had commanded in the days of old.] He hath fulfilled those threatenings which he denounced against our disobedience to the law of Moses (see Lev. xxvi. 31, &c., Deut. xxvii. 25, 26, 49, &c.). The word command is sometimes used for any part of the covenant, which God had engaged himself to perform (see Ps. ev. 8, exi. 9).

He hath set up the horn of thine adversaries.] Advanced their power and glory (see ver. 3).

Ver. 18.] As the wall and rampart are said to lament (ver. 8), because their ruins are objects of lamentation: so here devout persons, upon the destruction of the city, direct their prayers to God, as if the ruins themselves did entreat him to take compassion on the miseries of that place which he had chosen for his peculiar residence (see the like prolix popinian, Hab. ii. 11). To this purpose the Vulgar Latin expresses the sense, Clamavit cor meum suam muris filia Zion: “My heart cried unto the Lord concerning the walls of the daughter of Zion.”

Ver. 19. Cry out in the night: in the beginning of the watches] Devout persons showed their earnestness in prayer, by attending upon it late at night, and early in the morning, when others give themselves up to sloth and drowsiness (see Ps. lixii. 6, cxix. 147, 148, Isa. xxvi. 9, 1 Pet. iv. 7). The Jews divided the night into three watches (see Judg. viii. 19); and in aftertimes into four (see Matt. xiv. 25, Mark xiii. 35, Luke xii. 38). The first watch was reckoned from the time of going to bed.

Pour out thine heart like water] Offer up thine earnest prayers with tears to the throne of grace: and send up thy very soul, and thy devoutest affections, along with them (compare 1 Sam. vii. 6, 8 Ps. liii. 8).

For the life of thy young children.] See ver. 11.

In the top of every street.] See the same phrase, iv. 1, Is. li. 30, Nahum iii. 10. Nobius thinks the expression means the same, as in every street (see his Concordance, p. 214).
hands toward him for the life of thy young children, that faint for hunger in the top of every street.

20 Behold, O Lord, and consider to whom thou hast done this. Shall the women eat their fruit, and children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?

21 The young and the old lie on the ground.

Ver. 20. Consider to whom thou hast done this.] To thy people, for whom thou hast formerly expressed so much tenderness and affection.

Shall the women eat their fruit, and children of a span long?] The margin reads, "swaddled with their hands:" in which sense the word is used, ver. 22. We find, by comparing this verse with iv. 10, that God brought upon them that terrible judgment which he had denounced against them, if they continued to provoke him; viz. That they should "eat the flesh of their own sons and daughters" (Lev. xxvi. 29. Deut. xxviii. 58. Jer. xix. 13).

Ver. 21. The young and the old lie on the ground.]

Either they lie slain without any regard to age or condition: or else they lie prostrate there, in a desponding manner, and just ready to give up the ghost (see ver. 10).

Ver. 22. Thou hast called as in a solemn day my terrors round about.] Terrors come upon me on every side by thy appointment; just as multitudes use to flock to Jerusalem at the times of the solemn feasts. The phrase magor missabbih, "fear or terror on every side," is elsewhere used, by Jeremiah, to express great desolation and misery (see Jer. vi. 25. xx. 3. xlv. 5. xlix. 19).

CHAPTER III.

1 I am the man that hath seen affliction by the rod of his wrath.

2 He hath led me, and brought me into darkness, but not into light.

3 Surely against me is he turned; he turneth his hand against me all the day.

4 My flesh and my skin hath he made old: he hath broken my bones.

5 He hath builded against me, and compassed me with gall and travel.

CHAP. III.

Argument.—This chapter is written in different metres from the two former, and that which follows, as St. Jerome hath observed in his preface to the Lamentations: and whereas in those the first letter of every verse follows the order of the alphabet, here the same initial letter is continued for three verses together. The subject of the chapter is penitential meditations upon the prophet's own calamities, as well as those of the public: together with pious reflections upon the end which God proposes in sending afflictions, and the good use men ought to make of such chastisements.

Ver. 1.] The prophet speaks with a particular regard to the ill treatment he met with in the discharge of his prophetic office (compare Jer. xv. 10. 17. 18. xx. 8. &c. xxvi. 8. &c. xxxvi. 26. xxxvii. 15. xxxviii. 6).

Ver. 2.] Light is often used in scripture for happiness or comfort, and darkness for affliction and misery (see Isa. lxix. 9. Jer. xiii. 16. Amos v. 20). The words probably allude to the prophet's being cast into the dungeon (see ver. 53, 55).

Ver. 3.] God, that was formerly kind and gracious, now exercises continual acts of severity. "He turneth his hand against me," is a phrase equivalent to that we read, Isa. i. 25, "I will turn my hand upon thee" (see the note there).
11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.
12 He hath bent his bow, and set me as a mark for the arrow.
13 He hath caused the arrows of his quiver to enter into my reins.
14 I was a derision to all my people; and their song all the day.
15 He hath filled me with bitterness, he hath made me drunken with wormwood.
16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.
17 And thou hast removed my soul far off from peace: I forgot prosperity.
18 And I said, My strength and my hope is perished from the Lord:
19 Remembering mine affliction and my misery, the wormwood and the gall.
20 My soul hath them still in remembrance, and is humbled in me.
21 This I recall to my mind, therefore have I hope.
22 ¶ It is of the Lord's mercies that we are not consumed, because his compassions fail not.

layeth my country desolate, and makes it to cease from being a nation, or body politic.

Ver. 12, 13.] He hath made me the mark and object of his indignation (compare Job xvi. 12, 13, Ps. xxxvii. 2).

Ver. 13. The arrows of his quiver.] Called here in the Hebrew, the " sons of his quiver," by an elegant metaphor, as they are called " the sons of the bow," Job xli. 25. By the same metaphor, sparks are called " the sons of coal," Job v. 7.

Ver. 14. I was a derision to all my people.] This may be understood of Jeremiah himself (see Jer. xx. 7); but some critics suppose the word ammi, rendered my people, to stand for ammi, the people, as the word is used in some places (see 2 Sam. xxii. 44, Mic. v. 3, compared with Ps. xxvii. 14); and then this sentence is to be understood of the Jewish nation, and import, that their miseries exposed them to the scorn and reproach of all the neighbouring countries (see ii. 15).

Their song.] See ver. 63, Job xxx. 9, Ps. lxix. 2.

Ver. 15. Drunken with wormwood.] See ver. 19, 16.] In this and the foregoing verse, the prophet aggravates the calamities of his people by such expressions as imply, that instead of any support or comfort, they find nothing but miseries and afflictions (see the note on Jer. ix. 15). The Septuagint renders the latter part of the verse, " He hath fed me with ashes;" i.e. We fare as hard as those who feed upon bread baked in ashes, whose teeth are in danger of being broke with grits and stones (compare Job vi. 7, Ps. cix. 9). This translation Noldius defends in his Concordance, p. 168.

Ver. 17. I forgot prosperity.] I have been a stranger to prosperity long enough to wear the remembrance of it out of my mind: so Joseph, speaking of the seven years of famine, saith, That " plenty shall be forgotten in the land of Egypt " (Gen. xli. 30). By the same figure, the prophet Isaiah, describing happy times, saith, The former troubles are forgotten (Isx. 10).

Ver. 18.] I began to despair of God's mercy (see Ps. xxxi. 22).

Ver. 19. Mine affliction and my misery [or banishment, see i. 7], the wormwood and the gall.] Wormwood and gall are put for the most severe and rigorous treatment (see the notes on Jer. ix. 15).

Ver. 20.] I have still new occasions to remember them.

Ver. 21.] The reflections set down in the following verses, are a sufficient ground for our trust in God under the severest trials.

Ver. 22.] The Septuagint and Chaldee paraphrase the sentence, " Because the Lord's mercies are not at an end."

Ver. 23.] Thy mercies are renewed to us every day: and thy faithfulness in performing them is as great as thy goodness in promising them. God's mercy and truth, or fidelity, are usually joined together (see Gen. xxxii. 10, Ps. liii. 10, 4, c. 4).

Ver. 24.] An interest in the favour and promises of God is the best inheritance (see Jer. x. 16).

Ver. 25.] To them that patiently wait his time, when he thinks it a proper season to afford them comfort and deliverance: and in the meanwhile apply themselves to him by prayers and humiliation (see the following verse).

Ver. 26.] It is good to be inured both, to bear those useful restraints which arise from a sense of the duty we owe to God, and the obedience we ought to pay to his laws.

Ver. 28.] The discipline of afflictions makes a man serious and thoughtful, it disposes him to reflect upon himself and his ways, and instructs him to acquire in the dispositions of providence.

Ver. 29.] He penetrates himself even to the ground before Almighty God, in token of the deepest humiliation of his soul (see Ps. cxix. 25), if by that means he may recover the divine favour.

Ver. 30.] He not only humiliates himself in the sight of God; but likewise patiently bears the ill treatment of men (compare Isa. l. 6).

Ver. 33.] God doth not take pleasure in the misery of men, or in exercising his authority over them, but designs all his chastisements for our good (see Heb. xii. 9, 10).

Ver. 34—36.] As God takes no pleasure in oppressing the poor and helpless, so neither will he suffer any men to escape unpunished that are guilty of such acts of injustice and cruelty, who never consider
CHAPTER III.

35 To turn aside the right of a man before the face of the most High.
36 To subvert a man in his cause, the Lord approveth not.
37 ¶ Who is he that saith, and it cometh to pass, when the Lord commandeth it not?
38 Out of the mouth of the most High proceedeth not evil and good?
39 Wherefore doth a living man complain, a man for the punishment of his sins?
40 Let us search and try our ways, and turn again to the Lord.
41 Let us lift up our heart with our hands unto God in the heavens.
42 We have transgressed and have rebelled: thou hast not pardoned.
43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.
44 Thou hast covered thyself with a cloud, that our prayer should not pass through.
45 Thou hast made us as the offscouring and refuse in the midst of the people.
46 All our enemies have opened their mouths against us.
47 Fear and a snare is come upon us, desolation and destruction.
48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.
49 Mine eye trickleth down, and ceaseth not, without any intermission.

that all the wrongs they do are committed in the sight of the supreme Judge of the world; and although at present he thinks fit to prosper such oppressors, the Chaldeans in particular, yet in due time, he will call them to a severe account for their wickedness.

Ver. 37. The king of Babylon, and such haughty tyrants, may boast of their power, as if it were equal to omnipotence itself; but still it is God's prerogative to bring to pass whatever he pleases, without any let or impediment, only by speaking or declaring his purpose, that the thing should be done, as he did at the beginning of the creation (see Ps. xxxvii. 7); and ever since nothing is brought to pass, but according to his determinate counsel and foreknowledge, who, as he makes men the instrument of his vengeance, so he can restrain their cruelty whenever he thinks fit.

Ver. 38.] Do not exalt yourselves over God's will and disposal, as well as prosperity (see Isa. xliv. 7, Amos iii. 6).

Ver. 39.] If we consider God's afflictions as a just reward of our evil deeds, this will prevent all murmuring and repining against providence: especially as long as men are on this side of the grave, they ought to be thankful for having an opportunity given them of repentance.

Ver. 40.] See ii. 1. Or the words may be rendered "Thou hast covered thy face in anger," &c. (see the next verse).

Ver. 41.] The same sense is elsewhere expressed by God's "hiding his face."

Ver. 42.] That is, of the heathen nations, whether thou hast driven us (see ver. 14, ii. 15); St. Paul plainly alludes to this text, 1 Cor. iv. 13, and translates the Hebrew word μανας, "refuse," by the Greek τρίπτημα. I have observed in the notes upon Jer. xxv. 16, that the apostles, in quoting the scriptures,

50 Till the Lord look down, and behold from heaven.
51 Mine eye affected mine heart because of all the daughters of my city.
52 Mine enemies chased me sore, like a bird, without cause.
53 They have cut off my life in the dungeon, and cast a stone upon me.
54 Waters flowed over mine head; then I said, I am cut off.
55 ¶ I called upon thy name, O Lord, out of the low dungeon.
56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.
57 Thou drewest near in the day that I called upon thee; thou saidst, Fear not.
58 O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.
59 O Lord, thou hast seen my wrong: judge thou my cause.
60 Thou hast seen all their vengeance and all their imaginations against me.
61 Thou hast heard their reproach, O Lord, and all their imaginations against me;
62 The lips of those that rose up against me, and their device against me all the day.
63 Behold their sitting down, and their rising up: I am their music.
64 ¶ Render unto them a recompense, O Lord, according to the work of their hands.

do not always follow the Septuagint, but now and then make a new translation of the words out of the Hebrew.

Ver. 46.] See the note on ii. 16. Or else the words may be understood of the reproaches they utter against us, and the God whom we worship (compare Rev. xiii. 6).

Ver. 47. [Fear and a snare.] See Jer. xlvi. 43, Destruction and destruction.] The expression is much the same in the original with that we meet with Isa. i. 10 (see the note there).

Ver. 51. [Mine eye affected mine heart.] Or, preys upon my heart; my grief wears out my health and strength. Abraham a Schultens, in his animalvers, on Job, p. 47, observes, that naisit signifies, in Arabic, to weaken, grieve, or make sick.

Ver. 52.] The prophet in this and the following verses describes his own sufferings, when his enemies seized him and put him into the dungeon (Jer. xxxvii. 16, xxxviii. 6). He compares them to a fowler that is in pursuit of a bird; so, saith he, they sought all opportunities to take an advantage against me, and to deprive me of life or liberty: and thus they did without any provocation given on his part. So the word הינאנה, "without cause," signifies (compare Ps. xxxv. 7, 19, lxix. 4, cix. 3).

Ver. 53.] I was not only sequestered from all human society, like a dead man (see ver. 6), but in apparent danger of losing my life in the dungeon (see Jer. xxxvii. 34, xxxviii. 9, 10). And their laying a stone upon the entrance of that dark cavern, resembled the burying me alive (Compare Dan. vi. 17, Matt. xxvii. 60).

Ver. 54.] When I sunk down into the mire in the dungeon, I despairs of my life, just as if I had been sinking over head and ears in a river (compare Ps. lxix. 2). And I said, I am cut off from the land.
65 Give them sorrow of heart, thy curse unto them.

of the living (see Ps. xxxi. 2, lsa. xxxviii. 10, 11).

Ver. 56. [Hide not thine ear at my breathing;] Or, sighing: God’s answering our prayers is commonly expressed by “opening his ears”: hiding them denotes the contrary.

Ver. 60. [All their vengeance] See Jer. xi. 19.

66 Persecute and destroy them in anger from under the heavens of the Lord.

Ver. 63.] In every part of their life (compare Ps. xxxix. 2). I am the object of their scorn and derision (see ver. 14).

Ver. 64.] See note upon Jer. xi. 20.

Ver. 66.] Let them be destroyed from off the face of the earth (compare Jer. x. 11).

CHAPTER IV.

1 How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. 2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! 3 Even the sea-monsters draw out the breast, they give suck to the young ones: the daughter of my people is become cruel, like the ostriches in the wilderness. 4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them. 5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

CHAP. IV.

ARGUMENT.—The prophet returns to the same metre he used in the first two chapters, and treats of the same subject.

Ver. 1. [How is the gold become dim?] How is the glory of the temple obscured! The sanctuary which was overlaid with gold (see 2 Chron. iii. 8), now lies in ruins: and the stones of it are not distinguished from common rubbish! In like manner, the priests and Levites, who attended upon God’s service, and the elders of the people, the members of the great Sanhedrin, who kept their court within the precincts of the temple (see the note on Jer. xxxv. 4); these persons that might be resembled to the pillars or corner-stones of that sacred building, are now involved in the same common destruction with the meanest of people (see ver. 16, ii. 30).

In the top of every street. See note on li. 19.

Ver. 2.] Those that in honour and worth exceed the meanest, as much as gold doth earthenware, now lie undistinguished in their death. The words are an explication of what is said in more general terms in the verse before.

Ver. 3. [Even the sea-monsters draw out the breast.] [Dr. Pocock translates the word tunvin, “jackals,” sea-monsters having no breasts. See the notes upon Mic. i. 8.] The word tunvin signifies any great fish, as a whale or a crocodile (see the note on Isa. xxvii. 1); and is here very fitly rendered sea-monsters. These the prophet saith are not so unnatural, as to neglect the care of their young ones: whereas the women of Jerusalem have been reduced to that miserable necessity, as not only to disregard their children, not having wherewithal to provide for themselves, but likewise to feed upon them (ver. 4, 10).

Like the ostriches] See Job xxxix. 14, 16.

6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire: 8 Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.

9 They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field.

10 The hands of the pitiful women have sod-
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den their own children: they were their meat in the destruction of the daughter of my people.
11 The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.
12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.
13 ¶ For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just of the midst of her.
14 They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments.
15 They cried unto them, Depart ye; it is unclean; depart, depart, touch not: when they

Isa. xlix. 15), and yet the famine hath forced that tender sex to divest themselves of it (see ii. 20).

Ver. 11. It hath devoured the foundations thereof.
It hath made an entire destruction, so as not to leave "one stone upon another" (see Jer. vii. 20).

Ver. 12. The city was so well fortified, and had been so often miraculously preserved by God from the attempts of its enemies, that it seemed incredible that it should at last fall into their hands.

Ver. 13. See Jer. v. 31; vi. 19, xxviiii. 11, Ezek. xxi. 26, 28; Zeph. iii. 4.

Ver. 14. They have wandered as blind men—polluted themselves with blood.

Ver. 15. Depart ye: it is unclean; [or, ye polluted depart.
When they fled to save their lives, they could find no safe retreat, but every body shunned and avoided them; and used the same words to express their abhorrence of this defilement of such persons, whose office it was to cleanse and purify others, as the lepers were by the law obliged to pronounce upon themselves, and cry, "Unclean, unclean" (see Lev. xiii. 45). The filthy garments of the priest were an emblem of their filthy minds (see Zech. iii. 4, 5): and called to remembrance the innocent blood which had been shed by their means (see ver. 13): when people saw their sins thus retaliated upon them.

They said among the heathen, They shall no more sojourn there.

Ver. 16. If God, in his just displeasure, hath scattered and dispersed them into foreign courts, where no respect will be given to their characters.

Ver. 17. We have watched for a nation that could

not save us. We have long waited for, and have at last been disappointed in, the succours we expected from the Egyptians (see Jer. xxxvii. 7, and the note upon xxxiii. 20).

Ver. 18. They hunt our steps, that we cannot go in our streets:
Our enemies pursue us as wild beasts hunt their prey, and lay wait for us in every turning and corner of the streets (see 2 Kings xxvii. 3, 4).

Our end is come.
Compare Ezek. vii. 6, Amos viii. 2.13.

Ver. 19. Our persecutors are swifter than the eagles
God has brought upon us that judgment which he threatened by Moses, of "bringing a nation against us as swift as the eagle flieth" (Deut. xxiuii. 49). Such were the horsemen of the Chaldean army (see Jer. iv. 13, lii. 8).

They pursued us upon the mountains, they laid wait for us in the wilderness.
We could nowhere escape them, neither by flying to the mountains, nor by hiding ourselves in the valleys. The wilderness is elsewhere taken for the lower or pasture grounds (see Isa. liii. 13, 14, Joel i. 19).

Ver. 20. This verse some expositors understand of king Josiah, and thenceupon ground their opinion that the Lamentations were written upon occasion of his death (see the argument to ch. 1). But I rather conceive that Zedekiah is here meant, of whom the prophet saith, that he was taken in those toils his enemies had laid to catch him (see Jer. lii. 8, Ezek. xii. 13). As long as he was safe, we had hopes of preserving some face of government, although we were carried away into a foreign country.

[Under his shadow see shall live among the heathen.]

The protection a king affords his subjects, is compared to the shelter of a great tree, which is a covert against storms and tempests (see Ezek. xvii. 23, xxxii. 6, Dan. iv. 12). And we might then have hoped to preserve some face of religious and government.

Ver. 21. Rejoice and be glad, O daughter of Edom,
An ironical expression, like that of Solomon, Eccles. xi. 9, "Rejoice, O young man," &c. As if the prophet had said, Rejoice, while thou mayest, O Edom, over the calamities of the Jews (see Ps. cxxxvii. 7, Obad. ver. 10). But thy joy will not last long, for in a little time, it shall come to thy turn to feel God's ailing hand (see Jer. xlix. 7, &c.).

That dwelled in—[See.] See the note on Jer. xxxv. 19.

The cup also shall pass through unto thee: See note on Jer. xxv. 15, 16.

And shall make thyself naked.
God's astonishing judgments, often compared to drunkenness, shall
LAMENTATIONS.

21 ¶ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: Thou shalt be drunken, and shalt make thyself naked.

22 ¶ The punishment of thine iniquity is accomplished; O daughter of Zion: he will no more carry thee away into captivity; he will visit thine iniquity, O daughter of Edom: he will discover thy sins.

CHAPTER V.

ARGUMENT.—The title of this chapter in the Vulgar Latin is, Oration Jeremiae, "The Prayer of Jeremiah," it is not written in metre, as the foregoing chapters, but contains, like them, a pathetic complaint to God of the miserable condition of the Jews, with respect both to their spiritual and temporal state.

Ver. 1. Consider, and behold our reproach.] Which we suffer from the heathen (compare li. 15, lii. 61, Ps. lxxxix. 50, 51).

Ver. 4.] When our country was in our possession, we had free use of water and wood, which now we are forced to buy.

Ver. 5. Our necks are under persecution:] We are become slaves to our enemies, who "put an iron yoke upon our neck," according to the threatening denounced by Moses, Deut. xxviii. 45.

Ver. 6.] We have made ourselves slaves or tributaries to those people; which was done by the ceremony of "giving the hand," a form used when an oath or covenant was entered into (see Ezek. xvii. 15, Gen. xxiv. 2). The Jews are often upbraided for the alliances they made with Egypt and Assyria, for which they are threatened with being forced to live there as exiles (see Hos. vii. 11, ix. 3, xlii. 1). These two countries being the places whither many Jews fled for refuge from the calamities which threatened them at home; the prophecies that mention their return from their several dispersions, speak of Assyria and Egypt, as the principal places from whence they should return: as hath been observed in the notes upon Isa. xi. 10. Ver. 7.] See the note on Jer. xxxii. 29. The expression is not, or are not, is used of those who are departed out of this world (see Gen. xlii. 13).

Ver. 8. Servants have ruled over us:] Servants to the great men among the Chaldeans, and other strangers, are become our masters (see Neh. v. 15). Ver. 9.] If we fly to the most solitary places, in hopes to get a livelihood there, yet thither the ene-

Ver. 10. Our skin was black] See iv. 8.

Ver. 11.] See Isa. xiii. 6, Zech. xiv. 2.

Ver. 12. Princes are hanged up by their hand:] By the hand of their enemies.

The faces of elders were not honoured.] See iv. 16.

Ver. 13. They took the young men to grind.] To
CHAPTER V.

15 The joy of our heart is ceased: our dance is turned into mourning.
16 The crown is fallen from our head: woe unto us, that we have sinned!
17 For this our heart is faint; for those things our eyes are dim.
18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

Grind at the mill, was the common employment of slaves (see Exod. xi. 5). Such was the pistorianum among the Romans.

The children fell under the wood. They made children turn the handle of the mill, till they fell down for weariness; so some explain it, with relation to the former part of the verse. But it may be understood of making them carry such heavy burdens of wood, that they fainted under the load.

Ver. 16.] All our glory is at an end, together with the advantages of being thy people, and enjoying thy presence amongst us, by which we were distinguished from the rest of the world (compare Job xix. 9). The word crown may signify both the kingdom and the priesthood: the mere being sometimes called the crown (see Zech. vi. 11).

19 Thou, O Lord, remainest for ever; thy throne from generation to generation.
20 Wherefore dost thou forget us for ever, and forsake us so long time?
21 Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old.
22 But thou hast utterly rejected us; thou art very wroth against us.

Ver. 17. For these things] See ii. 11.
Ver. 19.] Our only hope is in the eternity and unchangeableness of thy nature; and that thou still governest the world, and orderest all the events of it; whereby thou art always able to help us, and art never forgetful of the promises which thou hast made to thy people (compare Ps. cii. 28, Hab. i. 12).

Ver. 21.] Do thou give us the grace of conversion and amendment, and then thou wilt remove thy heavy judgments, and restore us to that happiness and prosperity which we formerly enjoyed.

Ver. 22. Thou hast utterly rejected us.] Thou art resolved to cast off the Jews of this generation, and wilt not show us any favour, till the seventy years of our captivity are expired.

THE BOOK OF

THE PROPHET EZEKIEL.

TO THE MOST REVEREND FATHER IN GOD,
WILLIAM,
BY DIVINE PROVIDENCE,
LORD ARCHBISHOP OF CANTERBURY;
PRIMATE OF ALL ENGLAND, AND METROPOLITAN;
AND ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY-COUNCIL.

MAY IT PLEASE YOUR GRACE,

In pursuance of my design to explain the prophetic writings, I humbly offer to your Grace the following Commentary upon the Prophet Ezekiel; the depth of whose thoughts and expressions might justly deter me from undertaking a work of so much difficulty: but, begg ing your Grace’s and my reader’s pardon if I have been guilty of lesser mistakes, I hope, at least, that I have avoided committing any dangerous errors, by carefully following those directions, which the text itself, and the labours of several judicious commentators upon it, have suggested to me; having had likewise the assistance of some very learned friends, who have been pleased to communicate their thoughts to me upon the most difficult passages of it.

The most remarkable difficulties of this prophecy relate to the description of the temple, represented to the prophet in a heavenly vision. By the general consent of interpreters, this vision, in its mystical sense, sets forth a model or pattern of the catholic church of Christ, viewed in its state of perfection; of its largeness and extent, its strength and compactness, its beauty and order, and all those other qualifications, which are proper to edify and adorn this spiritual house of the living God, the pillar and basis of truth.”

Our church, in conformity with that of the first and purest ages, hath always been careful to maintain those principles of catholic unity and charity, which, if they were generally embraced and received, would render the Christian church like that Jerusalem which was a figure of it, a city at unity in itself. And since it hath pleased the divine providence to appoint your Grace as a wise master-builder to preside over it, we may hope, that under his Majesty’s most gracious protection, and your Grace’s auspicious conduct, it may receive new acquisitions of strength and edification; and, according to the obliging words of the late royal promise, be not only in a safe, but likewise in a flourishing condition.

That becoming zeal which your Grace expressed against those dangerous opinions which every where spread and abound, in your excellent speech at the opening of the convocation, as it gave great satisfaction to all those who had the honour to hear it; so it may justly be looked upon as a certain indication of your continual care and concern

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for the advancement of true piety and religion among us. 

That God, who hath advanced your Grace to this high station, may long continue you in it, and may prosper all your pious designs for the promoting his glory, and the good of his church, as it is the united prayer of that great body of the clergy placed under your Grace’s jurisdiction, so it is of none more earnestly than of him who begs leave to subscribe himself, My Lord, 

Your Grace’s most dutiful and obedient servant, 

WILLIAM LOWTH.

PREFACE.

Ezechiel was a prophet of the priestly order, carried away into Babylon with several other Jews in Jehoiachin’s captivity, and therefore dates his prophecies by the years of that captivity. Clemens Alexandrinus tells us, some thought him contemporary with Pythagoras, and that they had conversed together in Babylon (Strom. lib. i. n. 13). This opinion he rejects as inconsistent with the age of Pythagoras, whom he supposes to have flourished about the sixty-second Olympiad (ibid. n. 21), which was near sixty years after Ezekiel was carried into Babylon. The late learned Bishop of Worcester, in his chronological account of Pythagoras’s life, supposes him born about nine years after Ezekiel’s coming to Babylon, and that Pythagoras himself came to Babylon at eighteen years of age; but there is no proof that ever he conversed with Ezekiel. Though it appears by the testimony of Hermippus, in Josephus (lib. i. cont. App. p. 22), that he had conversation with some Jews; and learned men have observed, that there is great resemblance between several of his symbols, and some of the precepts of the Jewish law.

But whatever became of Pythagoras, the accounts of whose life are very uncertain; it is certain that Ezekiel, being at Babylon, directed many of his prophecies to his fellow-exiles there, who, as St. Jerome observes in his preface to Ezekiel, reproved at their ill fortune, and thought their countrymen who remained in Judea in a much better condition than themselves. The prophet, with regard to those circumstances, sets before their eyes that terrible scene of calamities which God would bring upon Judea and Jerusalem, which should end in the utter destruction of the city and temple. He recounts the heinous provocations of the Jews, which brought down these heavy judgments upon them, in strong and lively colours; his style—exactly answering the character the Greek rhetorician gives of that part of oratory they call ἀποκρίσεως, which Quinctilian defines to be “oratio quaus rebus asperis, indignis et invidiosis viam addit” (lib. vi. cap. 3), its property being to aggravate things in themselves monstrous and odious, and represent them with great force and efficacy of expression. For the same reason Rapin, in his treatise of Eloquence, calls Ezekiel’s style le terrible, as having something in it that strikes the reader with a holy dread and astonishment.

Josephus (lib. x. Antiq. cap. 6), divides this prophecy into two books; but it is generally supposed, that he took that part of the prophecy which contains a description of the temple, beginning at the fortieth chapter, for a distinct book from the rest, as treating altogether of a different subject.

St. Jerome hath more than once observed (Præf. in Ezek. et in Proleg. Galeato), that the beginning and latter part of this prophecy is more than ordinarily difficult and obscure, and may justly be reckoned among the δαιμονία, or things in scripture which are hard to be understood. To contribute what I could to the clearing of these difficulties, I have taken the liberty of transferring into the following commentary whatever I thought useful for that purpose in the elaborate work of Villalpandus, a book which is in very few hands; and in the latter observations of Bernardus L’Amy, in his learned book De Tabernaculo Federis.

But I must not conceal the kind assistance I have received upon this and former occasions, from that great master of divine and human learning, the Right Reverend Father in God, Edward, Lord Bishop of Coventry and Litchfield; and I gladly embrace the opportunity of making my grateful acknowledgements to his Lordship in this public manner, for his many and constant favours.

CHAPTER I.

1 Now it came to pass in the thirteenth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

CHAP. I.

Argument.—The first chapter contains a description of God’s appearing in a glorious manner to Ezekiel, in order to give him a commission to execute the prophetical office.

Ver. 1. Now it came to pass [The Hebrew text reads, “And it came to pass;” but it is usual in that language to begin a discourse or book with the parole .telē ἐστι, or and (see Jonah i. 1. and the beginning of most of the historical books of the Old Testament); which particle is very properly translated in those places, “Now it came to pass” so that there is no ground for the fancy of Spinosa, who would conclude from hence, that this book of Ezekiel is but a fragment of a larger book, and contained several prophecies now lost, which were in order of time before those set down in these and the following chapters. In the thirteenth year.] It is a great question, from
In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, 2 the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the Lord was there upon him.

4 ¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and the midst thereof as the colour of amber, out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet were straight feet; the sole of the sole of the foot was like a shoe sole turned outwardward. And the sole thereof was as it were a chain: and the middle thereof as the iron in a molten ephah:

8 Their wings were stretched outward: four had their wings one towards another, and four had their wings one toward the loins of him that was slain.

9 Their faces were towards the four winds of heaven: at the east was the face of the east wind; and at the west was the face of the west wind; at the north was the face of the north wind; and at the south was the face of the south wind: 10 the wind also cometh out of their midst. They have one8 face, and four names at every one of them, and they have four wings.

11 Their wings were full of eyes: they went not out without them; and day and night they stood in the门 of the temple of the Lord: and the way of the living creatures was straight forward.
of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass.

8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the living creatures went with him, as it were a spirit.

Ver. 10. They four had the face of a man, and—of a lion, on the right side, &c.] See the note on ver. 6. Grotius and Viallændus by the word face understand the shape or appearance, and explain the words to this sense: That these living creatures were like a man with respect to their visage, or their upper parts; they resembled a lion with respect to their back parts; their wings were like the wings of an eagle, and their feet like those of an ox.

But this exposition does not well agree with what is said here, that the face of the lion was on the right side, and that of the ox on the left; or, as Castalio translates it, and I think to a better and clearer sense, "the face of the man and the lion were on the right side, and the face of the ox on the left." And by comparing the several parts of this description, their figure may be rather concluded to be quadruple; and as the wheels were made to turn every way, so the living creatures could move towards any point without turning about: to signify, as I observed before, the steadfastness of their motions and purposes (compare ver. 15, 19, 20, of this chapter, with x. 11, &c.).

Ver. 11. Their wings were stretched upward.] In a posture of flying, to show their readiness to execute God's commands (compare ver. 24, with x. 16); or they were stretched to cover their faces, as the seraphim are represented, Isa. vi. 2 (compare ver. 23, of this chapter). Some translate the former part of the verse thus: "their faces and their wings were stretched upwards," to denote a position of attention, and as if they were submitted to the voice of God's word," as the angels are represented, Ps. civ. 20.

Two wings of every one were joined one to another.] Being thus stretched out, they touched one another, or the wings of one living creature touched those of another, as the wings of the cherubim did over the mercy-seat (see 1 Kings vi. 37).

Two covered their bodies.] See Isa. vi. 2. Grotius, upon ver. 6 of this chapter, assigns a reason why, in that text of Isaiah, and Rev. iv. 6, each seraphim hath six wings assigned him, whereas the living creatures here have but four; viz. the seraphim in these texts make use of two of their wings to cover their faces, out of reverence to the divine presence, before which they stand; whereas here the living creatures are supposed to stand under the throne, as supposing it (compare x. 10).

Ver. 12. They went straight forward.] See ver. 9. Whither the spirit was to go, they went.] That is, that spiritual or angelical power, which was the principle of all their motions (see ver. 20).

They turned not when they went.] See ver. 17.

Ver. 13.] The angels are always described of a bright and flaming colour (see ver. 4, 7). But here the coals of fire and the lightning, breaking forth out of the fire, denote God's vengeance coming in flaming fire to destroy the city and temple of Jerusalem (compare x. 2, Ps. xxi., Rev. iv. 5, 12).

Ver. 14.] The swiftness of their motions every way
down among the living creatures; and the fire was bright, and out of the fire went forth light-
ning.
14 And the living creatures ran and returned as the appearance of a flash of lightning.
15 ¶ Now as I beheld the living creatures, be-
hold one wheel upon the earth by the living crea-
tures, with his four faces.
16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the mid-
dle of a wheel.
17 When they went, they went upon their four sides: and they turned not when they went.
18 As for their rings, they were so high that they were dreadful; and their rings were full of
eyes round about them four.
19 And when the living creatures went, the wheels went by them: and when the crea-
tures were lifted up from the earth, the wheels were lifted up.
20 Whithersoever the spirit was to go, they went, and they were as spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.
21 When those went, these went; and when those stood, these stood: and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.
22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.
23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bod-
ies.

The wheels were lifted up and saw the likeness of the firmament upon the heads of the living creature; and they were full of eyes round about them four. And so were also the living creatures themselves (comp. x. 12): to signify, that all the motions of providence are directed by a consummate wisdom and foresight. To the same sense the angels, who are the instruments of providence, are called "the eyes of the Lord," Zech. iv. 10, Rev. v. 6.

Ver. 19–21] Both the living creatures and the wheels were animated by the same principle of under-
standing and motion, to signify with what readi-
ness and alacrity all the instruments of providence concur in carrying on its great designs and purpos-
es (compare x. 16, 17).

Ver. 20. The wheels were lifted up over against them] Those wheels, which were placed just
by them (see ver. 15, 19); the word lewtham is rendered besides them, x. 19, xi. 22.

For the spirit of the living creature] That is, the spirit of each living creature, as the word is used in ver. 22.

Ver. 22.] over the heads of all the living crea-
tures, or of this whole vision of living creatures (compare x. 15, 20), was the likeness of a clear sky or firmament, where the divine glory appeared as upon a throne (see ver. 26, x. 1, and compare Rev. iv. 2, 3). By the "terrible crystal" is meant such as dazzles the eyes with its lustre.

Ver. 23. Under the firmament were their wings straight.] The sense is the same with that of ver. 11, denoting that two of the wings of each living creature were stretched upward, out of reverence to the divine presence, or to express their readiness to obey his commands (see ver. 11, 24), and with the two other they covered their bodies.

Ver. 24. Like the noise of great waters.] To de-
ote the terribleness of the judgments which they
were to execute upon Jerusalem and the whole
Jewish nation (compare xiii. 3; Dan. x. 6, Rev. i. 15).

As the voice of the Almighty] It resembled great

2X
And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

And there was a voice from the firmament that was over their heads, when they stood, and I heard a voice of one that spake unto me, and set me upon my feet, that I heard him that spake unto me.

21 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

22 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

23 And he said unto me, Son of man, I send My Spirit into the sons of Israel; and it shall effectuate in the hearts of the prophets, and in the mouths of the seers I will give them utterance, and I will make My Spirit dwell in the sons of Israel, and I will be sanctified in Jacob, and My name shall be sanctified ere the nations; and they shall know that I am the Lord.

24 And the word of the Lord came to me, saying:

25 And the voice of the Lord came to me, and said: What seest thou? And I said: Behold, I see the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above it.

26 And he said, This is the place of the feet of the house of the Lord, and this is the place of his glory; and he brought me thither, and, behold, he was standing there upon the oracle of it.

27 And he said as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

And dreadful thunder (compare Job xxxvii. 4, 5, Ps. xxix. 3, lxviii. 33). St. Jerome, in his note upon the place, tells us, that the LXX. translate these words φωνὴ τῆς Λέυκου, The voice of the Léuko, or second person in the blessed trinity: which words are now in the Alexandrian copy. The Vatican copy is defective, but the Alexandrian copy runs thus: εἰ φωνὴ ἥκου, in τῷ περιπλέκοντα ἀτόμῳ φωνὴ τοῦ Λέυκου, ως φωνὴ τῆς παράσκευας. As the voice of the Almighty. "When they went [there was] the voice of speech, like the voice of a host." This reading shows that the LXX. designed to translate the following words by φωνὴ τῆς Λέυκου, where we read, "The voice of speech:" and then the word λέυκος may probably be taken in its ordinary signification: though we may certainly conclude that this was the appearance of the second person of the blessed trinity, both because he appears under the resemblance of a man (ver. 26), and from what hath been said upon this subject in the note upon Isa. vi. 1.

The voice of speech, as the noise of an host! Like the confused murmur of an army; either to denote the army of the Babylonians that should besiege the city, or to signify the angels, who are called God's host. When they stood, they let down their wings. They put themselves in a posture of hearkening to God's voice; and as it were waiting to receive his commands (see the next verse).

Ver. 25.] The Vulgar Latin renders it, "When there was a voice they stood," in an attentive posture (compare Ps. cxxvii. 20).

Ver. 26. Above the firmament—was the likeness of a throne, as the appearance of a sapphire stone: God is described in scripture as "dwelling in light," and "clothing himself with it" (compare Exod. xxiv. 10, Ps. cvii. 2, 1 Tim. vi. 16, Rev. iv. 2, 3). So the throne of God here described was made up of light, resembling the colours and brightness of a sapphire.

And upon the likeness of the throne was the likeness of a man, as the appearance of a man above upon it. When Moses and the elders "saw the God of Israel" (Exod. xxiv. 8), or "the glory of God," as the Targum explains it, they saw no determinate figure, but an inconceivably resplendent brightness, that they might not think God could be represented by any image (Deut. iv. 16). But in this vision the form and shape of a man is directly represented to Ezekiel, as a personification, or figure of the incarnation (see the note on Jer. i. 4).

Ver. 27.] The upper part of this appearance was of an amber colour outwardly, but appeared more flaming inwardly; the lower part of a deeper red, encompassed with a bright flame, to represent God's coming to take vengeance of the Jews (see the notes on ver. 4).

In most of our English bibles the stops are placed wrong in this verse; whereas the whole verse should be pointed thus: "And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downwards, I saw as it were the appearance of fire," &c. The words should be thus pointed, as appears by comparing them with vii. 2.

Ver. 28. As the appearance of—the cloud, &c.] The light reflected from this vision had the appearance of a rainbow, a token of God's covenant of mercy (Gen. ix. 11, &c.), to denote that God, in the midst of judgment, would remember mercy, and not utterly destroy his people (compare Rev. iv. 3). Especially this vision being an evident representation of the word that was to be made flesh, whose incarnation is the foundation of God's covenant of mercy with mankind: a rainbow, the symbol and token of mercy, was a very fit attendant upon that glorious vision (compare Rev. x. 1).

This was the appearance of the likeness of the glory of the Lord: This is a description of that glorious vision wherein God appeared, and whereby he made manifest his attributes and perfections. When I saw it, I fell upon my face. As struck down with fear and astonishment (compare iii. 23, xi. 2, Dan. viii. 17, Rev. i. 17). Prostration was also a posture of adoration used upon any token of the divine presence (see Gen. xv. 8, xvi. 4).

CHAPTER II.

1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he

CHAP. II.

ARGUMENT.—This chapter contains Ezekiel's commission for executing his prophetical office, and instructions given him for the discharge of it.

VER. 1. Son of man! This expression is commonly understood to signify the same with a common and ordinary man, as it is usually expounded in that text, Ps. viii. 4, "What is man that thou art mindful of him? or the son of man, that thou visitest him?" So
CHAPTER II.

thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers hath transgressed against me, even unto this very day.

4 For they are impudent children and stiff-hearted. I do send thee unto them: and thou shalt say unto them, Thus saith the Lord God. And I saw whether they will hear, whether they will forbear, (for they are a rebellious house,) ye shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

9 ¶ And when I looked, behold, an hand was sent unto me: and, lo, a roll of a book was therein;

10 And he spread it before me: and it was written within and without: and there was written therein lamentations, and mourning, and woe.

here most commentators understand it as applied to the prophet, to put him in mind of his frailty and mortality, and of the infinite distance between God and man. In which sense it is supposed to be taken when spoken of Christ in the New Testament, implying his great humanity in assuming our nature, and appearing no otherwise than an ordinary man: and so the Hebrew phrase Ben Adam is plainly used, when it is opposed to Ben Iech; and is rightly translated "men of low degrees," or " mean men," Ps. Ixix. 2. Isa. ii. 9.

But some critics have observed, that the phrase son of man, is likewise taken for a man of dignity or character, as in Ps. lxxx. 17, "The man of thy right hand, and the son of man, whom thou madest so strong for thyself." And Ps. cxlv. 3, "Put not thy trust in princes, nor in the son of man, in whom there is no help." And there is no incongruity in supposing that Christ himself may be called the Son of man, even by way of eminence, as a title denoting him to be that great person whom God promised to raise up to be a " Prince and a Saviour" of his people. And so the title of "son of man," may be given to the prophet in the text, as one set apart for the prophetic office; in like manner as Daniel is called " son of man," viii. 17, who, in the next chapters hath the title of a " man greatly beloved," ix. 13, 19.

Stand upon thy feet." Put thyself into a posture of attending to what I say (see ver. 2, and compare Dan. x. 11).

Ver. 2.] God's Spirit revived me and gave me new life and vigour, that I could attend to what was said unto me (see the note on iii. 24, and compare ver. 12, 14 of that chapter).

Ver. 3. To a rebellious nation] The Hebrew word is gozim, nations, the word which is commonly used to denote the heathens, intimating that the Jews had outdone the wickedness of the heathens (see v. 6, 7).

Ver. 4. They are impudent children and stiff-hearted.] The original might be more significantly rendered, "They are children impudent in their conscience, and hardened in their heart." They are so far hardened in wickedness as to have cast off all shame, and even the very outward show of modesty.

Ver. 5] Whether they will regard what is said by thee or not (see iii. 27), yet the event answering thy predictions shall render thy authority unquestionable, and them inexcusable for not hearkening to the warnings thou hast given them (see xxxiii. 33).

Ver. 6. Be not afraid of them.] The prophets and messengers of God are often exhorted to take courage, and are promised a proportionable assistance in the discharge of their office, without fearing any man's person, or standing in awe of any man's greatness (see iii. 8, 9, Jer. i. 8, 18, Matt. x. 28). Such a presence of mind is expressed by τρέφεται, boldness, in the New Testament; and is spoken of as a peculiar gift bestowed upon the first preachers of the gospel (see Acts iv. 13, 29, Eph. vi. 19, Phil. i. 29), called the spirit of might, or courage, Col. i. 11, 2 Tim. i. 7. And they had need of great presence of mind, who are to reprove men hardened in sin, who are always impatient of reproof, and become the enemies of those who tell them such truths as they have no mind to hear.

Briers and thorns be with thee.] Such as study to vex and torment thee (compare Mic. vii. 4). The prophets often denote the wicked by briers and thorns (see the note on Isa. ix. 15).

Thou shalt dwell among scorpions.] Who would sting thee to death, and are as venomous as the worst of serpents (compare Matt. iii. 7, xxiii. 33).

Be not afraid of their words, nor be dismayed at their looks.] Be not afraid of their threats wherewith they would affright thee: neither be afraid of their looks wherewith they would browbeat thee.

Ver. 8. Open thy mouth, and eat that I give thee.] The knowledge of divine truths is often expressed by the metaphors of bodily food and nourishment (see Isa. lv. 1, 2, Josh. vi. 37). So to eat the words of this prophecy, signifies to commit them to memory, to meditate upon them and digest them (compare Rev. x. 10).

Ver. 9. An hand was sent unto me.] I saw a hand stretched out towards me, as from that divine person which appeared to me in the shape of a man, i. 26 (compare viiiii. 3, Jer. i. 9, Dan. x. 10).

A roll of a book was therein.] Wherein was contained the contents of the following prophecy (compare Rev. v. 1). The ancient way of writing was upon long rolls of parchment rolled upon sticks (see Isa. viii. 1, Jer. xxxvi. 1).

Ver. 10. He spread it before me.] That I might understand the contents of it.

It was written within and without.] It was written on both sides, both that which was innermost when it was rolled up, and on the outside also: to denote a large collection of prophecies (compare Rev. v. 1).

Lamentations, and mourning, and woe.] All the prophecies contained therein consisted of God's judgments and mournful events, without any mixture of mercy, at least with respect to the Jews of the present age.
CHAPTER III.

1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.
2 So I opened my mouth, and he caused me to eat that roll.
3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.
4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.
5 For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel;
6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.
7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hard-hearted.
8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.
9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.
10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.
11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, Thus said the Lord God; whether they will hear, or whether they will forbear.
12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. 13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.
14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.

Ver. 7. They will not hearken unto me.] They have so long resisted the means of grace that I have offered them by the former prophets (see Jer. xxv. 4), that there is less hopes of their conversion, than if they were infidels (compare Matt. v. 13).

Ver. 8. I have made thy face strong against their faces.] I have given thee courage and assurance proportionable to the hardness and impudence of those thou hast to deal with (see ii. 6, Isa. 1. 7).

Ver. 10.] See note on ii. 8.

Ver. 13. Then the spirit took me up.] Carried me from the place where I was before, when I saw the vision mentioned i. 3, 4 (see the note on viii. 9).

I heard behind me the voice as of a great rushing.] I heard a voice so loud, that it shook the earth like thunder (see John xii. 27, 28).

Blessed be the glory of the Lord from his place.] Whatever place God honours with his especial presence, is equivalent to his temple, and there the angels always attend upon the divine majesty, to give him the honour due unto his name (compare Gen. xxviii. 13, 16, 19). The words imply, that though God should forsake his temple (see note on ix. 3), and destroy the place that is called by his name, yet his presence will make a temple of every place, and multitudes of the heavenly host will always be ready to do him service.

Ver. 13. Living creatures.] See note on i. 20.

Over against them.] That is, besides them, as the Hebrew phrase is elsewhere rendered (see note on i. 20).

Ver. 14. So the spirit lifted me up.] See ver. 12, and the note on viii. 3, xxxvii. 1.

I went in bitterness, in the heat of my spirit.] The joy that I first conceived in receiving the divine message, was quickly turned into grief and anguish of mind (see ver. 15).

The hand of the Lord was strong upon me.] I was unable to resist the impulses of God's Spirit (see i. 4, viii. 1, Jer. xx. 9).
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15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonied among them seven days.

16 And it came to pass at the end of seven days, that the word of the Lord came unto me, saying,

17 Son of man, have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

22 ¶ And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house.

Ver. 19. Thou hast delivered thy soul.] Thou art clear from the guilt of his sin (compare Acts xx. 26).

Ver. 20. I lay a stumbling-block before him.] I caused his iniquity to become his ruin, as the word wicked is translated, xviii. 30.

Ver. 22. Was there upon me?] See ver. 14, i. 3.

Go into the plain.] As a place more retired and fitter for contemplation.

Ver. 23. The glory of the Lord stood there.] See i. 26.

As the glory which I saw by—Chebar.] This part of that river seems distant from that place where the former vision was shown him (compare ver. 15 with i. 3), “Then the Spirit entered into me, and set me upon my feet, and spake with me.” The words are literally to be translated thus: “Then the Spirit entered into me, and set me upon my feet; and he spake unto me;” for the last verb is in the masculine gender, and the two former in the feminine. In like manner the fifth verse of the eleventh chapter should be read, “And the Spirit of the Lord fell upon me, and he said unto me.” The spirit or power of God which the prophet felt within him (called likewise “the hand of the Lord,” ver. 14, 32 of this chapter, and viii. 1), being distinguished here from the divine glory or Shechinah, which the prophet saw, as it is very plainly, ii. 2, “And the Spirit entered into me, when he spake unto me.”

Go, shut thyself within thine house.] Hereby to represent the siege of Jerusalem (see iv. 1, &c.).

Ver. 25. They shall put bands upon thee.] Thou shalt be confined to lie so many days upon thy right side, and so many upon the left, as thou wert bound and not able to stir (see iv. 8). The LXX. and the Vulgar Latin read, “Bonds shall be put upon thee,” and it is very common in the Hebrew language to take the verb transitive in an impersonal sense (see the notes on Isa. xlvii. 16).

Ver. 26. Thou shalt be dumb, and shall not be to them a reprover.] Ezekiel’s dumbness might proceed from two causes: excess of grief, as we read ver. 15 of this chapter, that he “remained astonied seven days,” wherein he was a type or figure of the condition of the Jews, when they were to be

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CHAPTER IV.

ARGUMENT.—Under the emblem of a siege, and of the straitness of provision during the siege, is shown the miseries the Jews shall suffer when the city is besieged: and by the prophet's lying up his right and left side a certain number of days, is declared of how long continuance those sins were which God did visit upon that people.

Ver. 1. Take thee a tile, and lay it before thee.] The prophets often foreshow impending judgments by significative emblems, being of greater force and efficacy than words. So Jeremy was commanded to go down to the potter's house, and see how frequently vessels were marred in his hands (ch. xviii.), and to take one of those earthen vessels and break it in the sight of the elders of the Jews (ch. xix.), that they might thereby be sensibly taught the greatness of God's power, and their own frailty. So here God commands the prophet to take a tile, or such a slate as the mathematicians draw lines or figures upon, and there make a portraiture of Jerusalem, thereby to represent it as under a siege. We may observe that God often suits prophetical types and figures to the genius and education of the prophets themselves. So the figures which Amos makes use of are generally taken from such observations as are proper to the employment of a shepherd or a husbandman. Ezekiel had a peculiar talent for architecture; so several of his representations are suitable to that profession. And they that suppose the emblem here made use of to be below the dignity of the prophethetical office, may as well accuse Archimedes of folly for making lines in the dust.

Ver. 2. Lay siege against it.] Make a portraiture of a siege, and of such warlike preparations as are necessary to it.

Ver. 3. Take—an iron pan.] A plate or slice, as the margin reads. This may either represent the walls of Jerusalem, which were to be broken down, in order to the taking of it, as the following words may be thought to imply; or else some of those works which the besiegers cast up for their own defence: so this is another representation of the siege mentioned ver. 1. [This shall be a sign] Ezekiel often expressed God's purposes by signs (see xii. 2, 12, xxiv. 24, 27, and the notes upon ver. 17 of this chapter).

Ver. 4. Lie thou also upon thy left side.] Lie on that side without stirring or moving thyself (see ver. 5). [Thou shalt bear their iniquity.] By lying on one side thou shalt signify God's forbearing their punishment for so many years: so the words are commonly explained; but in my opinion not agreeably to the genuine sense of the phrase, "To bear one's iniquity." [The word nasa, to bear, when it is joined with sin, or iniquity, doth sometimes signify to forgive, or forbear the punishment due to sin, particularly Ps. xxv. 15, and is sometimes rendered aprox in the LXX. but it usually denotes bearing or suffering punishment (see Lev. xvi. 29); especially when it is joined with "laying on iniquity," as it is here (see ver. 4, 5). And we find the circumstances under which Ezekiel was here placed, were all of them penal. As also that other expression of laying iniquity upon any, imports the imputing the guilt of it, or inflicting the punishment due unto it. So here the prophet does in vision bear the punishment due to the idolatry of Israel and Judah, which had continued, the one for three hundred and ninety, the other for forty years. The circumstances of this vision prove, that the prophet did really perform what is here related; or else it could not have been a "sign unto the house of Israel" (ver. 5), unless they themselves had been eye-witnesses of it (compare xii. 7, 11). The chief objection against this opinion is, that there is not the distance of four hundred and thirty days between this vision and that which is next related (viii. 1); but that may be answered by supposing this to be an intercalary year, which may be supposed to have happened often in the Jewish computation of time, whose years consisted at most but of three hundred and sixty days, or, as some think, were lunar years, reduced by intercalations to the solar form (see Dr. Prideaux, Script. Hist. par. i. p. 281). [Concerning
CHAPTER IV.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

8 And, behold, I will lay bands upon thee, the form of the Jewish year, see many useful observations on Mr. Marshal's Treatise upon the Seventy Weeks, par. ii. ch. 4.)

Ver. 5. Three hundred and ninety days.] The most probable computation of this time is, to date its beginning from Jeroboam's first setting up the idolatrous worship of the golden calves, to the last captivity of the Jews, in the twenty-third year of Nebuchadnezzar's reign (see Jer. iii. 30). This sentence may be read, as the entire riddance of the native, and consequently to be the finish- ing stroke of the Jewish captivity. Both Judah and Israel being now entirely carried away, whereas before that time many of the ten tribes lived in their own habitations (see 2 Chron. xxix. 14, xxxi. 11, 15, xxxii. 33, Ezra vi. 17).

Ver. 6. Thou shalt bear the iniquity of the house of Judah, forty days.] This series of time may probably be computed from the eighteenth year of Josiah, at which time the king and people entered into a solemn covenant to serve and worship God, so that the idolatry they were afterward guilty of received a new aggravation, as being a breach of this solemn covenant, the greater part of the people being still idolatrous in their hearts (see the notes on Jer. iii. 6, 10). The thirtieth year, mentioned in the beginning of this prophecy, is supposed to take its date from the eighteenth year of Josiah, which makes it probable that the prophet refers to the same era in this place.

Scaliger and some others begin these forty years from Jeremiah's mission as a prophet, which was in the thirteenth year of Josiah, from which time till the fall of Zedekiah, when city and temple were destroyed, is just forty years. [The learned bishop of Coventry and Litchfield, in his Defence of Christianity, ch. 3, sect. 1, explains the forty days of Judah's transgression, of the years wherein Judah had exceeded Israel in idolatry under the reign of Manasseh. The sins committed at that time filled up the measure of Judah's transgressions. See 2 Kings xxi. 11—15, xxii. 20, xxxiv. 3, Jer. xxvi. 4.] I have appointed thee each day for a year. Days frequently stand for years in the prophetic accounts of time. See Numb. xiv. 34, "After the number of forty days (each day for a year), shall you bear your iniquities, even forty years," Dan. ix. 24. The days of the seventy weeks must necessarily be understood in the same sense, so as to make up the sum of the last hundred and forty years. And the one thousand two hundred and sixty days mentioned Rev. xi. 3, are, according to the genius of the prophetic style, to be understood of so many years.

Ver. 7. Thou shalt set thy face toward the siege of Jerusalem.] When thou liest in one posture, as is commanded thee, ver. 4, 6, thou shalt have the portraiture of the siege of Jerusalem before thee (ver. 1); or "setting thy face toward the siege of Jerusalem," may signify looking earnestly, or with and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.

a threatening visage towards it: as the prophet is said to set his face against a place, when he prophesies against it (see vi. 2).

Thine arm shall be uncovered.] Or, stretched out. Their habits were anciently contrived, so that the right arm was disengaged from the upper garments, that they might be the more ready for action. So ancient statues and coins represent heroes with their right arm bare, and out of the sleeve of their garments. Thus God is said to "make bare his arm," Isa. lii. 10, where he is represented as subduing his adversaries, and bringing salvation to his people.

Thou shalt prophesy against it.] By signs and not by words (see note on lii. 20).

Ver. 8. I will lay bands upon thee. See lii. 25. Till thou hast ended the days of thy siege.] The three hundred and ninety days, mentioned ver. 5, 9, were designed not only to signify the years of Israel's sin, but the continuance of the siege of Jerusalem. That siege lasted, from the beginning to the ending of it, seventeen months, as appears from 2 Kings xxv. 1—4. But the king of Egypt coming to relieve the city, was the occasion of raising the siege for some time, as appears from Jer. xxxvii. 3. So that it may reasonably be gathered from the authority of the text joined to the circumstances of the story, that the siege lasted about thirteen months, or three hundred and ninety days (see Archbishop Usher's Annals, ad An. Mundi 3415).

Ver. 9. Take thou also unto thee wheat, and barley, &c. In time of scarcity it is usual to mix a great deal of the coarse kinds of grain with a little of the better sort, to make their provisions last the longer. It signifies, as they were not to signify the scarcity and coarse fare the inhabitants should endure in the siege of the city.

Three hundred and ninety days shalt thou eat thereof.] During which time the siege lasted (see ver. 5). The forty days, mentioned ver. 6, seem not to be reckoned into this account. These denoted Judah's sin of forty years' continuance, from the eighteenth year of Josiah (ver. 6). And as they were superadded to the three hundred and ninety days of the siege, they may signify the days spent in plundering the city, and burning the temple, and carrying away the remnant of the people: Jerusalem was taken on the "ninth day of the fourth month" (Jer. lii. 6), and on the "tenth day of the fifth month" the temple was burnt (ver. 12); and so we reason upon the eighteenth of that month, which was the fortieth from the taking of the place, the whole city was burnt, and the few Jews which were left were carried into captivity.

Ver. 10. Thy meat—shall be by weight, twenty shekels a day.] In sieges it is common to stint every one to a certain allowance, by which means they can guess how soon their provisions will last: twenty shekels is but ten ounces, a short allowance for a day's sustenance (see ver. 16, Jer. xxxvii. 21).
11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces;

From time to time shalt thou eat it.] This shall be thy daily allowance during the whole three hundred and ninety days.

Ver. 11. The sixth part of an hin.] Which is something above a pint and a half of our measure (see Bishop Cumberland's account of Jewish Weights and Measures, placed at the end of many English Bibles).

Ver. 12. Thou shalt eat it as barley cakes.] Such as people make in haste, when they have not time for preparing a set meal (see Exod. xii. 39). This represents the hurry and disorder of a siege.

Bake it with dung, &c.] To signify the scarcity of all sorts of fuel (see ver. 15).

Ver. 13. Their circumstances in their captivity shall not permit them to observe the rules of their law relating to clean meats, and they will be constrained to partake of meats, part of which hath been offered unto idols (compare Dan. i. 5, Hos. ix. 1). Bread is often used in the Hebrew for all sorts of food (see Gen. xlii. 31).

Ver. 14. My soul hath not been polluted.] I have always carefully observed the distinction between meats clean and unclean: I beseech thee, command me not now to eat anything so contrary to my former practice.

Neither came there abominable flesh into my mouth.] The Hebrew word piggul, abominable, is properly used of such meats as are forbidden by the law (see Lev. vii. 18, xix. 7, Isa. lxv. 4). Such as are those here mentioned (see the texts quoted in the margin of our Bibles).

Ver. 15. I will break the staff of bread in Jerusalem.] The siege shall produce a scarcity of bread in Jerusalem (2 Kings xxv. 3), and deprive you of the chief support of man's life (compare Lev. xiv. 15, xxvi. 23, Isa. iii. 1).

They shall eat bread by weight, and with care.] See ver. 10, 11. When they have consumed their last allowance, they shall be in great care where to get more for the next meal; and some of you be forced to eat the flesh of their nearest relation (see v. 10).

Ver. 17. Look one upon another as persons under astonishment for the greatness of your calamities, and pining away or dying a lingering death through famine and other hardships (see xxiv. 23).

CHAPTER V.

I And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are

fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy skirts.

ed sacrifice upon mount Carmel (1 Kings xviii. 20), contrary to the rule of the law, Deut. xii. 5.

Then take thee balances, &c.] To signify the exactness of the divine justice.

Ver. 2. Thou shalt burn—a third part in the midst of the city.] Of that portraiture of the city which the prophet was commanded to make, vi. 1, this signifies the destruction of the inhabitants within the city by famine and pestilence (see ver. 12, v. 12). Take a third part, and smite about it with a knife—] To show that a third part of the inhabitants shall be slain with the sword, just after they have escaped out of the city (see ver. 13). This was remarkably fulfilled in the slaughter of Zedekiah's sons, and the rest of his retinue, Jer. lii. 10.

A third part thou shalt scatter in the wind; and I will draw out a sword after them.] The rest shall be dispersed to all the four winds (see vi. 5). And even my vengeance shall pursue many of them in their dispersions (see ver. 12, and compare Lev. xxvi. 38, Jer. xxiv. 10, xlv. 12, Amos ix. 4).

Ver. 3. Bind them in thy skirts.] The Hebrew—
4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her. 6 And she hath multiplied her judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord God; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you:

8 Therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thin punishments.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, as I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thin abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity.

12 ¶ A third part of thee shall die with pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee: and I will scatter judgments in the midst of thee in the sight of the nations.

8:12 As your sins have particular aggravations above those other nations, so your punishment shall be proportionally greater (see Dan. ix. 12, Lam. iv. 6, Amos ii. 2).

I will not do any more the like. The punishments you shall suffer shall be more remarkable for their greatness than those I shall at any time inflict upon other nations. The punishment due to the sins of Israel and Judah, which the prophet was to bear for four hundred and thirty days by way of type or vision, may probably signify a judgment to continue for such a length of time as is not yet expired; according to God's threatenings, that for their obstinacy and irreclaimableness, as he would go on to punish them seven times more for their sins (Lev. xxvi. 15, 28); multiplying the length of their calamities by a seven-fold proportion. And taking the words in this large extent, so as to comprehend all the marks of God's indignation which have already lain upon that people for above sixteen hundred years, and how much longer they may continue we know not, it may truly be said, that none of God's judgments have been like it.

Ver. 10. The fathers shall eat the sons in the midst of thee.] A terrible judgment threatened by Moses, Lev. xxvi. 29, Deut. xxvii. 53, and afterward by Jeremy, xix. 9, and actually fulfilled in the famine that attended the siege of Jerusalem (see Lam. ii. 20, iv. 10).

The whole remnant of thee will I scatter into all the winds.] This is another judgment threatened against them by Moses, Deut. xxvii. 56, and remarkably fulfilled in this their last dispersion, when every known part of the world hath some share of them, and yet they live everywhere like strangers, only upon sufferance.

Ver. 11. Thou hast defiled my sanctuary with all thy detestable things, and—thine abominations.] Thou hast profaned my temple, by placing idols in it (see vii. 20, viii. 5, xxiii. 38, 2 Chron. xxxvi. 14). Detestable things and abominations are words of the same signification, denoting idols (see xi. 21).

Therefore will I diminish thee; neither shall mine eye spare.] Or, "I will destroy thee (for so this word is used Numb. xxvii. 4), without showing any pity or compassion" (see vii. 4, 9, viii. 18, ix. 10, xxiv. 14).

Ver. 12. A third part of thee shall die with pestilence (see xiv. 29), and with famine, &c.] See ver. 2, vi. 14, Jer. xv. 2, xxii. 9.
ter a third into all the winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them.

14 Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken it.

16 When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you; and I will increase the famine upon you, and will break your staff of bread:

17 So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken it.

I will draw out a sword after them.] And thereby fulfil that threatening denounced against them, Lev. xxvi. 39. Compare likewise Deut. xxviii. 65, Amos ix. 4. All which places import, that God's anger should still pursue them even into the countries whither they were banished and carried captive. This was particularly fulfilled in those that went into Egypt (see Jer. xiv. 7); and it was remarkably verified in the several persecutions and massacres they have undergone at different times, in most of the countries of Europe, in latter ages; of which see an account in Basnage's continuation of Josephs.

Ver. 13. I will cause my fury to rest upon them.] See the note on viii. 18. The words may be rendered thus, "I will cause my fury towards them to rest," as the phrase is translated, xvi. 42, that is, my anger shall be appeased towards them, after I have executed due punishment upon their sins.

I will be comforted:] This and the former expression is borrowed from men's passions, who find some ease and rest in their minds upon their venting them, and bringing offenders to consign punishment. So God is here described as feeling ease and satisfaction in executing his justice upon obstinate and incorrigible sinners (compare xvi. 42, xxi. 17, Isa. i. 29).

I have spoken it in my zeal:] Out of a just concern for mine own honour and authority, which they have slighted and despised (see xxxvi. 5, 6, xxxviii. 17). The word may likewise be taken here for that passion of jealousy that is proper to a husband when his wife proves false to him, and is applied to God, when his people forsake his worship and serve idols (see xvi. 35, 42, xxiii. 25).

The covenant between God and his people is often represented under the notion of a marriage contract (see xvi. 8), wherein idolatry is called "going a whoring after other gods," and "committing adultery with sticks and stones" (Jer. iii. 9).

Ver. 14.] See Deut. xxviii. 37, 1 Kings ix. 7, Ps. lxxix. 4, Jer. xxiv. 9, Lam. ii. 15.

And I will break your staff of bread:] See iv. 16.

Ver. 17. So will I send upon you famine and evil beasts. ] Wild beasts multiply in a land when it is become uninhabited (Exod. xxxii. 29). This is likewise a punishment threatened against the Jews, among other desolations (see Lev. xxvi. 22, Deut. xxxii. 24, and compare xiv. 21, xxiii. 27, xxxiv. 25, of this prophecy).

Pestilence and blood:] Blood signifies any unusual sort of death, and denotes here such a pestilence as will destroy multitudes (compare xiv. 19). Or it may be equivalent to the sword which is joined with the pestilence, ver. 12 (see xxxviii. 22).

CHAPTER VI.

1 And the word of the Lord came unto me, saying,

2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord God; Thus said the Lord God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places.

CHAP. VI.

ARGUMENT. — The prophet continues to denounce God's severe judgments upon the Jews for their idolatry; but tells them that a remnant shall be saved, and by their afflictions shall be brought to a sense of their evil doings.

Ver. 2. Set thy face] Direct thy face and thy speech toward the mountains in the land of Judaea (compare iv. 7, xiii. 17, xx. 46, xxi. 2, xxv. 2, xxxviii. 2).

Towards the mountains of Israel.] Judaea was a hilly country (see Josh. xi. 21, xx. 7). So the whole land of Judaea is expressed here and elsewhere by the mountains of Israel (see xix. 9, xxxiii. 18, xxiv. 14, xxxv. 12, xxxvi. 1, xxxvii. 22; Isa. lv. 9, Mic. vi. 1). The prophets sometimes direct their discourse to the inanimate parts of the creation, thereby to upbraid the stupidity of men (see Isa. i. 2).

Prophesy against them.] As the most conspicuous parts of the land: but the judgments denounced extend to all the other parts of the country, as appears in the following verse.

Ver. 3. The mountains, and to the hills, &c.] Every part of the country had been defiled with idolatry; the altars built for idol-worship were commonly placed upon mountains and hills (see xvi. 10, 24, Jer. ii. 20, iii. 6). The shady valleys and riversides were likewise made use of for the same purpose (ibid. ver. 23); particularly for the sacrificing of children offered to Moloch (see Isa. lvii. 5, Jer. vii. 31). So the prophet denounced a general judgment against the whole country.
And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.

And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.

In all your dwelling places the cities shall be laid waste, and the high places shall be desolate: that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

And the slain shall fall in the midst of you, and ye shall know that I am the Lord.

Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.

And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations.

Ver. 4. Your images shall be broken. The verse is plainly taken from Lev. xxvi. 30, where Moses denounces the same judgments against the Jews upon their provocations. The word hamamim, images, is generally supposed to signify such as were erected to the honour of the sun, and is accordingly translated sun-images in the margin (compare 2 Chron. xxxiv. 4, Isa. xvii. 5). I will cast down your slain men before your idols. So that their sin may be read in the manner of their punishment (see Lev. xxvi. 30).

Ver. 7. Ye shall know that I am the Lord. An epiphonema, or conclusion of a severe denunciation often repeated by this prophet; importing, that the judgments God intended to bring upon the Jews, would make the most hardened and stupid sinners sensible that this was God's hand.

Ver. 8. Yet will I leave a remnant, &c. A gracious exception that often occurs in the prophets, when they denounce general judgments against the Jews: implying, that God will still reserve a remnant of that people to whom he will fulfil the promises made to their fathers (see xiv. 22, and the notes upon Isa. iv. 3, Jer. xlv. 14).

Ver. 9. They that escape of you shall remember me. Their afflictions shall bring them to the sense of themselves, and their duty to me (see Hos. v. 15).

Because I am broken with their whorish heart. My patience is tired out with this people's idolatries, called in scripture "spiritual whoredom" (see the note on v. 13). God is here introduced as speaking after the manner of men, whose patience is tired out by the repeated provocations of others, especially when they see no hopes of amendment (compare Isa. xliii. 21).

And with their eyes, which go a whoring after their idols. The eyes are the seat of lascivious inclinations (see 2 Pet. ii. 14). So in pursuance of the same metaphor, they are said to be enticed to idolatry: being often tempted to idolatrous worship, by the costliness of the images, and the fine show which they make (see Jer. x. 4, 9, Dan. xi. 38).

They shall loathe themselves. They shall "abhor themselves," as Job speaks, xlii. 6, when they reflect upon their manifold provocations (see vii. 16, xii. 43, xxxvi. 32).

Ver. 10. Not said in vain. Or, "without cause," as the word hiinnim is more significantly translated, xiv. 22.

Ver. 11. Suitse with thine hand, and stamp with thy foot. Join to thy words the gestures which are proper to express grief and concern at the wickedness of thy people, and for their calamities that will ensue (compare xxii. 12, 14, Numb. xxiv. 10).

For they shall fall by the sword. See v. 12.

Ver. 12. He that is for ever. He that is out of the reach of the siege.

Ver. 13. When their slain men See ver. 4, 5. Upon every high hill, in all the tops of the mountains. These were the noted places for idolatrous worship (see Jer. ii. 20, Hos. iv. 13, and the notes upon ver. 3 of this chapter).

Under every green tree, and under every thick oak. The offering sacrifice in groves and shady places was another ancient rite of idolatry (see the note on Isa. i. 29); upon which account groves and images are often joined together by the sacred writers.

Ver. 14. Diblah. Diblah was part of the desert in the borders of Moab (see Numb xxxiii. 46, Jer. xlviii. 32).
CHAPTER VII.

1 Moreover the word of the Lord came unto me, saying,

2 Also, thou son of man, thus saith the Lord God unto the land of Israel: An end, the end is come upon the four corners of the land.

3 Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompence upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the Lord.

5 Thus saith the Lord God; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompence thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompence thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.

11 Violence is risen up into a rod of wickedness; none of them shall remain, nor of their multitude, nor of any of their's: neither shall there be wailing for them.

12 The time is come, the day draweth near; let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive; for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within: He that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them shall es-

And not the sounding again of the mountains.] The sound of war and tumults; not such a joyful sound as useth to echo from the mountains, by which the treader of grapes express their satisfaction at the time of the vintage; which the Hebrew word hed or heidad, properly signifies (see Isa. xvi. 9, Jer. xxv. 30, xlvi. 35).

Ver. 10. The rod hath blossomed, pride hath budged.] Wickedness daily spreads and increases, till it becomes ripe for judgment.

Ver. 11. Neither shall there be waiting for them.] In an utter destruction there shall none escape to bewail the calamities of their brethren; or they shall use no expressions of sorrow, as persons that are astonished under the greatness of their afflictions (compare xlv. 10, 22, Dcut. xlvi. 28, 34).

Ver. 12. Let not the buyer rejoice, nor the seller mourn.] The buyer will have no reason to rejoice, because he will not enjoy what he hath bought; nor the seller cause to mourn for the loss of his possessions, which the approaching captivity will for ever deprive him of.

Ver. 13. For the seller shall not return to that which is sold, although they were yet alive.] The year of jubilee shall be no advantage to the sellers, when once they are gone into captivity: for though they should live so long, yet they shall not enjoy the benefit of the law (Lev. xxv. 13, nor return any more to their possessions.

Neither shall any strengthen himself in the iniquity of his sin, and though they harden themselves in sin, and shut their eyes against the judgments which hang over their heads, these will at last unavoidably overtake them.

Ver. 14. They have blown the trumpet (see Jer. vi. 1)—but none goeth to the battle.] Men's hearts fail them, as looking upon themselves as given up to destruction (see ver. 17).
cape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak as water.

18 They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity.

20 As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations, and of their detestable things there-in: therefore have I set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it.

23 ¶ Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

25 Destruction cometh; and they shall seek peace, and there shall be none.

26 Mischief shall come upon mischief, and re-

future; who, to denote the certainty of the event, speak of what is to come, as if it were already done (see the note upon Isa. xxi. 9). The same sense is expressed in the following, ¶ I will give it into the hands of strangers. ¶


Ver. 22. [I will not hear them when they cry to me in their distress (see viii. 18): but will deliver up the holiest part of the temple, where none but the high-priest used to enter, into the hands of the Chaldeans, that shall profane and plunder it.

Ver. 25. [Make a chain.] The prophets foretold things by actions as well as by words. So Jeremiah is commanded to make bonds and yokes (Jer. xxviii. 2); and Ezekiel here to make a chain, to foreshow the approaching captivity, when king and people should be carried in chains to Babylon (see 2 Kings xxv. 7, Jer. xl. 1).

For the land is full of bloody crimes,] The innocent blood that has been shed in it cries aloud for vengeance (see ix. 9, xxiii. 27, xxvi. 15).

Ver. 24. [I will bring the worst of the heathen.] The Chaldeans, who were at that time the great oppressors of the world, and a terror to all the countries round about them (see xxviii. 7, xxx. 11).

I will also make the pomp of the strong to cease.] All the state and magnificence of the mighty men shall be brought to nothing (compare xxviii. 28).

Their holy places shall be defiled.] The word holy places being in the plural number, denotes the temple and all its outward courts, where the people assembled for the worship of God, and thereupon were accounted holy (compare ix. 7, xxx. 2, Ps. lxviii. 35, lxviii. 17, Jer. li. 51).

Ver. 29. [Then they shall seek a vision of the prophet.] Men are desirous to hear what the event shall be in times of perplexity (see xiv. 9, xx. 1, xxxviii. 17).

But the law shall perish from the priest.] Jeremiah, Daniel, and Ezekiel himself, shall go into captivity. So there shall either be no prophet left among you, or, if there be any left, they shall not be favoured with divine revelations (see Lam. ii. 8).

Counsel from the ancients.] Or the elders, as the word is elsewhere translated (viii. 1, xvi. 1, xx. 1), men of authority, and famous for wisdom, whose advice they asked in all cases of difficulty (see Ps. cxix. 100, Isa. iii. 2). In like manner the prophet, the priest, and the wise men, are joined together, Jer. xviii. 18.

Ver. 30.] There shall be a general consternation of all ranks and degrees of men. They that are in authority shall want presence of mind to give counsel.
people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord.

CHAPTER VIII.

I And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north: where was the seat of the image of jealousy, which provoked to jealousy.

4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, The appearance of fire [See the note on i. 27. Ver. 3. He put forth the form of an hand.] Just as the form of a hand appeared "writing upon the wall," Dan. v. 5.

Brought me in the visions of God to Jerusalem.] This expression, in the vision of God (which is likewise used again at the end of the recital of this prophecy, xl. 24, and xl. 2), may import that all this representation was performed only in vision; that is, by a lively representation to the mind, as if the prophet had been personally present at Jerusalem. In the same manner, Elisha was present with Gehazi when he took Naaman’s present, 2 Kings v. 20, and heard the words that were spoken in the king of Syria’s bed-chamber, 2 Kings vi. 12. And St. Paul, though he was “ absent in body,” yet was “present in spirit” at the church of the Colossians, beholding their order, &c. (Col. ii. 5). But the words may also signify a local translation of the prophet from Chaldea to Jerusalem (compare iii. 14. xl. 1).

The latter interpretation is confirmed “by the spirit’s lifting him up between heaven and earth, and bringing him to Jerusalem,” and afterward “carrying him back into Chaldea” (xl. 24).

To the door of the inner gate] The entrance that goes into the inner court, called the court of the priests, where the altar of burnt-offerings stood (see ver. 5). The prophet stood at the outside of this door, and viewed the image here mentioned, placed in some outward verge of the temple; which yet was all accounted holy ground, and called in scripture “ the mount of the Lord,” or “ the holy mountain.” (see vii. 24).

Where was—the image of jealousy, which provoked to jealousy.] An image set up within the precincts of the temple, to provoke God to jealousy, by setting up a rival against him in the place dedicated to his own worship (see note on v. 11).

Ver. 4. The glory of the God of Israel was there.] To show that that was the place of his peculiar residence.

Ver. 5. Northward at the gate of the altar] Northward of the gate or entrance that was over against the altar.
seest thou what they do! even the great abominations that the house of Israel committed here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw: and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jazaniah the son of Shaphan, with every man his censer in his hand: and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz.

15 ¶ Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

16 And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the

Ver. 6. That I should go far off from my sanctuary? That I should forsake it, and deliver it up to be polluted by the heathen (vii. 21, 22), which is significantly represented by "the departing of the divine glory from the threshold of the temple," x. 18.

Thou shalt see greater abominations. Because committed by persons of greater authority, and nearer the place of my immediate presence (see ver. 11, 14, 10).

Ver. 7. He brought me to the door of the court. This Dr. Lightfoot (Des. of the Temple, ch. 28) understands of the east gate of the inner court, called "the gate of Nicanor," over which was the council-chamber where the Sanhedrin used to meet, and in some of the rooms near it they secretly practised idolatry, as God discovered to the prophet (ver. 11).

Behold a hole in the wall. Through which I could look in, and see what abominations were committed there.

Ver. 8. Dig now in the wall. This was done only by vision, to give the clearer proof and conviction of the idolatries there committed, by thus introducing him into the rooms where they were practised.

Behold a door. Which had been made up, and another more secret entrance contrived, that they might go in and out unobserved.

Ver. 9. To give me the fullest conviction, I did not only peer through the hole, mentioned ver. 8, but went into the very room where these idolatries were committed.

Ver. 10. Pictures were as much prohibited by the law as carved images (see Num. xxxiii. 58). The worshipping serpents and other brute creatures were idolatries practised in Egypt, and upon that account particularly forbidden by Moses, Deut. iv. 17, 18.

Ver. 11. Seventy men of the ancients. Those probably were the members of the Sanhedrin, or great council of the Jews (see the note on Jer. xxvi. 19). The place of this idolatry was near the council-chamber where they used to sit (see ver. 7).


The Lord hath forsaken the earth. They either deny the being and providence of God (see ix. 9); or else they say in their hearts, God hath cast us off; and withdrawn his wonted protection from us. They seem to have been of the same mind with king Ahaz, who resolved to worship the gods of the Syrians, his conquerors (2 Chron. xxviii. 23). So these men worshipped the idols of their neighbours, whom they saw more prosperous than themselves.

Ver. 14. He brought me to the door of the gate—which was toward the north. Which was over against the temple; Dr. Lightfoot (ubi supra) distinguishes this temple from that mentioned ver. 5, that this was the upper north gate, and that the lower; this being just over against the temple itself, whereas that was opposite to the altar.

There sat women weeping for Tammuz. St. Jerome, by Tammuz, understands Adonis, which learned men, suppose the same with Osiris (see Vossius, De Idololatria, lib. ii. cap. 4, 10). By Osiris is generally understood the sun. (We may rather understand by Osiris, the god of the Egyptians supposed to preside over the fruits of the earth, which were then cut and gathered in; this being called the death of Osiris, was celebrated with mourning and lamentations (see Dr. Spencer, De Leg. Hebr. lib. ii. cap. 24, sect. 1). This gives a plain account why this solemnity was kept in the month of Tamuz, answering to part of our June and July, because the harvest was finished in those hot countries by or before that time.)

This idolatry was derived from the Egyptians, and afterward the Phoenicians and Greeks improved it by the addition of a new fable, viz. of Venus's mourning for the death of Adonis.

The fourth month of the Jews, which answered part of our June and July, was called Tamuz, from a feast dedicated to this idol in that month. The Egyptian year consisted but of three hundred and sixty-five days, without any Bisexstile, which was afterward added in the Julian year. By this means they lost a day every four years, which in process of time made a great change in the beginning of their year, and a variation in their festivals, which must consequently remove from one season of the year to another. It is therefore probable that under the idolatrous kings of Judah, who brought in the worship of Tamuz, this festival fell in the month that answered the fourth month of the Jews, and gave that month this name; so that month Ezekiel probably saw this vision (see the note on ver. 2, and Selden, De Diis Syris, Sytagm. ii. cap. 11).

Ver. 16. Between the porch and the altar. Near the entrance into the temple, where the brazen altar stood, in the middle of the court, before the house of the Lord (see 2 Chron. vii. 2, Kings xvi. 14). With their backs toward the temple of the Lord, and their faces toward the east. So they turned their backs to God Almighty, and their faces toward the
altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here! for they have filled

sun. Perhaps Hezekiah may allude to some such idolatrous practice, in that confession of his, 2 Chron. xxxix. 6, "Our fathers have done evil in the sight of the Lord, and have forsaken him, and turned away their faces from the habitation of the Lord, and turned their backs." "They turned their back to God, and not their face;" as Jeremy expressed their contempt towards him, ii. 27, xxvii. 33 (compare xxviii. 35 of this prophecy). For this reason the people were commanded to come in at the north or southern gates of the outward court of the temple, when they came to worship, that they might not, at their return, turn their backs upon God (see xxxvi. 9). God ordered the holy of holies in his temple to be placed towards the west, in opposition to this species of heathen idolatry, which consisted in worshipping the rising sun. And the Jews always turned their faces towards the temple, when they worshipped (see Dr. Spencer, De Legib. Hebr. lib. iii. cap. 2, sect. 4).

Ver. 17. And have returned to provoke me to anger.] Or, "again they provoke me to anger" (see the note on Isa. vi. 13). After their repeated acts of injustice and oppression (see xxiii. 6, 7), they add new aggravations to their wickedness, by committing those heinous provocations of idolatry.

They put the branch to their nose.] Those that translate the words to this sense, suppose them to relate to some custom among the idolaters, of dedicating a branch of laurel, or some other tree, to the honour of the sun, and carrying it in their hands at the time of their worship. But this text is one of those which the rabbins reckon among the Tikkun Sopherim, or such as have been corrected by their Scribes and learned men; and the original reading, say they, was ἀπίστοι, to my nose, or face, instead of the present reading ἄπιστοι. According to which reading the sense will be "and they put a stink to my nose," that is, they put an open affront upon me, by turning their back parts to me in the place dedicated to my worship.

To this sense the LXX. render it, ἀπίστοι με ἄπιστοις. "They are those that mock me, or publicly affront me."

Dr. Lightfoot, upon John xv. 6, renders the place, "They put the branch to my wrath," or "to their wrath," that is, they add more fuel to my wrath, which will burst out like a flame to consume them; just as if one should lay a heap of dry sticks upon a fire (compare xv. 6).

[These religious rites were called among the Greeks, ἐπικρατεῖα συνάγων. See Dr. Spencer, De Legib. Hebr. lib. iv. cap. 5.]

Ver. 18. Therefore will I also deal in fury.] God's unalterable decree of executing vengeance upon them for their heinous iniquities, is described like the fury of an enraged person, which cannot be appeased but by bringing the offender to condign punishment (see v. 13, xvi. 42, xxiv. 13).

CHAPTER IX.

1 He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

CHAP. IX.

ARGUMENT.—This part of the vision represents the destruction of the inhabitants of Jerusalem, beginning with those that were nearest the temple.

Ver. 1. He cried also in mine ears with a loud voice.] To denote the terribleness of God's judgment. (see i. 24, Rev. xiv. 7, 9, 15.)

Cause them that have charge over the city to draw near.] The angels who had the charge of executing God's judgment upon the city (compare 2 Kings x. 24).

Ver. 2. Of the higher gate, which lieth toward the north.] See the note on vili. 14. There is mention of the higher or upper gate of the Lord's house which Joshua built or repaired, called the "new gate." 2 Kings xv. 35, Jer. xxvi. 10. But that is generally thought to be at the east side of the temple, and the same with that which was afterward called the "gate of Nicana;" whereas this is supposed to be on the north side of the temple and altar, because there the sacrifices were ordered to be slain (see Lev. i. 11, and the note upon the following ed the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.
with a writer's inkhorn by his side: and they went in, and stood beside the brasan altar.

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

4 And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

elsewhere expressed by the name of a sacrifice (see xxxix. 17. Is. xxix. 2, xxxiv. 11. Jer. xiii. 27. The God of Israel was gone up from the cherub,—to the threshold of the house.] Ezekeiel saw the glory of God depart out of the inner sanctuary to the threshold, or door of the temple; to show that God would shortly forsake this temple (compare x. 4, 18, 19, xi. 25). The word cherub stands for cherubim, as x. 2. We are to distinguish this apparition of the divine glory, which had its constant residence in the temple, from that which was shown particularly to Ezekiel, i. 26, ii. 23, viii. 24, x. 1.

He called to the man] The Logos, or second person of the blessed Trinity, gave his commands to the angel, mentioned ver. 3.

Ver. 4. Set a mark upon the foreheads] Compare Rev. vii. 3. The expression alludes to the custom of the eastern nations to mark their servants in the forehead (see Grotius upon that place of the Revelation). The Vulgar Latin renders the words, "Mark with the letter thanu the foreheads;" and it is very probable the ancient reading in the LXX. was τὴν ἔτην ἀνώτατον, though the present copy reads τῆς ἐτησίας (see Huetius, Demonstr. Evang. prop. 9).

It was the general opinion of the Fathers, that the ancient Samaritan letter thanu was made in the form of a cross; and St. Jerome (a very competent judge in this matter) does attest the same in his commentary on this place.

This opinion Scaliger rejects in his notes upon Eusebius's Chronicle, p. 109, but Bishop Walton defends it at large in his third Prolegomenon, p. 36, and the Dissertation upon the ancient Hebrew Scribes, in his Apparatus to the Polyglot Bible, p. 36. The Ethiopic letter intact, or int, still retains the form of a cross, and the learned Ludolphus supposes, that the Ethiopic letters were borrowed from the Samaritans. The Coptic letter of that sound is in the same form. The modern antiquaries do all agree, that the Samaritan thanu was in the form of a Greek X. But whether their authority be sufficient to outweigh that of St. Jerome, must be left to the learned to judge. It is observable that the high priest was anointed upon the forehead, in the form of an X, as Selden assures us, lib. ii. Do Success, in Pontiff, cap. 6.

[The words of the learned Montfaucon (Paleograph. Graec. lib. ii. cap. 3), decide this controversy in favour of the ancients: In nummis Samaritani, quae in musulis occurrent, Dovs forma crucis excutiam frequentissime visitur: in quos si incidisset Scaliger, qui in Hieronymi testimonio reiectus daretur, non est. He tells us, "That in several Samaritan coins, to be found in the collections of medals, the letter thanu is engraven in form of a cross, which if Scaliger had seen he would not have contradicted the testimony of Origen and Jerome upon this subject."]

Of the men that sigh and that cry for all the abominations that be done] The irreclaimable temper of sinners that hate to be reformed, is just matter of grief to good men (see Ps. cxix. 136. Is. xvii. 18, Jer. xiii. 17. 2 Cor. xii. 23, 2 Pet. ii. 8). And when the number of such mourners is not sufficient to divert God's judgment from a nation, they shall at least deliver their own souls (see xiv. 14).

Ver. 5. Let not your eye spare] See x. 11.

Ver. 6. Stay utterly old and young] This denunciation was executed by the Chaldeans (see 2 Chron. xxxvi. 17).

Begin at my sanctuary] Judgment often "begins at the house of God" (1 Pet. iv. 17), because such persons sin against greater light and clearer convictions (see Amos iii. 2. Luke xii. 47).

Then they began at the ancient men which were before the house] Who committed idolatry in the several courts and apartments belonging to the temple (see viii. 11, 12, 16).

Ver. 7. Defile the house, and fill the courts with the slain] God declares he will own the temple no longer for his place of residence (see ver. 8), as having been polluted with idolatry (viii. 10, &c.); and therefore delivers up both the inner and outer courts belonging to it (compare x. 3, 5), to be polluted by blood and slaughter.

Ver. 8. I will fill.] The prophet thought himself preserved alone out of the common destruction, the slaughter was so great; although those who had a mark set upon them were certainly preserved, as well as he.

I fell upon my face. In a posture of supplication, to depress God's anger (see Num. xii. 3. xvi. 4, 22, 40); and to beseech him not to make an utter destruction of those small remains that were left of the nation: Jerusalem being almost the only place which was not in the enemies' power (see xi. 13).

CHAPTER X.

1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

2 And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hands with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.

5 And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And one cherub stretched forth his hand words may better be translated thus, "Now (or for) the glory of the Lord was gone up," &c. For the prophet repeats here what he had related before, ix. 3.

The house was filled with the cloud.] A bright cloud was the sign of God's presence, which first filled the tabernacle (Exod. xl. 35), afterward the temple (I Kings viii. 10), where it fixed itself upon the mercy-seat (Lev. xvi. 2). From whence God is said so often to "dwell between the cherubims." This glory now removed from that, its residence in the inner sanctuary, and came down towards the porch of the temple, and fixed itself partly in the temple, and partly in the inner court adjoined to it, to denote God's being just about to leave the temple, and dismiss any relation to it (see the note on viii. 5). The Shechinah, or divine glory, is represented as a bright flame breaking out of a thick cloud (see the note on Isa. vi. 1); so both together make up a description of it.

Ver. 5.] See i. 24. The cherubims in Ezekiel's vision seem to have moved to attend upon the Shechinah, which now had taken its residence at the "threshold of the house" (compare ver. 15, 19, xi. 22).

Ver. 7. Who took it, and went out.] To signify putting the command in execution.

Ver. 8. The form of a man's hand.] See i. 8. Var. 9—12.] The same, in substance, which was described i. 16—18.

Ver. 11. To the place whither the head looked they followed it.] Each wheel consisted of four semicircles (see the note on i. 16, 17). In correspondence to the four heads of each animal.

Ver. 13. O wheel.] Or, more round, as some render the word. They are put in mind of continually attending upon their duty, for the wheels and living creatures were animated with the same principle of understanding and motion (see i. 19—21).

Ver. 14. Every one had four faces.] See i. 6, 10 from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

8 And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone.

10 And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither they had looked they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel. And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.
CHAPTER XI.

15 And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above.

20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same faces which I saw by the river of Chebar; their appearances and themselves; they went every one straight forward.

The first face was the face of a cherub.] That is, of an ox, as appears by comparing this verse with ch. 1. 10. The word cherub does originally signify an ox (see Dr. Spence, De Legib. Hebr. lib. iii. cap. 3, sect. 1). The several faces are here represented in a different order from the description given of them i. 10, of which difference this reason may be assigned. In the first chapter the prophet saw this vision coming out of the north; and advancing southward (ver. 4), where the face of a man, being placed on the south side, was first in view. The lion, being on the east part, was towards his right hand; the ox, being placed towards the west, was on his left; and the eagle was towards the north. The interpretation is justified from the situation of the standards of the several tribes, Numb. ii. 2, 10, 18, 23, where Judah, whose standard was a lion, was placed on the east side: Reuben, whose standard was a man, was placed on the south side: Ephraim, whose standard was an ox, was placed on the west side: and Dan, whose standard was an eagle, was placed on the north side (see the note upon i. 6). Here the prophet is supposed to stand by the porch of the temple (see vii. 16), westward of the Shechinah, as that was moving out of the inner court eastward (see ver. 18, 19); so the ox was first in his view, as being nearest to him.

Ver. 15. The cherubims were lifted up.] To attend upon the divine glory wherever it went, and particularly at its removal from the temple (see ver. 5, 19).

Ver. 16, 17.] See i. 19—21.

Ver. 18.] The divine presence here makes a farther remove from the temple (see ver. 4). It now quite leaves the house itself, and settles upon the cherubims which stood in the court adjoining it (ver. 3).

Ver. 19. Lifted up their wings.] See i. 19, 26. Every one stood at the door of the east gate of the Lord's house.] This is still a farther remove of God's presence from the temple; for the east gate was just at the entrance into the inner court before the temple (see the note on viii. 7, and compare xliii. 4).

Ver. 20. This is the living creature, &c.] See i. 22, 23, 26.

I knew that they were the cherubims.] Having often seen that form, which was carved in several places upon the walls, and doors, and utensils, of the temple (I Kings vi. 29, 35, vii. 29, 30).

Ver. 21, 22.] See i. 8, 10, 12.

CHAPTER XI.

1 Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jazaniah the son of Azur, and Pelaiiah the son of Breniah, princes of the people.

2 Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:

3 Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And the Spirit of the Lord fell upon me, and lifted me up.

Argument.—God denounces his judgments upon those wicked men who remained in the city, and made a mock of the judgment of the prophets: he promises to favour those who are gone into captivity, and truly turn to him: intimating, likewise, that there shall be a general restoration of the nation in aftertimes. Then the divine glory leaves the city, denoting God's putting it out of his protection.

Ver. 1. The spirit lifted me up.] See iii. 12, 14, viii. 3.

Brought me unto the east gate.] Where the divine glory had then placed itself (x. 19).
and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord.

11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:

12 And ye shall know that I am the Lord; for ye have not walked in my statutes, neither executed my judgments, but have done after the manner of the heathen that are round about you.

sion on purpose to deride the menaces of the prophets: as if they had said, If this city be a caldron, we had rather take our chance of being consumed in it than leave our fine houses and other accomodations, and run the risk of war or captivity (compare ver. 7, 8, 11).

Ver. 5. The Spirit—fell upon me.] See note on iii. 24.

Ver. 6. Ye have multiplied your slain] See xxii. 3, 4.

Ver. 7. Your slain—they are the flesh, and this city is the caldron.] The comparing of the city to a caldron may fitly be applied to the slain, whom you have butchered in your streets, and cut in pieces in the midst of it, just as pieces of flesh prepared for the caldron (see xxiv. 6, and compare Mic. iii. 3).

I will bring you forth out of the midst! You shall not die there, but I will reserve you for another punishment (see ver. 9, 11).

Ver. 9, 10.] Ye shall be carried out of the city by the Chaldeans, and afterward be slain by them in the land of Hamath (see Jer. xxxix. 6, 2 Kings xxv. 19—21). Which is called the "entrance of Hamath," 1 Kings vii. 65, 2 Kings xiv. 25, because it was just upon the borders of Judaea.

Ver. 12. But have done after the manners of the heathen] Have defiled yourselves with their idolatries (see viii. 10, 14, 16, 19).

Ver. 13.] The prophet thought this an earnest of the common destruction which was coming upon all the inhabitants of the city, and therefore he earnestly deprecated so severe a judgment (see ix. 8).

Ver. 15. The men of thy kindred.] Those of thy kindred and acquaintance who are carried away captive with thee.

Unto whom the inhabitants of Jerusalem have said, Get you far from the Lord.] The Jews who were left in their own country, thought themselves more in God's favour than those who were carried away captive: whom they looked upon as outcasts, and such as had no right either to the privileges of Jews, or the land of Judæa (see note on Jer. xxiv. 5).

13 ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?

14 Again the word of the Lord came unto me, saying,

15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And I will give them one heart, and I will
CHAPTER XII.

1 The word of the Lord also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

ARGUMENT.—Ezekiel being commanded to remove his household-stuff, and to take his sustenance with quaking and trembling, is a type of the captivity both of king and people, and of the consternation which their calamities will bring upon them; he afterward reproves the idleness of those who disbelieved his prophecies.

Ver. 2. Son of man.] See ii. 1.

3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.

4 Then shalt thou bring forth thy stuff by day

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in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shall thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

8 ¶ And in the morning came the word of the Lord unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What dost thou?

10 Say thou unto them, Thus saith the Lord God: This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

11 Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.

12 And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.

13 My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the Lord.

17 ¶ Moreover the word of the Lord came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel: They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came unto me, saying,

22 Son of man, What is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord God: I will make this proverb to cease, and therefore believed neither. But they both actually came to pass, as the sacred story assures us: the king of Babylon passing sentence upon him at Riblah, as one that had broken the oath and covenant he had made with him, and then putting out his eyes, and carrying him to Babylon.

Ver. 14. I will scatter toward every wind all that are about him] See 2 Kings xxv. 4, 5. I will draw out the sword] See note upon v. 12.

Ver. 16. That they may declare all their abominations among the heathen] And there justify my proceedings against them (see vi. 8—10).

Ver. 18. Show all the signs of anxiety and consternation whenever thou taketh thy common sustenance.

Ver. 19. Thus saith the Lord God of Jerusalem] This was designed to inform the captives that they were not in a worse condition than those that were left behind in Judah (see note on ver. 2).

They shall eat their bread, &c.] See iv. 16, 17. Ver. 20. That I am the Lord.] See vi. 7. Ver. 22. In the land of Israel.] See note on vii. 2. The days are prolonged, and every vision faileth?] Words of the same import with those at ver. 27, and xi. 3. Both of them the words of infidels, who turn the grace of God into wantonness, and take encouragement from his patience and long-suffering to despise his threatenings, as if they would never be fulfilled (compare Isa. v. 10, Amos vi. 18, 2 Pet. iii. 3, 4). Ver. 23. The days are at hand.] The same is elsewhere expressed, by "the day of the Lord is at hand."
CHAPTER XIII.

And the word of the Lord came unto me, saying,

1 And the word of the Lord came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts, Hear ye the word of the Lord;

3 Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

4 O Israel, thy prophets are like foxes in the deserts.

5 Ye have not gone up into the gaps, neither

6 They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them; and they have made others to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?

8 Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

1 And the word of the Lord came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts, Hear ye the word of the Lord;

3 Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

4 O Israel, thy prophets are like foxes in the deserts.

5 Ye have not gone up into the gaps, neither

6 They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them; and they have made others to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?

8 Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

CHAPTER XIII.

Argument.—The prophet denounces God's judgments against false prophets who made a gain of their profession, and encouraged men to go on in their sins, by giving them false visions of peace and security; and at the same time disheartened the truly pious, and discouraged them from continuing in the ways of holiness.

Ver. 2. Say thou unto them that prophesy out of their own hearts; The true prophets often denounce God's judgments against the false ones: laying to their charge many misdemeanors in their private conversation, and upbraiding them for unfaithfulness in the office they undertook of guiding and directing men's consciences (see xxii. 23, 28, Jer. vi. 11, xviii. 11, &c. xxviii. 14, xxix. 8, 22, 23, Mic. iii. 5).

Ver. 4. The foxes in the deserts. "Deceitful workers," as the apostle styles such persons, 2 Cor. xi. 13, who craftily insinuate false doctrines into weak and unstable minds; and withal hungry and ravenous, and such as greedily catch at any appearance of advantage (compare xxv. 25).

Ver. 5. Ye have not gone up into the gaps; Or, "stood in the gap," or breach, as it is expressed xxii. 30, Ps. cxi. 23. Which place alludes to the intercession which Moses made for the Israelites, whereby he withheld God's hand, as it were, when it was just stretched out to take vengeance upon the people for their heinous sin in making the golden calf (see Exod. xxxii. 10, 11).

The phrase is taken from those that put a stop to the enemy when he is just entering in at a breach. In like manner, it was the office and duty of those prophets, if they had truly been what they pretended by their prayers and intercessions, to put a stop to God's vengeance when it was just ready to be poured out upon a sinful people.

Neither made up the hedge; Or, "made up a wall," as the Vulgar Latin translates it. Another expression taken from those that are besieged, and if a breach be made in a wall, presently make it up, or build up a new one within it: to prevent the enemy from entering, and becoming masters of the city. The word gedeer, fence, signifies any other sort of fortification (see Ps. cxii. 3, lxxix. 40).

To stand in the battle in the day of the Lord; When God shall come like a leader, or general, at the head of his army, i.e. his judgments, to execute vengeance upon his enemies (compare Jer. xxv. 30, Joel ii. 11).

Ver. 6. They have seen vanity and lying divination; Concerning peace and prosperity (see ver. 10, and xxii. 23, 24).

They have made others to hope that they would confirm the word; Or, "that the word should be confirmed;" the transitive verb being often taken in an impersonal sense (see the note on Isa. xlv. 18). Their speaking with so much assurance made others confidently expect that the event should answer their predictions; and sometimes even impressed upon the true prophets for a time; as Hananiah did upon Jeremiah (see Jer. xxviii. 6).

Ver. 9. They shall not be in the assembly of my people; They shall not be members of the church here,
9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

10 ¶ Because, even because they have seduced my people, saying, Peace; and there was no peace; and they built up a wall, and, lo, others digged a pit beneath it. And I have spoken to you, saith the Lord God, saying, Peace; and there was no peace, except it was given with untempered mortar.

11 Say unto them that daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

13 Therefore thus saith the Lord God: I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger.

14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;

16 To use the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them.

18 And say, Thus saith the Lord God: Woe and his fellow-workmen should daub it with untempered mortar (see ver. 11, 12, 16).

Ver. 11.] God's judgments are often compared to storms and tempests, the artillery of heaven (see xxviii. 22, Job xxvii. 10, Ps. xi. 6, xviii. 13, 14). Especially when he executes his judgments by a victorious army (see Isa. xxxix. 6, xxviii. 2, Jer. iv. 13, compare Ecclus. xlii. 9).

Ver. 13.] Under these metaphors is probably foretold the destruction of Jerusalem by the Chaldean army. Thus the Chaldee paraphrase expounds it: "I will bring a mighty king with the force of a whirlwind, and destroying people as it were an overflowing storm, and powerful princes like great hail-stones."

Ver. 14. So will I break down the wall, &c.] The Chaldee explains this verse to the same sense: "I will destroy the city wherein ye have uttered these false prophecies:" which exposition is confirmed by the following words, "and ye shall be consumed in the midst thereof; that is, you shall be destroyed in the same common calamity." Ye shall know that I am the Lord; See vi. 7.

Ver. 15. The wall is no more, neither they that daubed it;] The Chaldee expounds it, "The city is no more, nor the false prophets."

Ver. 16. See visions of peace; See Jer. vi. 10, viii. 11.

Ver. 17. Set thy face against the daughters of thy people, which prophesy: Direct thy discourse against these she-pretenders to prophecy (compare xx. 16, xxxii. 1). God did sometimes bestow the gift of prophecy upon women (see Exod. xv. 20, Judg. iv. 4, 2 Kings xxii. 14). This encouraged others of that sex to pretend the same gift (compare Rev. ii. 20).

Ver. 18. Woe to the women that sew pillows to all armholes, &c.] The learned Gataker, in Cinnus, p. 200, thinks the words may more properly be rendered, "Thou that puttest on a garment to all armholes;" so he understands the same word, Job xvi. 15, "I have put sackcloth upon my skin." As the prophet compares the deceitful practices of the false prophets to the daubing of a wall, so he represents the artifices of these female seducers, by sewing pillows under their lovers' elbows, that they might rest securely in their evil ways; and by covering their faces with veils or kerchiefs, or ornaments proper to women, thereby to keep them in blindness and ignorance.
to the women that sew pillows to all araboiles; and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?

19 And will ye pollute me among my people for handfulls of barley and for pieces of bread, to slay the souls that should not die, and to save the dead souls that should not live, by your lying to my people that hear your lies?

20 Therefore thus saith the Lord God; Be hold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls upon your pillows to all araboiles; and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?

Upon the head of every stature] "Of every age," both great and small: so the Greek word ἄπλιξ, used by the LXX. here, signifies age as well as stature (see Dr. Hammond upon Matt. vi. 27).

To hunt souls:] That they may drive them into those nests and snares that they have laid for them, and make their prey (compare xxv. 25, Mic. ii. 7, 2 Pet. ii. 14).

Will ye save the souls alive that come unto you?] Or, "will ye promise life unto those that come to you?" (see ver. 19, 22) that is, will ye make a prey of men's souls, by deluding them with fair hopes and promises?

Ver. 19. Will ye pollute me among my people?] Will ye profane my name, by making use of it to give credit to your own dreams and lies (see ver. 7)!

For handfulls of barley and for pieces of bread:] For the meanest reward (see Prov. xxviii. 21). So greedily are they of making gain to themselves (compare xxii. 25, Mic. iii. 5).

To slay the souls that should not die:] Thus they threatened death to those that yielded themselves to the Chaldeans in Jeconiah's captivity; and yet God preserved them alive (see Jer. xxix. 5, 6). And they have encouraged those that remain at Jerusalem with promises of peace and safety, who shall go, even the souls that ye hunt to make them fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord.

CHAPTER XIV.

1 Then came certain of the elders of Israel unto me, and sat before me.

2 And the word of the Lord came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols;

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

CHAP. XIV.

ARGUMENT.—The prophet denounces God's judgments against those hypocrites who pretended to be his worshippers, and at the same time secretly practised idolatry. He afterward sets forth God's mercy towards the Jews, in sparing a few of that sinful nation, and those no better than the rest that were destroyed, when he might in justice have involved all of them in one common destruction.


Ver. 3. These men have set up their idols in their heart, and—before their face:] They are not only idolaters in their heart, but they have actually set up idols and worshipped them; and thereby have fallen into that great sin of deserting me and my worship (see viii. 19).

should I be enquired of at all by them?] Though they have the impudence to come to ask counsel of God (see vii. 26), they shall not receive a favourable answer, but such a one as their hypocrisy deserves (see the following verse, and compare xxxvi. 37).

Ver. 5.] That I may deal with them according to their deserts, and thereby convince them that I am a searcher of hearts, and know the inward and secret wickedness of their thoughts.
Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself:

8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord.

9 And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out mine hand upon him, and will cut him off from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

Ver. 6. From all your abominations.] Your idolatries (see xvii. 10, xvi. 2).

Ver. 7. Of the stranger that sojourneth in Israel.] "The stranger within thy gates," as it is expressed in the fourth commandment. These, though they were not all of them circumcised, yet devoted themselves to the service of the one true God, for which reason they are styled "the worshippers of God," Acts xvi. 14, xvii. 8.

Which separateth himself from me.] Who turns apostate from me and my service; for men cannot serve God and idols; he having declared himself a Jealous God, that will not admit any rival in his worship (see Josh. xxv. 19).

I the Lord will answer him by myself.] I will punish him immediately by my own hands (see the following verse).

Ver. 8. I will set my face against that man.] I will make him a mark of my indignation (see xvi. 7, Jer. xxvi. 11).

Will make him a sign and a proverb.] I will make him a signal and remarkable instance of my vengeance (compare Num. xxi. 10, Deut. xxviii. 38. And will cut him off: By a sudden death, attended with extraordinary circumstances (see Lev. xx. 6, 17, 18).

Ver. 9. If the prophet be deceived.] This is to be understood of the false prophets, whose practices are reproved throughout the whole foregoing chapter.

I have suffered him to be deceived (see the note on Isa. lxxiii. 17). I have given him up to "strange delusions," as a just judgment upon him for going after idols, and setting up false pretences to inspiration (see xiii. 2, 7, 23, 1 Kings xxii. 33, Jer. iv. 10, and compare 2 Thess. ii. 11, 12). Or the words may be explained to this sense: I will disappoint the hopes and expectations of those prophets, who seduce my people by speaking peace to them (xiii. 10), for I will bring upon them those evils, which they with great assurance have declared should never come to pass. To this purpose it follows, "I will stretch out my hand upon him," &c. i. e. I will send such a judgment upon him, as I inflicted upon Hananiah the false prophet, Jer. xxviii. 16, 17.

10 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

11 The word of the Lord came again to me, saying,

12 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

13 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.

15 If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man pass through because of the beasts:

16 Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

Ver. 10.] Because both parties are equally guilty of going astray from me, and seeking after idols, and other unlawful means of divination (see ver. 11, and compare 2 Kings i. 3, 4).

Ver. 11. That—Israel may go no more astray.] The judgments I inflict upon the false prophets, and those that consult them, shall be an instruction to my people to keep close to me and to my worship, and not hanker after the idolatrous practices of the neighbouring nations.

But that they may be my people.] See xi. 20.

Ver. 13. When the land, &c.] Or, "When a land." The design of this and the following verses is to show that when the inhabitants of a land have filled up the measure of their iniquities, and God ariseth to execute judgment upon them, the few righteous that are left among them shall not be able by their prayers and intercessions to deliver the nation from the judgments decreed against it. "They shall but deliver their own souls;" as we see in the case of Sodom, where there was no righteous but Lot and his family; those just persons saved themselves, but no intercession could avail to save the city (see the following verse).

Break the staff of the bread.] See iv. 16.

Ver. 14. Noah, Daniel, and Job, were in it.] All of them persons eminent for their piety: Noah and his family were saved out of the universal deluge, and obtained a promise from God that he would never destroy the world again (Gen. viii. 21); Daniel interceded with God for the whole nation of the Jews, and obtained a promise of their restoration, Dan. ix. Job was appointed by God to make intercession for his three friends, Job xlii. 8. But when God's irreversable decree is gone out against a nation, even the prayers of such men will be ineffectual towards their deliverance (compare Jer. xv. 1).

We may observe how early the fame of Daniel's piety was spread over Chaldea, who was at this time not above thirty years of age; it being but thirteen years ago since he was carried captive to Babylon, when he was very young (see Dan. i. 1, 4, &c.).

Ver. 15. If I cause noisome beasts.] See v. 17.

Ver. 17. If I bring a sword upon that land.] If I deliver it into the hands of a cruel and bloody ene-
18 Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

21 For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the

my (see v. 12, vii. 15, xxi. 9, 10). The conqueror's sword is often called the "sword of the Lord," in the prophets: because they are the executioners of God's judgments (see Isa. x. 15, Jer. xxv. 9, xlvii. 6). Sword, go through the land.) So God is said "to call for a sword upon Gog," xxxviii. 21.

So that I cut off man and beast! The men are destroyed by the sword, and the cattle are driven away by the enemy; or else consumed by pestilence arising from the air's being corrupted through the stench of dead bodies (compare xxv. 13, xxxix. 8, xxvii. 13. Hos. iv. 3, Zeph. 1. 3).

Ver. 19. Or if I send a pestilence) See v. 12. And pour out my fury upon it in blood.) With great destruction of men's lives, as the Chaldean paraphrase explains it (compare xxxviii. 22).

Ver. 21. How much more [should there be an utter destruction] when I send my four sore judgments) See v. 12, vi. 12, xii. 16, Jer. xv. 2. The particles aphi ki, are very properly translated here, "How much more," in which sense they are plainly taken, 2 Sam. iv. 11, Prov. xli. 31, xxi. 15.

CHAPTER XV.

1 And the word of the Lord came unto me, saying,

2 Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the

midst of it is burned. Is it meet for any work?

5 Behold, when it was whole, it was meet for no work; how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them; they or making any utensil. The works of that kind which Pliny takes notice of, Nat. Hist. lib. xiv. cap. 1, are rather to be looked upon as rarities, than as things of common use.

Ver. 4. It is cast into the fire for fuel.) The only use that dead vine-branches can be put to (see John xv. 6).

The fire devoureth both the ends of it, and the midst of it is burned.) A fit representation of the present state of Judea, when both its extremities were consumed by the ravages of a foreign enemy, and the midst of it, where the capital city stood, is ready to be destroyed: just as the fire still spreads towards the middle part of a stick, when once both ends are lighted.

Ver. 7. They shall go out from one fire, and an-
shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set my face against them.

other fire shall devour them:] Flying from one evil, another shall overtake them. Fire sometimes sig-

CHAPTER XVI.

1 Again the word of the Lord came unto me, saying,
2 Son of man, cause Jerusalem to know her abominations,
3 And say, Thus saith the Lord God unto Jerusalem: Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.
4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.
5 None eye plied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.
6 ¶ And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee

when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded

scripture dialect, whose manners we resemble (see ver. 45, of this chapter; Matt. iii. 7, John viii. 44). There is an expression of the same import in the History of Susannah, ver. 50, that seems to be copied from this text, "O thou seed of Canaan, and not of Judah, beauty hath deceived thee, and Jast hath perverted thy heart."

Ver. 4, 5.] The prophet describes the forlorn condition of the Israelites in Egypt under the similitude of a new-born infant, exposed in its native filthiness, without any friend to pity his condition, or take the least care of it.

Ver. 6. I said unto thee when thou wast in thy blood, Live:] Whilst an yet nobody took so much care of thee as to wash thee from thy native filthiness (ver. 4). I took pity on thee; as a traveller that passes by, and sees an infant lie exposed; and I provided all things necessary for thy support.

Ver. 7.] The prophet describes the people's increasing in Egypt, under the metaphor of a child's growing to woman's estate (compare Exod. i. 7). Ver. 8. Thy time was the time of love :] I thought it now a proper time to betroth thee to myself: the Jews' deliverance out of Egypt is elsewhere described as the time of God's espousing them to himself (see Jer. ii. 2, &c., Hos. ii. 15, 19). And his entering into a covenant with them, is commonly represented by a marriage contract (see Isa. liv. 5, Jer. iii. 1, 14, and Bishop Patrick's Preface to his Commentary on the Canticles).

I spread my skirt over thee.] I took thee under my protection, as a husband doth the wife (see Ruth iii. 9). And covered thy nakedness:] Enriched thee with the goods and possessions of the Egyptians and Canaanites (see ver. 10, 11, &c.).

Ver. 9. Then washed I thee with water—and I anointed thee with oil.] I added everything that could contribute to thy beauty and ornament. The anointing with oil was reckoned a necessary ingredient in a festival dress (see Ruth iii. 3, Isa. ixi. 3, Matt. vi. 17).
CHAPTER XVI.

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Thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. 12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom:

14 And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.

15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pourdest out thy formations on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and

Ver. 10. And shod thee with badgers' skin, &c.] Or, *with sandals of a purple colour,* as Bochart expounds the word *tahash.* This and the following verses allude to those parts of women's attire, which serve not only for use, but for ornament too; and import that God did not only provide the Jews with necessaries, but likewise with superfluities.

I girded thee about with fine linen.] This manufacture Egypt was famous for (see xxvii. 7): it was one of the principal ornaments of women (see Isa. iii. 16), as well as of good men.

Ver. 11.] These were ornaments that none but persons of better quality used to wear (see Gen. xxiv. 47, Prov. i. 9).

Ver. 12.] I put a jewel on thy forehead.] The same which is called a *"nose-jewel,"* Isa. iii. 21, where the words might as well be translated, *"a jewel for the face or forehead"* (compare likewise Gen. xxiv. 47).

A beautiful crown upon thine head.] Crowns or garlands were used in times of public rejoicing; from whence is derived that expression of St. Paul, *"A crown of life"* (see 1 Tim. iii. 10) (compare Isa. xxxv. 10). Virgins were sometimes adorned with crowns (see Baruch vi. 9): and they were commonly put upon the heads of persons newly married (see Cant. iii. 11).

Ver. 13. Thou didst eat fine flour, honey, and oil.] Thy country afforded all manner of plenty and delicacies (compare Deut. xxxii. 13, 14).

Didst prosper into a kingdom.] Thou was advanced to be the sent of a kingdom, and the *city of the great King of heaven and earth,* Ps. xlviii. 2.

Ver. 14. Thy renown went forth—for thy beauty.] For the magnificence of the temple, called the *"beauty of holiness,"* and honoured with God's especial presence (compare Lam. ii. 15, Ps. xlviii. 2).

Ver. 15. Thou didst trust in thine own beauty, and playedst the harlot.] Women that are proud of their beauty are easily tempted to lewdness, if they have not a strict guard upon themselves: so you abused those honours and advantages which I had bestowed upon you, and made them an occasion of forswearing me your benefactor, and serving idols. You presumed upon that very favour which I had shown to Jerusalem, in choosing it for the place of my residence; as if that would secure you from my ven-
whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And it came to pass after all thy wickedness, that thou hast come unto me! saith the Lord God;) but That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of on Jer. xxxii. 35. By children are meant here the first-born, who are set apart to be God's property in a peculiar manner, Exod. xiii. 2, and yet even these they sometimes sacrificed to their idols (see Mic. vi. 7).

To cause them to pass through the fire] The verb ἁνέβησαν, translated "to cause them to pass through the fire," signifies also to dedicate, and denotes the first-born unto God (Exod. xiii. 12). So the words imply, that the Jews, instead of dedicating their first-born to God, as the law required, offered them up a sacrifice to the devil, that was worshipped in their idols.

Ver. 29. Thou hast not remembered the days of thy youth.] That miserable condition from which I rescued thee when I first took notice of thee, and set thee apart for my own people (see ver. 3, &c. and compare ver. 43, 60).

Ver. 24.] Manasseh filled Jerusalem with idols (see 2 Chron. xxxiii. 4, 5, 15), many of which were worshipped upon high or eminent places (compare ver. 16, 31, and 2 Kings xxvii. 5, 12, 13). The LXX. render the Hebrew word gab, a "brothel-house:" and it is certain that the worship of some of the heathen idols consisted in committing all manner of uncleanness (see 2 Kings xxvii. 7, and the note upon ver. 26).

Ver. 25.] These and the following expressions allude to the practices of common harlots, who used to frequent the most public places, to allure passengers to them (see Gen. xxxviii. 21, Prov. ix. 14, 15): idolatry being in this chapter and elsewhere compared to the rage of lust (see Isa. lvi. 5, Jer. ii. 23, 31, iii. 2).

Ver. 36.] Thou hast also committed fornication with the Egyptians] While the Israelites sojourned in Egypt, they learned to practise their idolatries (see xx. 7, 8, Lev. xx. 3, Deut. xxix. 16, 17, Josh. xxiv. 14). From Josiah's time the Jews were in a strict confederacy with the Egyptians, and, to ingratiate themselves with them, practised their idolatries (compare xxviii. 19—21, 10, 41). And the worship of Tanmu, the idolatry they are upbraided with, viii. 14, was derived from the same country.

Great of flesh; and hast increased thy whoredoms,] Compare xxxviii. 20. The expressions may allude to the whoredoms which were committed in the worship of some of their idols (see xxii. 9, Numb. xxxi. 16, Hos. iv. 4, Baruch vi. 49). Ver. 27. And have diminished thine ordinary food.] I have abridged thee of many necessities and conveniences, by giving thy country into the hand of thine enemies, as it follows.
givest thy gifts to all thy lovers, and hires them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the Lord:

36 Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered, through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mother's daughter, that lowesth her husband and her children: and thou art the

Ver. 36.] See ver. 20, Jer. ii. 34.

Ver. 37. I will gather all thy lovers.] Those allies whose friendship thou hast courted by complying with their idolatries (see xxiv. 9, 22, Jer. ii. 35, iv. 30, xxii. 20, Lam. i. 8, Hos. ii. 10).

With all thee that thou hast hated.] Compare ver. 41.

Such were Edom, Moab, and Ammon; who always bore a spite to the Jews, and insulted over their calamities (see xxxv. 3, 8, 12).

And will discover thy nakedness unto them.] They shall see thee carried away captive, stripped and bare (see ver. 39), without any covering to thy nakedness, according to the barbarous custom of conquerors (see the notes on Isa. iii. 17, xx. 4). The words allude to the punishment that used to be inflicted upon common harlots and adulteresses, which was to strip them naked, and expose them to the world (compare xxix. 23, Jer. xiii. 22, 26, Hos. ii. 3).

Ver. 38. And I will judge thee, as women that break wedlock.] Whose punishment was death by the law, Lev. xx. 10, Deut. xxii. 22.

And shed blood.] See ver. 20, 26. This was likewise a capital crime (see Exod. xxi. 12). In these two parts of Jerusalem's character, she was a type of the antichristian whore, who was likewise drunk with the blood of the saints" (Rev. xvii. 5, 6).

I will give thee blood in fiery and jealousy.] I will make an utter destruction of thine inhabitants (see xiv. 19): or I will "pour out the blood of thy slain like water" (Ps. lxix. 3). Jealousy is the "rage of a man" (Prov. vi. 34). Such indignation will God show against the idolatry of his own people, who hath declared himself a jealous God, and very tender of his honour, which is highly injured by the worship of idols, set up as his rivals (see the note on v. 13).

Ver. 39. They shall throw down thine eminent place.] They shall destroy all the high walls and fortifications; the expression alludes to the high places dedicated to idolatrous worship (see ver. 24, 31).

They shall strip thee also of thy clothes.] They shall first plunder thee before they carry thee away captive (see ver. 37, and xxiii. 26).
sister of thy sisters, which loathed their husbands and their children: your mother was an Hittite, and your father an Amorite.

46 And this elder sister is Samaria, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways.

48 As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for that thou hast commended more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thine shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daugh-
ters, shall return to their former estate, and Samaria and her daughters shall return to their

Ver. 49. This was the iniquity of—Sodom, pride, fulness of bread: Sodom abused that plenty which God gave them to pride and idleness, which gave rise to those enormities which they afterward were guilty of. The scripture takes notice of the fruitfulness of the soil where Sodom stood (Gen. xiii. 10).

51. Neither did she strengthen the hand of the poor and needy. Pride and luxury make men expensive in their own way of living, and regardless of the wants and miseries of others (see Luke xvi, 20, 21).
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549 former estate, then thou and thy daughters shall return to thy former estate.

56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about.

58 Thou hast borne thy lewdness and thin abominations, saith the Lord.

59 For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

60 ¶ Nevertheless I will remember my covenant

shame and punishment due to thy sins, and shalt be some sort of comfort to thy neighbours, in being a companion with them in punishment, as thou hast been in wickedness.

Ver. 55.] When the prophets foretell the general conversion and restoration of the Jewish nation, they always join Judah and Israel together, as equal sharers in that blessing (see xxxvii. 16, 22, and the notes there).

Ver. 56, 57. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, before thy wickedness was discovered.] These words should be joined together in the same verse or sentence: God saith to Jerusalem, that in the height of her prosperity, before her wickedness so fully appeared to the eyes of the world, by the extraordinary judgments brought upon her, she did not reflect upon the terrible vengeance which befell Sodom, and was designed for an example or “warning to those who should afterward live ungodly” (2 Pet. ii. 6).

1bid. and ver. 58. As at the time of thy reproach of the daughters of Syria, &c.] The words begin a new sentence, which may be translated more perspicuously thus, joining them to the following verse: “But when it was the time of thy becoming the reproach of the daughters of Syria,” &c. The particle kemo sometimes signifies when (see Noldius, p. 431). The words, with regard to what goes before, import thus much: In thy prosperity thou didst despise those who are no worse than thyself; but since thou hast been insulted and invaded by thy neighbours, both Syrians and Philistines, whom God hath made use of as executioners of his judgments upon thee, thou hast been a remarkable instance of his vengeance, and God’s hand hath been heavy upon thee for all thine idolatries and abominations. The words relate to the frequent inroads the Syrians and Philistines made into Judaea in the time of king Ahaz (see 2 Kings xvi. 5, 2 Chron. xxvii. 15).

Ver. 58.] That solemn oath and covenant you entered into with me to be my people, and serve no other God besides: see Deut. xxix. 12, 14, which is likewise represented in this chapter, and many other places, under the solemnity of a marriage contract. Hereupon God threatens her, that since she had broken her oath and promise, he should not think himself obliged to make good any of the promises of favour and protection which he had made to her, but

pant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee; and thou shalt know that I am the Lord.

63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

would give her up to ruin and desolation (see Num. xiv. 34).

Ver. 60. I will remember my covenant with thee in the days of thy youth.] I will have some regard for you, because you were formerly my people, by virtue of the covenant I made with you at your coming out of Egypt (compare ver. 4, 22, of this chapter, and Hos. ii. 15, xi. 1, Jer. ii. 2): at which time God chose them to be his peculiar people (see Exod. xix. 5, 6).

I will establish unto thee an everlasting covenant.] Such a one as shall never be abolished, viz. that of the gospel (see Jer. xxxii. 40, and the note upon that place).

Ver. 61. Then thou shalt remember thy ways, and be ashamed.] The Jews shall be touched with a deep sense and remorse for their former provocation, as a necessary preparation for their conversion (compare xx. 43, xxxvi. 21, Jer. xxxii. 9, 1, 5, and see the notes upon those places).

When thou shalt receive thy sisters;] See ver. 53.

And I will give them unto thee for daughters,] Jerusalem thus restored shall be a type of that heavenly Jerusalem, which is the mother of us all (Gal. iv. 29). And even in the times of the apostles there was a particular deference paid to the church of Jerusalem, as the mother-church of the Christian world (see Rom. xv. 26, 27). Accordingly she is styled the mother of all churches, by the second general council, in their synodical epistle (see Theodoret. Hist. Eccles. lib. v. cap. 9): a title which the church of Rome now assumes, without any pretense from scripture or antiquity.

But not by thy covenant.] Not by virtue of that covenant mentioned ver. 60,—you have forfeited all your title to its privileges, ver. 59; but by virtue of that new covenant which I will make with you, through the Messias (see Jer. xxxi. 31).

Ver. 62. Thou shalt know that I am the Lord:] I will be then as conspicuous in my mercies, as I was before in my judgments (see note on vi. 7).

Ver. 63. That thou mayest remember and be confounded.] Be confounded at the remembrance of thy former wickedness (see ver. 61).

And never open thy mouth any more] The mercies of the gospel in “calling sinners to repentance,” and accepting them, notwithstanding their many imperfections, do unanswerably confute all callin- or pretence to merit (see Rom. iii. 19).
CHAPTER XVII.

1 And the word of the Lord came unto me, saying,
2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;
3 And say, Thus saith the Lord God: A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:
4 He cropped off the top of his young twigs, and carried it into a land of traffic: he set it in a city of merchants.
5 He took also of the seed of the land, and planted it in a fruitful field: he placed it by great waters, and set it as a willow tree.
6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.
7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.
8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.
9 Say thou, Thus saith the Lord God: Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.
10 Yes, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.
11 § Moreover the word of the Lord came unto me, saying,
12 Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, lobster a fruitful country, and well watered (see Deut. viii. 7), where Zedekiah flourished as a willow tree, that thriveth best in a moist ground (see Isa. xlv. 4).
13 Ver. 6.) Though he flourished, yet he enjoyed but a tributary kingdom under the king of Babylon, and acknowledged him as his lord and sovereign (see ver. 14).
14 Ver. 7. There was also another great eagle] Pharaoh king of Egypt, with whom Zedekiah made an alliance; whereupon that king sent an army to raise the siege of Jerusalem (see 2 Chron. xxxvii. 13, Jer. xxxvii. 5, 7).
15 This vine did bend her roots toward him, and shot forth her branches toward him, &c.] Zedekiah despaired the king of Egypt’s assistance and protection. Some render the words thus, “Shot forth her branches under him from the furrows where she was planted, that he might water it.”
16 Ver. 8.) The words are to the same purpose with ver. 5, to show that Zedekiah’s condition was so good under the king of Babylon, that he needed not to have broken his oath, out of a desire to better it; whereby he involved himself and his country in ruin (see 2 Kings xxiv. 20, and the note upon Jer. xvii. 25).
17 Ver. 9. Shall he not pull up the roots thereof?] Nebuchadnezzar, in return for this perfidiousness, shall destroy him and his family (see 2 Kings xxy. 7).
18 Even without great power] God will appear visibly on the Chaldeans’ side, so there will be no need of great force to subdue their enemies (see Jer. xxi. 4, xxxvii. 10).
19 Ver. 10. Shall it not utterly wither, when the east wind toucheth it?] The prophet compares the Chaldean army to a parching wind, that blasts the fruits of the earth, withers the leaves of the trees, and makes every thing look naked and bare (see xix 12, Isa. xxvii. 8, Jer. iv. 11, Hos. xiii. 15).
20 Ver. 12. The rebellions house.] See ii. 4, xii. 9.
21 Know ye not what these things mean?] Will ye not apply your minds to understand what God speaks to you? And that, whether he directs his speech to
the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;
13 And hath taken of the king’s seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:
14 That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.
15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doth such things? or shall he be delivered out of the hand of the mighty of the land?

16 As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.
17 Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking you in plain words, or delivers his mind in riddles and parables (see xli. 2, 9, xx. 49)!

And hath taken the king thereof, and the princes] Jeconiah, and all his princes and officers (see 2 Kings xxiv. 12).

Ver. 13. And hath taken an oath of him.) Hath made Zedekiah swear an oath of fealty to him (see 2 Chron. xxxvi. 13).

His oath to be broken: the mighty of the land: As hostages for the performance of the covenants agreed between him and Zedekiah.

Ver. 11. Zedekiah by this means became only a tributary king (compare xxix. 14), and consequently not in so honourable a condition as his predecessors had been; but yet this was the only means under the present circumstances to support himself and his government.

Ver. 15. That they might give him horses] See the note on ver. 7. Egypt was a country that abounded in horses, of which there was great scarcity in Judæa (see 1 Kings ix. 28, Isa. xxxi. 1, xxxvi. 9).

Shall he prosper?] This was not only a violation of his oath and covenant, but likewise a breach of that part of the Jewish law (Deut. xvii. 10), which expressly forbade their king to "fetch horses out of Egypt," or strengthen himself with the alliance of that people.

Ver. 16. In—Babylon he shall die.] Whither he shall be carried prisoner (see xli. 13).


By casting up mounts.] See Jer. xxxii. 7.

Ver. 18. When, &c.] In token of entering into a mutual league and covenant (see Isa. xli. 13). Particularly it was a ceremony used when an inferior made profession of his submission to his superior: see 1 Chron. xxix. 24, Jer. 1. 15, Lam. v. 6, where we read that the "princes and mighty men submitted themselves to Solomon the king;" but in the original it is, "they gave the hand under Solomon.’’

Ver. 20. I will spread my net upon him.] See xii. 13.

Will plead with him there for his trespass] God is said to plead with men, when he places their sins before his eyes, and convinces them of their disobedience by manifest tokens of his vengeance (see xx. 36, xxxviii. 22).


Ver. 22. I will also take of the highest branch of the highest cedar, and will set it.] The prophet, pursuing the same metaphor, foretells the restoration of the royal family of David, in such terms as might in some degree be fulfilled at the return from the captivity, but in much more glorious perfection, when the lineage of David, had a shadow of kingly authority among the Jews, and by his means their church and constitution was again restored. But the words do more properly belong to Christ and his kingdom, which shall be extended over all the world.

I will crop off from the—young twigs a tender one.] This description may fitly be applied to our Saviour, in respect to the low estate to which the family of David was then reduced, with great humility acknowledged by his mother, Luke i. 48. The meanness of his outward condition and appearance is represented by the prophet Isaiah, under the same expressions (liii. 2).

Ver. 23. In the mountain of the height of Israel will I plant it.] The temple stood upon Mount Moriah (2 Chron. iii. 1), thence styled God’s holy mountain; which expression is often used in the prophets to denote the Christian church; which is described as a city set on a hill, and conspicuous to all the world (see xx. 40, and the note upon Isa. ii. 2).

It shall bring forth boughs, and bear fruit.] The living members of the church are compared to fruitful trees, and the branches of the temple (see Ps. i. 3, xviii. 2, John xv. 5, 7).

Under it shall dwell all fowl of every wing;] i. e. Of every kind. A powerful, especially if it be an easy government, is a shelter and security to all its subjects (compare xxxvi. 6, Dan. iv. 12). Such shall be the kingdom of Christ to all that submit themselves to his laws.

Ver. 24. That I the Lord have brought down the high tree, &c.] Christ's kingdom shall by degrees exalt itself above all the kingdom's of the world; and shall at length put an end to them, and itself continue unto all eternity (see Dan. iv. 35, 44, viii. 27, Luke 1. 33, 1 Cor. xv. 24).
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24 And all the trees of the field shall know that I the Lord have brought down the high tree, and have exalted the low tree, and have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.

CHAPTER XVIII.

1 The word of the Lord came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

5 But if a man be just, and do that which is lawful and right,

6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

7 And hath not oppressed any, but hath reigned in this vengeance falls, suffer no more than their own personal sins deserved; yet, because the sins of former generations, which they equal or outdo, make it time for God utterly to destroy them, the punishments due to the sins of many ages and generations are said to fall upon them (see Matt. xxiii. 35, 36; Dr. Sherlock, of Providence, chap. 8).

8 Ver. 4. Behold, all souls are mine.] As they are all equally my creatures, so my dealings with them shall be without prejudice or partiality.

9 The soul that sinneth, it shall die.] 'Death is the wages of sin,' and all men being sinners, the sentence of temporal death passes equally upon them all. But as life signifies in general all that happiness which attends God's favour, so death denotes all those punishments which are the effects of the divine displeasure (see 2 Sam. xii. 13); under which are comprehended the miseries of the next world; and these shall be allotted to men according to their deserts, without any regard to the faults of their ancestors, which shall not then be laid to their charge, or taken into account to aggravate their guilt. The words dying and death, are often used in the New Testament for the punishments of the next world (see particularly Rom. viii. 15); and they are expressed by the second death, Rev. xx. 14, an expression used among the Jews, and found in the Targum upon Deut. xxxiii. 6.

10 As the prophets instruct men in the practice of inward and evangelical righteousness, and in order to it speak slightly of the mere external duties of religion (see Isa. i. 11, &c. Jer. vii. 22, 23): so they raise men's minds to look beyond the temporal promises and threatenings of the law, to the eternal rewards and punishments of another life (see Isa. xxvi. 24, Dan. xiii. 2). In both which respects they prepared men's minds for the reception of the gospel when it should be revealed.

11 Ver. 6. Hath not eaten upon the mountains.] Idolatrous worship was commonly performed upon mountains or high places (see vi. 13, xvi. 16, 44, xx. 28); and eating part of the sacrifice, was properly maintaining communion with the idol to whom it was offered (see Exod. xxxiv. 15, 1 Cor. x. 20, 21.)

12 Neither hath lifted up his eyes] Lifting up the eyes, is a posture of religious worship or adoration (see Deut. iv. 19, Ps. cxxi. 1, cxxiii. 1).

13 Ver. 7. Hath restored to the debtor his pledge.] God commanded the Jews not to detain any pledge they took from a poor man all night; which was, in effect,
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stored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; 
8 He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, 
9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God. 
10 ¶ If he beget a son that is a robber, a shedder of blood, and doth the like to any one of these things, 
11 And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, 
12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination. 
13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. 
14 ¶ Now, lo, if he beget a son, that seed all his father's sins which he hath done, and considereth, and doeth not such like, 
15 That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, 
16 Neither hath oppressed any, hath not withheld the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, 
17 That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. 
19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. 
20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. 
21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. 
22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. 
23 Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? 
24 ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. 
25 ¶ Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? 
26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

Ver. 22. They shall not be mentioned unto him:] Or, "remembered against him:"
God is said in scripture to remember men's sins, when he punishes them (see Jer. xiv. 10, Hos. viii. 13); and to forget them when he pardons them (Jer. xxxi. 34, Amos viii. 7). 
Ver. 23.] In conformity to this doctrine, the New Testament instructs us, that "God would have all men to be saved, and is not willing that any should perish" (1 Tim. ii. 4. 2 Pet. iii. 9). 
Ver. 24. All his righteousness—shall not be mentioned.] For, "Better had it been for him not to have known the way of righteousness, than after he hath known it, to turn aside from the holy commandment" (2 Pet. ii. 21). Such a one sins against a clearer light and greater convictions, and withal is guilty of the greatest ingratitude, in doing despite unto the Spirit of grace. 
Ver. 25.] The declarations I have so often repeated concerning the eternal rewards and punishments allotted to the righteous and the wicked, are sufficient to vindicate the justice of my proceedings against all your objections. 
Ver. 26, 27.] It is an opinion that prevails among the Jews even till this day, that at the day of judgment a considerable number of good actions shall overbalance men's evil ones (see xxxiii. 13). So
27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways unequal? O house of Israel, are not thy ways unequal?

30 Therefore I will judge you, O house of Is-

rael, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

31 ¶ Cast away from you all your transgres-
sions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

they thought it a hard case for a man, who had been righteous the far greatest part of his life, if he did at last commit iniquity, that his former righteousness should avail him nothing. In opposition to this doctrine, God here declares, that a righteous man sinning, and not repenting, should die in his sins: and that a wicked man, upon his repentance, should save his soul alive.

Ver. 30.] You complain of the injustice of my ways or proceedings; but if I judge you according to the desert of your ways, you will certainly be all found guilty, and nothing but repentance and true contrition can avert that ruin your sins threaten you with.

Ver. 31. Make you a new heart and a new spirit.] The prophets often exhort the Jews to an inward purity and holiness, thereby to take them off from relying upon an outward legal righteousness, and an exactness in the observance of the ritual parts of the law (see the note upon ver. 4). By thus instructing them in a more excellent way of serving God, than the ceremonial law did directly prescribe, they prepared their minds for receiving those truths which the gospel would more fully discover. God promises, xxxvi. 26, "to give them a new heart, and put within them a new spirit;" here he exHORTS them to "make themselves a new heart, and a new spirit." Which difference of expression is thus to be reconciled, that although God "works in us to will and to do," and is the first mover in our regeneration, yet we must work together with his grace, at least willingly receive it, and not quench or resist its motions (see the note upon Jer. xxxi. 18.).

CHAPTER XIX.

1 Moreover take thou up a lamentation for the princes of Israel,

2 And say, What is thy mother? A lioness; she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him: he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.

7 And he knew their desolate palaces, and he but the evil practices of the wicked kings his predecessors (see 2 Kings xxiii. 32).

Ver. 4. The nations also heard of him.] Pharaoh-nechoh, king of Egypt, hearing his ill character, deposed him, and made him a prisoner (see 2 Kings xxiii. 33, 2 Chron. xxxvi. 4).

He was taken in their pit.] The expression alludes to those pitfalls and snares which are made to take wild beasts.

Ver. 5. Then she took another of her whelps.] Jehoiakim was set up king in his brother's stead, by the king of Egypt, who, by this victory over Josiah, had made himself master of Judea (2 Kings xxiii. 33, 34): but yet Pharaoh seems to have done this by the joint consent of the people, who had before set up Jehoiakim's younger brother, without asking the king of Egypt's consent.

Ver. 6.] He learned and practised all the methods of tyranny and oppression (see Jer. xxiii. 13, 17, xxxvii. 2).

Ver. 7. He knew their desolate palaces.] Or, "He knew their palaces," as the word armenoth is translated, Amos 1:7. And the word armenoth here used is equivalent to armenoth (see Isa. xiii. 22). Jehoiakim made himself master of the riches and pleasant seats of the great men of the land.
laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of Ver. 8, 9. The nations set against him on every side [The Chaldeans, and their neighbours and allies, invaded Judea, and afterward besieged Jerusalem, and took Jehochainkin prisoner (see 2 Kings xxiv. 2, 2 Chron. xxxvi. 6).

Spread their net over him.] See ver. 4, and compare xii. 19.

Ver. 9. That his voice should no more be heard upon the mountains of Israel.] The words allude to a lion's seeking his prey upon the mountains. Ezekiel often expresses the land of Israel by the "mountains of Israel" (see the note upon vi. 2).

Ver. 10.] The country of Judea from whence the royal family have their original, was like a fruitful vine in a flourishing condition (see xvii. 5, 6).

Ver. 11. She had strong rods for the sceptres of them that bare rule.] From her sprung sovereign princes who were themselves very powerful, and made their people appear considerable among their neighbours. A rod or sceptre is an emblem of authority (see Isa. ix. 4, x. 5, Jer. xlviii. 17).

Her stature was exalted] Compare xxxi. 3, Dan. iv. 11.

Ver. 12. She was plucked up in fury.] God in his anger removed her out of the land (compare Ps. iii. 5, Jer. xii. 14).

The cast wind dried up her fruit.] See xviii. 10.

Her strong rods were broken and withered.] Her kings and princes were subdued and made captives.

The fire consumed them.] God's anger destroyed them, as fire consumeth the branches of a tree when it is withered (see xv. 4). God's wrath is often compared to fire (see xxx. 5).

Ver. 13.] A great part of her people are carried captive, where their condition is as much different from what it was formerly, as the condition of a tree is when it is removed out a rich soil into dry and barren ground. The Jews suffered several captivities before that final one which ended in the destruction of their temple and government (see 2 Kings xxiv. 12, Jer. lii. 28, Dan. i. 3).

Ver. 14. Fire is gone out of a rod of her branches, &c.] Zedekiah's breaking his oath of fealty to the king of Babylon, hath been the occasion of the utter destruction of the royal family, and the entire ruin of the government (see xvii. 18, 19, 2 Kings xxiv. 20).

This is a lamentation, and shall be] This is matter of present lamentation, and shall be so to afterwards.

CHAPTER XX.

1 And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the Lord, and sat before me.

2 Then came the word of the Lord unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you.

4 Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, for them!" as our margin reads, or defend their cause? But the words may perhaps be more significantly translated, "Wilt thou not judge them?" i.e. Wilt thou not reprove or condemn them? Noldius observes in his Concordance, p. 238, that he, the particle of interrogation, which answers the Latin article an, is often equivalent to the negative anno, and is to be translated, Is it not? (see ver. 50 of this chapter, and xxxviii. 17). In which sense it is understood by our translators, 2 Sam. xxii. 17, and so it should be rendered, 1 Sam. ii. 27, "Did I not plainly appear to the house of thy father?" &c.

Son of man,] See ii. 1.

Ver. 5. Lifted up mine hand] When I entered in to a solemn covenant with them, pursuant to the oath which I had sworn to their fathers (see Exod. xi. 6). Lifting up the hand was a ceremony used in taking an oath (see Gen. xiv. 22), and thereupon
and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God;

6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands.

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.

But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then said I, will pour out my fury upon them, to accomplish applied to God himself, Deut. xxxii. 40. The same expression is used ver. 6, 15, 29, 42, of this chapter. The same is meant as when taking an oath is mentioned by Homer, Ἠλιος πρὸς ἄλλης ἔστρατον. Made myself known unto them By appearing unto Moses, and showing myself present among them by the wonders I wrought for their deliverance.

I am the Lord your God: I am the God whom you ought to serve, and none else (see Exod. xx. 2, 3).

Ver. 6. Into a land that I had espied for them. I performed the office of a spy, before those that were sent to search out the land, Num. xiii. 16, and chose it out of all others to bestow it upon them. So God is said “to go before them to search out a place to pitch their tents in,” Deut. i. 33, Num. x. 33. The expressions in both places import, that every step the people took, till their settlement in the land of Canaan, was under the immediate care and conduct of providence.

Flowing with milk and honey. Judea is often called a land flowing with milk and honey, both upon account of its own fruitfulness, the seed sown frequently bringing forth a hundred-fold (see Gen. xxvii. 12, Matt. xiii. 8); and also from God’s particular blessing upon it (see Deut. xi. 12). The great numbers of inhabitants, wherein it flourished, is an evident proof of its fertility (see note on Jer. xxxiii. 22). It might justly be called the “glory of all lands,” because it was the place of God’s especial residence (see Ps. xliv. 2, Dan. xi. 16, 41, 45).

Ver. 7. Cast ye away every man the abominations of his eyes. Lift not up your eyes to idols (see xviii. 6). One of the chief allurements to the worship of images is, that, by way of indulgence to men’s imaginations, they exhibit a visible object of adoration. This was what the Israelites were so fond of, when they said to Aaron, “Make us gods to go before us,” Exod. xxxii. 1.

Defile not yourselves with the idols of Egypt. The Israelites, while they dwelt in Egypt, learned the idolatries of that country (see xxvii. 3, 8, Lev. xxii. 7, xvii. 5, 9, Deut. xxix. 16, Josh xxiv. 14). Some persons even suppose that the golden calf was copied from the Egyptian idolatry (see Selden, De Disis Syriis, Syntagm. lib. i. cap. 4).

Ver. 8. I will pour out my fury upon them. Such a threatening as this is nowhere recorded in scripture, no more than that which follows, ver. 23 of this chapter. Without question God might have justly cut them off in Egypt, for the idolatries and other sins they had committed, and never exerted his power for their deliverance.

my anger against them in the midst of the land of Egypt.

9 But I wrought for my name’s sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, bringing them forth out of the land of Egypt.

10 ¶ Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and shewed them my judgments, which if a man do, he shall live, even by them.

12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

13 But the house of Israel rebelled against me, and made themselves as vile as their fathers: saying, when shall we be free? (see xxxvi. 27). To this the Syr. adds, sicut Epaphroditus.
in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I am the Lord your God; walk in my statutes, and keep my judgments, and do them; 

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore I gave them also statutes that were not good, and judgments whereby they should not live;

26 And I polluted them in their own gifts, in that they caused to pass through the fire all that which we find recorded, Lev. xxvii., Deut. xxviii., xxix. 20, Acc., xxxi. 17, xxxii. 22, &c.

Ver. 25.] This some understand of the ceremonial law, as if it were given purely to be a check and restraint to that perverse people, consisting of numerous rites and observances, many of which had no intrinsic goodness in them. But I conceive the statutes here spoken of to be of a different nature from those mentioned ver. 11, because they have a quite contrary character given them: therefore I take the words to import, that God, in a just judgment for their disobedience to his own laws, gave them up to a reprobate mind, and suffered them to walk after the idolatrous and impious customs of the heathen round about them. And whereas, by obeying the laws and ordinances which he had given them, they might have lived happily (ver. 11), they became slaves to the vile and cruel practices of the heathen idolatry, so as to offer up their very children in sacrifice to idols, to the utter destruction of themselves and their posterity (ver. 26). This will appear to be the sense of the text, if we compare it with ver. 59, and with Deut. iv. 25, xxviii. 20, Jer. xvi. 13, in which texts God threatens them as a punishment for their neglect of his worship, to disperse them into the heathen countries, and thereby deprive them of an opportunity of serving him in public, and expose them to the peril of being seduced to idols. Just as David complains to Saul of the heathenism of his exile, that it did lay him open to the temptation of serving the heathen gods (1 Sam. xxvii. 19).

Ver. 26. I polluted them in their own gifts.] I suffered them to pollute themselves (so the form khipis is elsewhere used in the sense of permission;) see the note on Isa. lxiii. 17) in those very gifts which by the law they were to dedicate to my service (see ver. 21, and xvi. 20, 21).

They caused to pass through the fire all that openeth the womb.] In offering their first-born sons in sacrifice to Moloch; the expression of "passing through the fire" is explained in the note upon Jer. xxxiii. 35.

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openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they committed a trespass against me.

28 For when I had brought them into the land, for which I lifted mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering; there also they made their sweet savour, and poured out there their drink-offerings.

29 Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

That I might make them desolate; Their sin brought its own punishment along with it, destroying the hopes of families, and bringing them to utter desolation.

That I am the Lord; See note upon vi. 7.

Ver. 27. Yet in this your fathers have blasphemed me; Or, "Moreover in this;" &c. The prophet proceeds to speak of other instances of idolatry which their fathers were guilty of after their settlement in the land of Canaan; and in which their posterity imitated them.

Then they saw every high hill, and all the thick trees; Offering sacrifice upon mountains or high places was a piece of service at first performed by the Jews to the true God, before the temple was built (see I Kings iii. 2); and afterward was permitted for that purpose by godly kings, who were zealous in putting down all sorts of idolatry (see I Kings xv. 4, xxii. 43, 2 Chron. xxxiii. 17). But by degrees those places became appropriated to idolatrous worship, and upon that score are severely condemned (see vi. 13, xviii. 6, 2 Kings xxiii. 5, Isa. lvii. 5).

There they presented the provocation of their offering; This is to be understood of their weekly offerings, being distinguished from their sacrifices already mentioned. The word in the Hebrew is mincho, which might more properly be rendered break-offering, as appears by the several kinds of it reckoned up Lev. ii. and answers to the moba or fasts of the Romans. The meat-offering was particularly styled an "offering of a sweet savour." (see xvi. 10); but being offered to idols, it became abominable, and was turned into a provocation.

Ver. 29. What is the high place whereunto ye go? The word bamah signifies an altar as well as a high place (see the note on xvi. 16): so the sense seems to be, What name is this altar called by, which you frequent? meaning, it is likely, the very altar belonging to the temple; is it not called bamah at this very time? which properly denotes a high place. An evident token that idolatry is so much practised among you, that it hath occasioned the changing the very names of the places and things dedicated to God's worship. So that instead of the word mizbeach, the name which God appropriated to his own altar, the place is usually called bamah, a name taken from an idolatrous custom. Or the words may be expounded of some noted high place, which the Jews frequented to perform their idolatrous worship; and then the sense will be to this purpose: What is this high place, or bamah, which you frequent? Who bid you call it so? I named my altar mizbeach; but this place had its name from the heathen idolatry, and it still retains it.

Ver. 30. Are ye polluted after the manner of your fathers? This reproof would be more vehement if the words were rendered thus, "Are ye not polluted after the manner of your fathers; and do ye not commit whoredom?" &c., i.e. Do ye not walk in your fathers' sins and idolatries! notwithstanding all the warnings I have given you, and the severe instances of my displeasure against their practices, which ought to have terrified you from following their ill example. The particle of interrogation often implies a negative in it, as hath been observed upon the fourth verse of this chapter; to which sense the Vulgar Latin renders this verse, Certe in viis patrum vestrorum polluimini, &c.

Ver. 31. When ye offer your gifts; See ver. 26. Shall I be enquired of by you; See ver. 3.

Ver. 32. We find by the scripture history that the Jews had all along a fond desire of worshiping the gods of their neighbours, and could not bear that imputation of idolatry which was a peculiar way of worship exposed them to. They thought likewise by this means to live more undisturbedly among the heathens, whither they were led captive. God tells them there, that he will prevent this purpose of theirs from taking effect. And we find, from the very time of their return from the Babylonish captivity, they have been very cautious of committing idolatry, and scrupulous of making the least approaches toward it.

Ver. 33. I will no longer try to reclaim you by the gentle methods of patience and forbearance, but will govern you as masters do ill servants, by stripes and corrections, and by this means cure you of your hankering after the heathen customs and idolatries.

Ver. 34. This some understand of God's bringing his people out of the countries of the Moabites, Ammonites, and other neighboring nations, whither many of them were carried captive, or went as voluntary exiles before the general captivity, by the Chaldeans (see Jer. xii. 14, xl. 11). But I conceive it is rather to be understood of the general restoration of the Jewish nation from the several parts of the world where they are dispersed: an event often spoken of in the prophets (see ver. 28, 41), and comprehended in the following verses with several passages in the thirty-fourth, thirty-sixth, and thirty-seventh chapters of this prophecy.
35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn; [See the note on ver. 33. The word they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God: Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and country in the singular number may be equivalent to countries in the plural, ver. 41. The sentence alludes, as the former does, to the judgment denounced upon the rebellions Israelites, that their carcasses should fall in the wilderness, and themselves never enter into the land of Canaan: which shall be only a portion for the righteous among them. This text, among many others, favours the opinion maintained by several authors, both ancient and modern, that the Jews, upon their conversion, shall return into their own land (compare xi. 14, xxvii. 25, see the note there, xxvii. 15, xxxvi. 24).

42. [As for you.] You of the present generation.

Go ye, serve ye every one his idols.] An ironical permission, full of indignation and rebuke, sharply upbarding them for despising those many warnings God had given them: and implying, that he was now resolved to forsake them, and give them up to their spoiling delusions, as a just judgment for their avarice, and for the means of grace so long offered to them, and still rejected by them (compare Amos iv. 4, Ps. lxiii. 11, 12, Rom. i. 28, 2 Thess. ii. 11, and see the note upon ver. 25 of this chapter).

But pollute ye my name no more with your gifts, and with your idols.] Whilst you offer your gifts, and make a present of your children to idols (see ver. 30, 31), do not call yourselves any longer my servants, nor pretend to pay your devotions in my temple, and thereby bring a reproach upon my name and worship (see xxviii. 37—39).

43. [For in mine holy mountain.] In the Christian church, called God's holy mountain, in allusion to the temple at Jerusalem, built upon mount Moriah (see the notes upon xvii. 28, Isa. ii. 2). The present use of the term holy of the Jews as converted and united to the Christian church; though some learned men are willing to believe, that, upon their conversion and return to their own country, certain privileges shall belong to the earthly Jerusalem, as the metropolis of that nation (see Isa. lviii. 19, lxv. 20, Jer. iii. 17, Joel iii. 17, et c.).

There shall be no more any such separation among you, as was when the ten tribes forsook the worship of God at Jerusalem (see xxviii. 22, 25).

There will I accept them, and there will I require your offerings.] Requiring signifies the same with accepting, by a metonymy of the cause for the effect: just as seeking is sometimes used for finding (see Isa. lv. 8). In the same sense God is said not to require such instances of worship, in which he takes no delight (Isa. i. 11). Offerings signify in general every thing devoted to God's service, so as to comprehend tithes under it (Numb. xviii. 21, 26). The first-fruits were offered out of the fruits of the earth which were first ripe: of this kind was a sheaf of the corn, which was first reaped (Lev. xxiii. 10), part of the dought which was first baked

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Ver. 55. Into the wilderness of the people.] The "wilderness of the people" may be equivalent to "the country where they sojourn" (ver. 38); so as to signify either the several dispersions of the Jewish nation, or rather some particular place or country through which they are to pass, in order to their return into their own land. The dissolution of a government is expressed in scripture by a wilderness state (see xix. 18). The Jews going into captivity, are said to "go out of the city, and dwell in the field" (Hic. iv. 10): and the church under persecution is "lying into the wilderness" (Rev. xii. 14). The phrase does likewise allude to the wilderness through which the Jews passed to the land of Canaan, in order to the trial of the obedient, and the destruction of the rebellious (compare ver. 30, 38, xxxviii. 8, and Hos. ii. 14).

There will I plead with you.] I will convict you of your crimes, so that you shall not be able to deny your guilt, but shall honestly acknowledge that you have deserved those punishments I have, or shall bring upon you (compare xvii. 20, xxxviii. 22, and see the note upon Jer. ii. 9).

Ver. 36.] This relates to that solemn sentence, confirmed by an oath, whereby God irreversibly doomed the rebellious Israelites to perish in the wilderness, and to enter into the land of promise (Numb. xiv. 22, &c.).

Ver. 37. I will cause you to pass under the rod.] I will take an exact account of you, as a shepherd does of his flock, and will sever between the good and the bad, between the sheep and the goats (see xxxiv. 17). The expression alludes to the custom of the shepherds who number their cattle by striking every one of them with a rod (see Lev. xxvi. 92, Jer. xxviii. 13).

I will bring you into the bond of the covenant?] I will make you sensible that I have not forgotten my promises to your fathers, though you have forgotten your obligations to me, and the engagements implied in your entering into covenant with me. The words may be rendered, "I will bring you into the discipline of the covenant;" the Hebrew verbsasan and asar being of promiscuous significance; and then the sense will be, I will revenge upon you the "quarrel of my covenant" (Lev. xxvi. 35), and assert my authority over you, by bringing you under chastisement, in order to your correction (see Amos iii. 2).

Ver. 38. I will purge out from among you the rebels.] I will separate the righteous from the wicked (see ver. 37), in order to destroy the latter, as I did the rebellious Israelites in the wilderness (Numb. xiv. 29, 30). Compare Ezek. xi. 21, xxxiv. 17, 20, Dan. xii. 1, Amos ix. 9, 10, where it is expressly said, that only those "shall be delivered, who are written in the book" of the living.

I will bring them forth out of the country where they sojourn;] See the note on ver. 33. The word
there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor accor-
ding to your corrupt doings, O ye house of Israel, saith the Lord God.

45 ¶ Moreover the word of the Lord came unto me, saying,

46 Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48 And all flesh shall see that I the Lord have kindled it; it shall not be quenched.

49 Then said I, Ah Lord God! they say of me, Dost he not speak parables!

(Num. xv. 20), and, in general, the first of all the ripe fruits, Num. xviii. 12, 13 (compare xlv. 30 with this text). This was computed to amount to the sixtieth part of the whole produce (see Ezek. xlv. 13). The prophet here expresses the Christian worship by those religious oblations, which were proper to his own time; as the other prophets frequently described the state of the Christian church by representations taken from the Jewish temple and service (see Isa. xix. 19, lvi. 7, lx. 7, lxvi. 23). And even the primitive Christians brought oblations out of the first-fruits of their increase for the support of God's ministers and service, out of which the elements of the eucharist, and the love-feast which followed it, were provided; as appears from several testimonies of the ancient fathers, particularly of Irenæus (lib. iv. cap. 32, 34), who generally interpret those words of Christ (Matt. v. 23), "It thou bring thy gift to the altar," &c. of the sacrament of the Lord's supper.

Ver. 41. I will accept you with your sweet savour.] This is mentioned in opposition to the sweet savour of their offerings to idols (ver. 25).

When I bring you out from the people.] Or, as it may better be translated, "When I have brought you out of the people," &c. (compare xi. 17, xxxiv. 13, xxxvi. 24, xxxviii. 8).

I will be sanctified in you!] I will procure honour to my name by the wonderful works, whether of justice or mercy, which I will show towards you (compare xxviii. 22, 25, xxxvi. 23, xxxviii. 23, xxxix. 27).

Ver. 42. Ye shall know that I am the Lord.] An epiphonema often used in this prophet by way of conclusion of some severe denunciation (see vi. 7); but in this and the forty-fourth verse, and some other places, added after the promises of grace and favour by which God makes his power known unto the world, as well as by his judgments (see xxxvi. 23, xxxviii. 23).

When I shall bring you [or, shall have brought you] into the country.] See ver. 5.

Ver. 43. There shall ye remember your ways.] The prophets suppose that the conversion and restoration of the Jews shall be accompanied with a gen-
eral repentance, and a deep remorse for their former misdoings (see xvi. 61, and the note there).

Ye shall loathe] See vi. 7, xvi. 63, xxxvi. 31.

Ver. 44.] When I have exerted my power in your deliverance, moved thereto not by any deserts of yours, but purely out of regard to my own honour, and the promises made to your fathers (see xxxvi. 22).

Ver. 46. Set thy face toward the south.] Direct thy looks and thy speech (see iv. 7, vi. 2) towards the land of Israel, and particularly towards Jerusalem, which lay southward of Chaldea (see i. 4, xxi. 2).

Drop thy word toward the south.] The gift of prophecy is compared to rain, or the dew of heaven, which makes everything fruitful (see Deut. xxxii. 2).

The forest of the south field.] By the "forest of the south field" is meant Jerusalem; the word forest being taken metaphorically in the prophets for a city; because its stately buildings resemble tall cedars standing in their several ranks (compare Jer. xxii. 14, xxii. 7, Zechar. xi. 1).

Ver. 47. I will kindle a fire in thee, and it shall devour every green— and every dry tree.] Fire is often taken in a general sense for God's severe judgments (compare xix. 13, xxxii. 21, 31, xxxviii. 8), but it may here particularly denote the destruction of Jerusalem by fire; which the text saith shall devour both the green trees and the dry; i. e. the righteous as well as the wicked (see xxvi. 3). The righteous are elsewhere compared to green and flourishing trees, and the wicked to dry and withered ones, such as are only fit for the fire (see Ps. i. 3, Luke xxiii. 31, John xv. 5, 6).

All faces from the south to the north shall be burned.] The destruction shall reach from one end of the land to the other (see xxii. 2, 4).

Ver. 49. They make this an argument for disregarding what I say, that I use so many similitudes and metaphorical expressions, that they cannot discover my meaning (compare, xii. 9). Whereupon God commands him in the next chapter to speak the same thing in plain terms.
1 And the word of the Lord came unto me, saying, 
2 Son of man, set thy face toward Jerusalem, and drop thy sword toward the holy places, and prophesy against the land of Israel, 
3 And say to the land of Israel, Thus saith the Lord; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked. 
4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north : 
5 That all flesh may know that I the Lord have drawn forth my sword out of his sheath: it shall not return any more. 
6 Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes. 
7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings: because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God. 
8 ¶ Again the word of the Lord came unto me, saying, 
9 Son of man, prophesy, and say, Thus saith the Lord; Say, A sword, a sword is sharpened, and also furnished: 
10 It is sharpened to make a sore slaughter: it is furnished that it may glitter: should we then make mirth? it cometh as the noise of a whirlwind against the housetops. 
11 And he hath given it to be furnished, that it may be handled: this sword is sharpened, and it is furnished, to give it into the hand of the slayer. 
12 Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh. 
13 Because it is a trial, and what if the sword concern even the rod? it shall be no more, saith the Lord God. 
14 Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be very often affect them with dreadful apprehensions; especially when they concerned their own people (see Jer.xxxiii.9, Dan.viii.28, Hab.iii.10). 

Before their eyes.] Before the eyes of the elders of Israel (mentioned xx.1), or of the Jewish captives, who could not but be touched with a tender sense of the calamities ready to befall their brethren in Judæa. 

Ver. 7. Every heart shall melt.] Men’s hearts and strength shall fail them for fear (see vii.17). 

Ver. 10. Should we then make mirth?] Men that are hardened in sin are apt to laugh at God’s judgments, and at those who give warning of them. This may be applied to those who speak peace unto the people, “when there was no peace” (xiii.10). 

It cometh as the rod of my son, as every tree.] It makes no distinction between the sCEPTRE and common wood; between the branches of the royal family, descended from David and Solomon, whom I honoured with the title of being my sons [2 Sam. vii.14, Ps.lxxxix.20] and the meanest of the people (see ver. 12—27, xix.11, 14). 

Ver. 11. The hand of the slayer.] Of the king of Babylon, the executioner of God’s judgments upon Judæa (ver.10). 

Ver. 12. It shall be upon my people,—upon all the princes of Israel:] Both princes and people shall be involved in one common destruction. Concerning the princes of Israel, see the note upon xxiii.6. 

Smile therefore upon thy thigh.] Use all the outward expressions of grief and mourning (compare ver.6,14,17, vii.11, xxxix.19). 

Ver. 13. It is a trial.] As all great calamities are styled (Job xviii.19, 2 Cor. vii.15, 2); Heb. xi.36). 

What if the sword concern even the rod?] The sceptre and royal family (see ver.10). 

It shall be so more, saith the Lord] See ver.27. 

Ver. 14. Smite thine hands together.] See Num. xxiv.10, and ver.12 of this chapter. 

Let the sword be doubled the third time.] The expression may import, first, the slaughter made at the siege; then those that were slain at the taking of the city: in which number may be reckoned the sons of
doubled the third time, the sword of the slain: it is the sword of the great man that are slain, which entereth into their privy chambers.

15 I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter.

16 Go thee one way or other, either on the right hand, or on the left, whithersoever thine face is set.

17 I will also smite mine hands together, and I will cause my fury to rest: I the Lord have said it.

18 ¶ The word of the Lord came unto me again, saying,

19 Also, thou son of man, appoint thee two Zedekiah, as also the chief priests and principal officers of state, who were taken and put to death immediately afterward (see ver. 14, and 2 Kings xxv. 7, 18—21), to these may be added, in the third place, those who were slain with Godliah (Jer. xlii. 2—3). But perhaps the expression, “Let the sword be doubled a third time,” may mean no more than if the prophet had said, “Let the stroke be repeated twice and thrice,” i. e. oftentimes. So that phrase is used Job xxxiii. 29, “All these things worketh God twice and thrice with man,” where our translation very fitly expresses the sense oftentimes. A form of speech much like those elsewhere used, “For three transgressions and for four,” Amos i. 3. “Give a portion to seven, yea, also to eight,” Eccles. xi. 2.

Into their privy chambers.] Whither they went to hide themselves (see 1 Kings xxii. 25).

Ver. 15. I have set the point of the sword] The word bekath, translated the point, is to be found but in this one place of the bible, and so is variously rendered by interpreters. Dr. Castell understands it of the destruction made by the sword, from the use of the word in the Ethiopic language.

It is made bright.] The Hebrew reads here and ver. 10, “It is made like lightning;” the same metaphor which we read in Virgil, Æn. iv.

...Vaginique cripit enseem
Fulmineum.

“He drew his sword, which did like lightning blaze.”

It is wrapped up for the slaughter.] Or rather, “It is sharpened for the slaughter,” as the Chaldee translates mehutath, which is derived from the noun net, signifying an iron pen or stillette.

Ver. 16. Go thee one way or other.] The words are directed to the sword, implying that God hath given it a large commission to go through the land without any restraint (see xiv. 17).

On the right hand, or on the left.] Either to the south, or to the north (ver. 4). Those two quarters of the world being expressed in the Hebrew language by the right and left (see the note on xvi. 40).

Ver. 17. I will also smite mine hands together.] To express my just indignation at their provocations (see ver. 14, xxi. 13).

I will cause my fury to rest.] See note on v. 13.

Ver. 19. Appoint there two ways, that the sword of the king of Babylon may come:] God foreshows his prophet that the king of Babylon, coming with his army into Syria, and finding that the Ammonites had entered into a confederacy with Egypt, as well as Zedekiah, he was in doubt against which of the two people he should first make war, and committed ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way of the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defended.

21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort.
23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken. 24 Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand. 25 ¶ And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, 26 Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be thine: exalt him that is low, and abase him that is high. 27 I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him. 28 ¶ And thou, son of man, prophesy and say, To appoint captains;] Whose office it was to encourage the army to fall upon their enemies, and destroy them (see Jer. 1. 15). To cast a mount;] See Jer. xxxii. 24. 

Ver. 23. 24. ¶ It shall be unto them as a false divination in their sight.¶ The king of Judah and his courtiers will despise all these preparations of war, though directed against them, as if they were grounded upon the false arts of divination; whereas it is indeed God himself that directs the march of the Chaldean army to revenge the perjury which Zedekiah and his counsellors were guilty of, in breaking that solemn oath of fealty which he made to the king of Babylon (see xxvii. 15, 15). He will call to remembrance the iniquity, that they may be taken.] Nebuchadnezzar will remember Zedekiah's breach of his oath, and revenge himself by taking the city, and making him and his subjects prisoners of war. 

Ver. 24.] Because your sins cry to heaven for vengeance, ye shall fall into the hand and power of the king of Babylon. 

Ver. 25. ¶ And thou, profane wicked prince of Israel.] The words are directed to Zedekiah, whom the prophet calls profane and wicked, chiefly with respect to his breaking that solemn oath uttered in the name of God, whereby he had engaged himself to be tributary to the king of Babylon (see xvii. 19). "With God is no respect of persons:" in like manner, when the prophets speak to kings in the name of God, they lay aside those titles and expressions of respect which are otherwise due to the regal dignity (see 1 Sam. xiii. 8, 1 Kings xviii. 15, 2 Kings iii. 13, 14). Whose day is come, whose iniquity shall have an end.] The day of whose calamity is near at hand, when the Lord will make his people's iniquity shall receive their just doom (compare vii. 6, xxx. 3, xxv. 9). 

Ver. 26. Remove the diadem, and take off the crown.] The words crown and diadem, are equivalent, and put to signify the kingly ornaments of dignity (see Isa. xlv. 3). Indeed the crown is elsewhere taken for the emblem of sovereignty, and the diadem or mitre for the proper ornament of the priesthood, and so the Chaldee paraphrase expresses the sense of the verse in these words, "Remove the mitre from Seraijah the chief priest, and I will take away the crown from Zedekiah the king." But I conceive this sense does not so well agree with the design of the place, where the judgment threatened is spoken only of Zedekiah. 

Ver. 27. ¶ I will overturn—it: and it shall be no more, until he come whose right it is.] After that Zedekiah is deprived of his regal authority, there shall be no more kings of that family till Christ come, the king so often foretold and promised, who in due time shall "reign upon the throne of his father David," and "of whose kingdom there shall be no end" (Luke i. 32, 33). After the captivity, some of the priests of the Assanomaran race did assume the style and title of kings: but they not being of the tribe of Judah, could have no just right to that honor. Until he come whose right it is.] In this sense the LXX. understand the word Shiloh, Gen. xlix. 10, translating it there, 'It shall be called Shiloh, a name which is equivalent to Shiloh, whose name is, as the learned P. Fagius hath observed in his notes upon the Targum of that text. 

Ver. 28. ¶ Thus saith the Lord God concerning the Ammonites.] They insulted over the calamities of their brethren the Jews, for which they are often reproved very severely by the prophets, and threatened with the like judgments (see xxvi. 2, 6, Zeph. ii. 8, 10). 

Ver. 29. ¶ Whiles they divide a lie unto thee.] While the scorners and pretenders to divination foretell nothing but happy events (see xiii. 23, xxii. 29). To bring thee upon the necks of them that are slain.] To add thee to the number of those who are slain in Judah (ver. 14, 15), and make thy condition like theirs. 

Of the wicked, whose day is come.] See ver. 25. 

Ver. 30. ¶ Shall I cause it to return?] See ver. 4, 5. I will judge thee in the place where thou wast created.] Thou shalt not be carried captive, but shalt be destroyed in thine own land (see ver. 32). 

Ver. 31. I will blow] Compare xxii. 20—22. 

Ver. 32. ¶ No more remembered.] See xxv. 10—
CHAPTER XXII.

1 Moreover the word of the Lord came unto me, saying, 2 Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.

3 Then say thou, Thus saith the Lord God; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. 4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.

6 Behold, the princes of Israel, every one were in thee to their power to shed blood. 7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths. 9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they discovered their fathers

nakedness: in thee have they humbled her that was set apart for pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 ¶ Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? 

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord.

17 And the word of the Lord came unto me, saying, 18 Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

19 Therefore thus saith the Lord God; Be—

Took their mother-in-law to wife, which St. Paul calls "such fornication as is not named among the gentiles." 1 Cor. v. 1.

Ver. 12. Taken gifts to shed blood; The judges have taken bribes, not only to pervert justice, but even to take away the lives of the innocent.

Ver. 13. I have smitten mine hand at thy dishonest gain I have expressed mine indignation at these unjust practices (see xxii. 14, 17).  

Ver. 14. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? 

Ver. 15. And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. 

Ver. 16. I the Lord have spoken it.  

Ver. 17. And will consume thy filthiness out of thee. I will purge thee "in the furnace of afflictions," and take that method to consume thy dross, and put an end to thy idolatrous practices (compare ver. 18, 19, &c. xxiii. 27).

Ver. 18. Instead of being mine inheritance, and under my peculiar care and protection, thou shalt be cast out among the heathen, and there eat the fruit of thine own ways, and receive the just reward of thy wickedness. The margin of our bibles reads, "Thou shalt be profaned in thyself," &c. Which I think expresses the sense much better; taking the verb translated in the same sense, wherein it is used vii. 24, and xxv. 3. of this prophecy; i.e. Thou shalt no longer enjoy the privileges of a city called by my name, and set apart for my residence, but shalt be laid open as common ground, to be profaned by infidels (compare Isa. xlvi. 6).

Ver. 18–20.] Their filthiness may fitly be compared to the mixture of dross and baser metals with
cause ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

21. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you.

23. ¶ And the word of the Lord came unto me, saying,

24. Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.

25. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

28. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken.

29. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

30. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

31. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: Their own way have I recompensed upon their heads, said the Lord God.
CHAPTER XXIII.

1 The word of the Lord came again unto me, saying,
2 Son of man, there were two women, the daughters of one mother:
3 And they committed whoredoms in Egypt; they committed whoredoms in their youth; there were their breasts pressed, and there they bruised the teats of their virginity.
4 And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were there names; Samaria is Aholah, and Jerusalem Aholibah.
5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours.

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her whoredoms brought from Egypt; for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword; and she became famous among women; for they had executed judgment upon her.

CHAP. XXIII.

ARGUMENT.—The idolatries of Samaria and Jerusalem are here represented under the metaphor of the lewd practices of two common harlots: for which crimes God denounces severe judgments against them both. The same metaphor is here made use of, which was pursued at large in the sixteenth chapter (see the argument there).

Ver. 2.] Countries are commonly represented as mothers of their people, and the inhabitants as their children: so the "daughters of Syria" signify the inhabitants of that country (xvi. 57). Thus Samaria and Jerusalem are described in this chapter as sisters, the offspring of the same land or country (compare xvi. 16, Jer. iii. 7, 8, 10).

Ver. 3.] They committed whoredoms in Egypt; they learned to commit idolatry there (see xx. 7, 8). It has already been observed, that idolatry is often represented as spiritual adultery (see xvi. 15, &c. and see the note upon xx. 9).

They committed whoredoms in their youth.] The time when the Israelites were in Egypt, or were lately departed out of it, is called their youth in the prophets, because that was the time when God first owned them for his people (see ver. 8, 19, xvi. 8, 22, 60, Jer. ii. 2, Hos. ii. 15).

There were their breasts pressed.] "There they served idols, and there they corrupted their ways," as the Chaldee paraphrase expresses the sense. The scripture commonly calls idolatrous churches and nations by the name of harlots; and, in like manner, honours those who preserve their allegiance to God pure and undefiled, with the title of chaste wives, or virgins (see 2 Cor. xi. 2, Rev. xiv. 4, xlix. 7, xxii. 2).

Ver. 4.] The word Aholah signifies, Her tent or tabernacle: Aholibah doth, My tent or tabernacle is this. These two different appellations imply, that Samaria had indeed a tabernacle or place for public worship, but of her own devising, viz. the cities of Dan and Beth-el, where the golden calves were set up; whereas God's tabernacle first, and afterward his temple, was placed in Jerusalem. He placed his name there, or chose it for the place of his peculiar residence (1 Kings viii. 29). Why Aholah is called the elder sister, see the note on xvi. 46.

Ver. 5. Aholah played the harlot when she was mine.] After she had lived in covenant with me, and attended upon my service and worship all the time of the judges, and of David and Solomon, she fell off from my service, and was the first that established idolatry by a law, and consented to Jeremiah's wicked device of setting up the golden calves. She doted on her lovers; i. e. Her foreign allies, whose idolatries she was fond of, and hoped by that means to procure their friendship and assistance (see the note on xvi. 53, 37).

On the Assyrians her neighbours.] The king of Assyria was a very potent prince, and thereupon his alliance was courted both by the kings of Israel and Judah (see 2 Kings xv. 29, xvi. 7, and ver. 12 of this chapter).

Ver. 6. Which were clothed with blue, captains and rulers.] As women are apt to fall in love with comely young men well mounted and richly clothed; so the Israelites were enamoured with the state and bravery of the Assyrians, and thought them secure if they could but procure their alliance and friendship; and in order to it embraced their idolatries.

Horsemen riding upon horses.] Horses were scarce in Judea, which made the Jews apply themselves to the neighbouring countries for troops of horse in any hostile invasion (see Isa. xxx. 16, xxxii. 2, xxxvi. 8).

Ver. 7. Thus she committed her whoredoms.] "She defiled herself with her idols," as the sense is more plainly expressed at the end of the verse.

Ver. 8. Neither left she her whoredoms brought from Egypt; She added new idolatries to those she had formerly committed (see ver. 3).

Ver. 9.] God made these very Assyrians the executioners of his judgments upon the ten tribes: many of them being carried away captive by Pul, king of Assyria (1 Chron. v. 25, 26), afterward by Tiglath-pileser (2 Kings xv. 29), and at length the whole country was subdued and depopulated by Shalmaneser (2 Kings xvi. 6). The kings of Babylon were likewise styled kings of Assyria (see 2 Kings xxii. 20, 2 Chron. xxxii. 11). Lovers mean the same with allies, those whose friendship and assistance the Jews coveted, by complying with them in their idolatries (see xvi. 57).

Ver. 10. They took her sons and her daughters.] They carried her and her children away captive, stripped and bare (compare ver. 29, and xvi. 57, 58). Slew her with the sword.] Compare ver. 47, and xvi. 40. Those that were not led captive were slain in the field of battle, or in the siege of Samaria, 2 Kings xvi. 5.

She became famous among women.] The Hebrew
CHAPTER XXIII.

11 And when her sister Abihail saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms.

12 She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled; that they took both one way.

14 And that she increased her whoredoms; for when she saw men penetrated upon the wall, the images of the Chaldeans penetrated with vermilion.

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity.

16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the Babylonians came to her into the roads, "She became a name among women:" as she had been formerly "renowned among the heathen for her beauty" (xvi. 14); so now she was everywhere talked of as a remarkable instance of God's vengeance, and set forth for an example to other cities and nations, to deter them from the like abominations (see ver. 48, and xvi. 41).

For they had executed judgment! See ver. 24.

Ver. 11.] Jerusalem was so far from taking warning by the judgments inflicted upon Samaria, that she advanced to greater degrees of idolatry (see ver. 14, xvi. 47, 51, Jer. iii. 8, and the notes upon those places).

Ver. 12.] Compare ver. 1. The king of Judah.

Ahaz, entered into a confederacy with the king of Assyria, hoping for relief from his power and the bravery of his army, and serving his idols to that end (see 2 Kings xvi. 7, 11, 2 Chron. xviii. 16, 23).

Ver. 13. They took both one way.] Both of them were like common harlots, impudent in their idolatries, and irreclaimable (compare Jer. iii. 13).

Ver. 14.] These were probably the pictures of those defiled heroes whom the Chaldeans worshiped in Babylon; such were Bel, Neba, and Merodach, mentioned Isa. xlv. 1, Jer. l. 2.

Ver. 15. Girded with girdles upon their loins.] A girdle was a mark of dignity, and worn as such by princes and men in authority (see 1 Sam. xviii. 4, Isa. xxii. 21).

In dyed attire upon their heads.] The Chaldeans, and afterward the Persians, wore a sort of turbans upon their heads, with different degrees of ornaments, according to their different qualities.

Ver. 16.] These images pleased her so much, that she sent to Babylon to learn the manner how their idols were to be worshipped (see ver. 40, 41, and xvi. 17). This probably relates to those times when a correspondence was maintained between the cities of Babylon and Jerusalem, after that Nebuchadnezzar had conquered Judæa, and made it a tributary kingdom, in the beginning of the fourth year of Jehoiakim (see 2 Kings xxiv. 1, Dan. i. 1, 2, and the notes upon Jer. xxii. 19).

Ver. 17. The Babylonians came to her into the bed of love.] The metaphor of representing idolatry by the inordinate lust of adultery is still carried on.

Her mind was alienated from them.] She quickly bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy tents by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Abihail, thus saith the Lord God: Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side; 23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians grew weary of these too, as low women are of their former gallants, and look out for new ones. She broke her league and covenant with them, as St. Jerome very well expresses the sense; meaning that covenant which Jehoiakim made with Nebuchadnezzar, to be his tributary (compare ver. 16, 22, 29); and was afterward renewed by Zedekiah (see xvii. 15).

Ver. 18. So she discovered her whoredoms.] The sense might better be expressed, "After she had discovered," &c. the sense being still continued with the foregoing verse.

Then my mind was alienated from her.] As she, by her idolatries, had broken all the bonds of duty and allegiance whereby she was engaged to me, a sin often compared to a wife's disloyalty towards her husband: so I withdrew my love and affection from her, and resolved to give her a bill of divorce, as the prophet Jeremy expresses it, and not own her any more as mine, as I had cast off her sister Samaria (compare Jer. iii. 8, vi. 8, Hos. ii. 2).

Ver. 19.] Though she was fond of new idolatries, she did not forget her old ones, even those which she had learned in Egypt (see ver. 3).

Ver. 20. So she doted upon their paramours.] Upon the idols of Egypt, and the impure rites which accompany their idolatrous worship (see the notes upon xvi. 26). This may relate to the time when Zedekiah entered into a new confederacy with Egypt (see ver. 21, and xvii. 15): which made the people fond of admitting the Egyptian idolatries.

Ver. 22. I will raise up thy lovers against thee, from whom thy mind is alienated.] I will execute my judgments upon thee by those very Babylonians, whose alliance and idolatries thou hast been so fond of (see ver. 9): but since hast broken the league thou madest with them, contracting a new one with Egypt, and thereby hast provoked them to revenge thy perniciousness (see ver. 17).

Ver. 23. The Babylonians, and all the Chaldeans, Pekod, &c.] The inhabitants of the several provinces of the Babylonish monarchy. Pekod is mentioned as a province of Babylon, Jer. l. 21. St. Jerome upon the place understands these three words, Pekod, Shoa, and Koa, in an appellative sense, to denote so many titles or degrees of honour, as much as to say, governors, princes, and great men. In which sense the two former words, Pekod (or Pekud)
rians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hastatest, into the hand of them from whom thy mind is alienated:

and Shoa, are confessedly taken in scripture; and Koa is supposed to be derived from the verb kaangs, which signifies printing marks in the flesh (Lev. xix. 29), and it was the custom of great men to distinguish themselves from their inferiors by such marks on their skins (see Lea, Scripture, De Legib. Hebr. lib. ii. cap. 14, sect. 1).

All of them desirable young men,] as their riches and bravery made them appear amiable in your eyes, when you first courted their alliance (ver. 12), so they shall appear in the same splendid equipage, when they come to invade your country, and to besiege your city; but then their gallant appearance shall strike a terror and consternation into you.

Ver. 24. They shall come against thee with chariots, &c.] A like description of warlike preparations may be seen xxvi. 10, Jer. xviii. 3, Nah. iii. 2, 3. Chariots are mentioned both by sacred and profane writers, as of principal use in the ancient way of fighting. I will set judgment before them, &c.] I will deliver thee into their power, as the ministers of my justice, who shall make thy punishments bear a correspondence with thy guilt (see ver. 45).

Ver. 25. I will set my jealousy against thee, and they shall deal furiously with thee:] They shall punish thee with that fury, with which a man in the rage of jealousy shall treat a wife that hath been unfaithful to him (compare xvi. 35).

They shall take away thy nose, &c.] As husbands, in that case, would not let women defor med, whose beauty had been too pleasing to strangers; so shall the Chaldeans deface all the glorious and ornaments of Jerusalem; and after they have slain and carried captive its inhabitants, shall set the city on fire, and reduce it to a heap of ashes (compare xvi. 41).

Ver. 26.] See ibid. ver. 37, 38.

Ver. 27. Thus will I make thy lewdness to cease from thee.] These severe judgments shall effectually deter thee from idolatry, and make thee abhor the least approaches towards it (see xxii. 15). Accordingly we find, that, after the captivity, the Jews never returned to their former idolatrous practices.

Thy whoredom brought from—Egypt:] Where

29 And they shall deal with thee hatefuly, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

32 Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in decision; it contained much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck it out, and thou shalt shew the sherdsof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The Lord said moreover unto me; Son
of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.

38 Moreover this they have done unto me: they have defiled my sanctuary in the same way, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

Ver. 37.] They have committed adultery with their idols, as it follows, and have slain their children in sacrifice to them (see xxi. 21).

Ver. 38. They have defiled my sanctuary, &c.] By coming within the precincts of it, polluted with idolatry (see the following verse, and xvii. 8).

Ver. 39.] The words may be expounded of their setting up idols in the very temple, and worshipping them there (see 2 Kings xxi. 4).

Ver. 40. Ye have sent for men to come from far, &c.] See ver. 16. Their courting the alliances of foreign nations, by complying with their idolatries, is set forth under the representation of the several arts which harlots use to recommend themselves to new lovers (compare Isa. livii. 9, Hos. vii. 13).

For whom thou didst wash thyself.] A custom generally practised by women before the time of their nuptials (see Ruth iii. 3).

Paintedst thy eyes.] Or, "thy face," as the phrase is translated 2 Kings ix. 30 (see note upon Jer. iv. 30).

Ver. 41. And satest upon a stately bed, and a table prepared before it.] The expressions denote their sitting down with idolaters and partaking of their sacrifices: the words altar and table are used promiscuously in the prophets (see Mal. i. 7), because all sacrifices were feasts made of offerings dedicated to God's service; so that he was properly the enter-tainer, and those that did partake of the sacrifices were his guests, that did eat at his table, in token of their being in covenant and friendship with him.

What was consumed upon the altar was God's mess or portion, and is therefore called the "bread of God" (see xlvii. 7, Lev. xxi. 6), and the "food of the Lord" (Lev. iii. 11). The remainder of the sacrifices his guests were entertained with, either by themselves, as in peace-offerings, or else by their priests, as in sin-offerings (see Mr. Mede's discourse of the Christian sacrifice, chap. 7). The Jews, as well as the Romans, lying upon beds or couches at their meals (see Is. xxi. 7). So did other eastern nations (see Esther i. 6).

Thou hast set mine incense.] See xvi. 18.

Ver. 42. A voice of a multitude being at ease was heard at these meetings: all sorts of expressions of joy were heard at these meetings: such as music and dancing, which usually accompanied idolatrous festivals (see Exod. xxxix. 6, 18, 19).

Sabeans] The Sabeans. The word is translated drunkards in the margin: the word saba in the Hebrew, signifies to drink to excess, from whence comes the participle sebaim, drunkards, which comes very near in sound to the word Sabaim in the text. Stra-bo, in his tenth book of Geography, p. 471, speaking of the rites of Bacchus, mentions the word saba as used among others in the Bacchanal processions: which he supposes may have been derived, as well as several of their musical instruments, from the Barbarians, by which the Greeks denote the eastern countries. To the same purpose we find in Hesychius, Σαβαῖος, Σεβάζμενος. The prophet persist in comparing the idolatries of the Jews to the practices of lewd women, who prostitute themselves to all comers, even those of the meanest condition. Such were the Sabeans, that came from the wilderness: i.e. from Arabia, called the Desert, where dwelt the posterity of Seba, mentioned Gen. x. 7. These were probably some of those idolatrous people dwelling in the wilderness, whom Jeremiah mentions, ix. 30, who polled the corners of their heads in honour of some idol whom they worshipped (see the note upon that place).

Which the Sabeans put upon their hands, and beautiful crowns upon their heads.] 1. u! Upon the hands and heads of these two lewd women, Aholah and Aholibah (see ver. 45). Bracelets and crowns were ornaments proper to brides (see xvi. 11, 12); and were likewise presented by lovers to their mistresses. Crowns were likewise worn at public festivals, and times of rejoicing (see 1 Sam. xxxv. 10): whereupon the Hebrew phrase is translated here and elsewhere by the LXX. σάβα φυλακά, "a crown of rejoicing;" an expression probably taken from hence by St. Paul, I Thess. ii. 19.

Ver. 43.] The words import, that it was time for her to leave off her ill courses, that age and experience might sufficiently convince her of the follies of them; but withal they imply, that age and time seldom correct ill habits. The word her is taken collectively in this and the following verse, as so to include both the sisters. So the singular number is used, Ps. xii. 7: "Thou shalt preserve him from this generation for ever," where our interpreters rightly observe in the margin, that the word him signifies every one of them.

Ver. 44.] Both Samaria and Jerusalem defiled themselves with the idolatries of all the heathen round about them (compare ver. 7, 17).

Ver. 45. The righteous men, they shall judge them.] By righteous or just men some understand the Babylonians, who, though a wicked and idolatrous people, were the executioners of God's justice upon a nation.
46 For thus saith the Lord God: I will bring up a company upon them, and will give them to be removed and spoiled.

47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

that had sinned against a clearer light and greater convictions. So Nebuchadnezzar and other heathen princes are called God's servants, as being instruments of his providence. But the expression may in a more proper sense be understood of the prophets, as foretold by the judgments God would inflict upon Samaria and Jerusalem; such as Hosea, Amos, Jeremiah, &c. The prophets are said to execute those judgments which they foretell: so Ezekiel saith of himself, that "he was sent to destroy the city" (xliii. 3); i.e. to prophesy its destruction. To the same sense we read, Hos. vi. 5, "I have hewed them by my prophets, I have slain them by the words of my mouth" (see notes upon Isa. vi. 10, Jer. i. 10, v. 14).

CHAPTER XXIV.

1 Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying,

2 Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it:

4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

CHAP. XXIV.

Argument.—By the figure of a boiling pot is shown the destruction of Jerusalem and its inhabitants: and by Ezekiel’s being forbidden to mourn for his wife is signified, that the calamities of the Jews shall be so astonishing, as to be beyond all expressions of sorrow.

Ver. 1. In the ninth year.] Of Jehoiachin’s captivity (see i. 2).

Ver. 2.] See Jer. lii. 4, 2 Kings xxv. 1.

Ver. 3. Utter a parable unto the rebellious house.] Add this emblem or parable concerning a boiling pot to the rest thou hast delivered to them: though they seem resolved not to give heed to what thou deliverest, either in plain words or figurative expressions (compare xviii. 12, xx. 40).

Set on a pot, &c.] The destruction of Jerusalem is represented by a boiling pot or caldron, both by Jeremiah, 1. 13, and by Ezekiel, xi. 3.

Ver. 4. Even every good piece.] Meaning the chief of the citizens, who should be destroyed together with the city (see xi. 3).

Ver. 5. Take the choice of the flock.] This belongs in sense to the former verse; so the LXX. translate the words, joining them with the foregoing sentence; "With the choice bones taken out of the flock."

Burn also the bones under it.] The bones of those who have been unjustly slain in the midst of the city (see xi. 7); whose blood cries for vengeance against it, and kindles God’s anger like fire.

Make it boil well.] To denote the city’s being set on fire (see ver. 10, 11).

Ver. 6. Woe to the bloody city.] See xi. 6, xvi. 30, xxiii. 3, xxiii. 37.

Whose scum is therein.] Whose filthiness is not purged out of it (see ver. 13).

Bring it out piece by piece.] In a presumptuous manner, and with a high hand she shed it, as the Chaldee paraphrase expresses the sense: she was impudent and beneficed in her cruelties: she did not seek to cover or excuse them.

She poured it not upon the ground, to cover it with dust.] The words allude to the command of the law, Lev. xvii. 13, that they cover the blood of any beast or other living creature which was slain with dust; which precept was not only intended to prevent their eating of blood, but also to give men a sort of horror or aversion to the sight of bloodshed.

5 Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them see the bones of it therein.

6 ¶ Wherefore thus saith the Lord God: Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midst of her: she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I am the Lord God.
CHAPTER XXIV.

9 Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great.
10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.
11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.
12 She hath warried herself with lies, and her great scum went not forth out of her: her scum shall be in the fire.
13 In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.
14 I the Lord have spoken it; it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.
15 ¶ Also the word of the Lord came unto me, saying,

Ver. 5. I have set her blood upon the top of a rock.] Her punishment shall be as notorious in the sight of the world as her sin was.

Ver. 9, 10.] The inhabitants shall be the materials prepared by their sins to be consumed like fuel in the fire.

Ver. 10. Spic[e] it well.] The expression imports that the Chaldeans shall be as much set upon destroying the city and inhabitants, as hungry people are greedy of devouring meat well spiced and dressed.

Let the bones be burned.] The words denote an utter destruction, that the fire shall be so fierce as to consume the very bones as well as the flesh put into the caldron.

Ver. 11.] After an entire riddance of the inhabitants, the city itself shall be set on fire, and the place and its wickedness be consumed together in the flames. 

Ver. 12. She hath warried herself with lies.] The word te'wim, never met with but in this place, is commonly derived from awen, which signifies trouble or vanity, and is a word frequently applied to idols, as particularly when Beth-el is stiled Beth-aven, upon the account of the golden calf there set up, Hos. iv. 15. For these reasons I understand the expression here, "She hath warried herself with lies," of the people's multiplying their idolatries; idols being elsewhere called lies, and seeking relief sometimes from one idol, sometimes from another, but all in vain, (see xvi. 29, 30, xxiii. 16, 19, 40).

Her great scum went not forth out of her.] All the admonitions I gave her by my prophets, availed nothing to the purging her from her idolatries and other wickedness; so that now the fire must purge and consume her and her sins.

Ver. 13. In thy filthiness is lewdness.] Thou hast shown thyself shameless and incorrigible in thine idolatries (compare xxiii. 29, 35).

Because I have purged thee, &c.] I did what was requisite on my part towards thy conversion, but thou refusedst to comply with those frequent calls and exhortations I gave thee (see note on Jer. xxxi. 18); and therefore my spirit shall not strive with thee any longer, but I will proceed to execute my judgments upon thee.

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.
17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.
18 So I spoke unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.
19 ¶ And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?
20 Then I answered them, The word of the Lord came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord God: Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.
22 And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men.
23 And your tares shall be upon your heads,

Till I have caused my fury to rest upon thee.] See note v. 13, viii. 18.

Ver. 14.] See xxiii. 24.

Ver. 16. The desire of thine eyes] Thy wife, the object of thy love and thy affections (see ver. 15.)

Ver. 17. Bind the tire of thine head upon thee.] Use the ordinary dress upon thine head; whereas in the time of mourning it was customary sometimes to shave the head (see Lev. xiii. 45, Jer. vii. 29, xvi. 6); sometimes to cast dust upon it (see Josh. vii. 6, 1 Sam. iv. 19). The priests were particularly forbidden to uncover their heads in the time of mourning (see Lev. x. 6).

Put on thy shoes] Going barefoot was another expression of sorrow (see 2 Sam. xv. 30).

Cover not thy lips.] Covering the lips or face was another token of mourning (see Lev. xiii. 45, Mic. iii. 7, 2 Sam. xv. 30, Jer. xiv. 4).

Eat not the bread of men.] Partake not of the mourning feasts that relations use to prepare for the funerals of their friends (see the note on Jer. xvi. 5, 7). Such were the iviilera and parentalia among the Greeks and Romans.

Ver. 18.] My wife died in the evening, and the next morning I declared what commands God had laid upon me, not to make any outward show or sign of mourning upon that occasion (compare xxiii. 22).

The evening was the beginning of the day according to the Jews' reckoning (see Gen. 1, 5, Lev. xxii. 32).

Ver. 19. Wilt thou not tell us what these things are to us.] They enquire by way of derision and contempt what these signs mean (compare xii. 9, xvii. 12, xx. 49).

Ver. 21. I will profane my sanctuary.] I will deliver my temple into the hands of the heathen, and they shall profane and destroy it (see vii. 19, 20). That temple wherein you placed your glory, and thought my residence there your greatest protection (compare ver. 25, and see Ps. lxxviii. 61, xxvi. 6, cv. 4, cxxii. 8).

The desire of your eyes.] "The beauty of holiness," as the temple is often called, whose destruction will affect you with a most tender compassion.

Your sons and your daughters whom ye have left shall fall by the sword.] Whom ye left behind you in
and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God.

25 Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, the city, when ye were carried captives: or who were left by the famine and pestilence (see v. 12, xxi. 47).

Ver. 23. Ye shall not mourn nor weep: These terrible judgments shall strike you with astonishment, and such a grief as is too great to be expressed by words or actions: according to the verse of the poet, "Cure leves loquentur, ingentes stupent."

Ye shall pine away for your iniquities: Ye shall waste away by a lingering grief, and by a silent lamentation over each other’s calamities (see iv. 2, 17, Lev. xxvi. 39).

Ver. 24. Ezekiel is unto you a sign: His actions foreshow you what shall be your condition (compare iv. 3, xii. 6). The holy writers in several places speak of themselves in the third person (see Exod. vi. 26, 1 Sam. xii. 11, Matt. ix. 9). So that this is an argument of very little force, when it is urged against Moses being the author of the Pentateuch.

When this cometh, ye shall know that I am the Lord: Comparing the prediction with the event, will convince the most obstinate, that the immediate hand of God is in the judgments which are come upon you (see vi. 7, and compare John xiii. 19, xiv. 29, xvi. 4).

Ver. 25.] When I shall take from them all that is dear and valuable to them; their temple, an emblem of my special residence among them, and protection over them, whose beauty and magnificence was their peculiar glory, and the most grateful object of their sight; together with their sons and daughters, whereon they placed their affection (see ver. 24).

Ver. 26.] See xxxiii. 21, 22.

Ver. 27. In that day shall thy mouth be opened to him which is escaped: From this time to the time when the news comes of the city’s being taken, thou shalt not prophesy any more to thine own people; but then will I give thee a new commission to speak (see xxxiii. 22), and that not by signs, as thou dost at present, but with freedom and plainness; the event so exactly answering thy predictions, shall give a new authority to what thou speakest (see iii. 20, xxix. 21, and compare Eph. vi. 19).

Thou shalt be a sign unto them: They shall then be convinced, by experience, that thou didst fore-show by thy actions and behaviour all that should befall them. And this will likewise convince them of my foreknowledge and providence.

CHAPTER XXV.

1 The word of the Lord came again unto me, saying,

2 Son of man, set thy face against the Ammonites, and prophesy against them;

3 And say unto the Ammonites. Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the

CHAP. XXV.

ARGUMENT.—This chapter contains God’s judgments against the Ammonites, Edomites, and Philistines, for their hatred against the Jews, and insulting over them in the time of their distress. Archbishop Usher (in his annals ad A. M. 3419) and Josephus (Antiq. lib. x. cap. 11) place these events five years after the destruction of Jerusalem.

Ver. 2.] See note on vi. 2.

Ver. 3.] The Ammonites, Moabites, and Edomites, though related in blood to the Jews, yet bore a constant hatred towards them, which they took all opportunities to show, when the Jews were under any distress, and particularly at the time of their general captivity, and the destruction of their city and temple. For this they are often reproved by the prophets, and threatened with the like or severer judgments, and particularly the Ammonites (see the note on xxi. 25).

Ver. 4. I will deliver thee to the men of the east. land of Israel, when it was desolate; and against the house of Judah, when they went into captivity:

4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

By the “men of the east” must be meant the Chaldeans (see xxi. 19, 20). Ammon is likewise reckoned among these countries, which God foretold by Jeremy should be delivered into the hands of the king of Babylon (see Jer. xxxv. 21). By the east country is commonly meant Arabia in scripture, as hath been observed in the notes upon Isa. xi. 14, but Syria and Chaldea, and the countries beyond it, are likewise called the east (see Gen. xi. 2, Numb. xxiii. 7, Isa. ii. 6). Chaldea, indeed, lay northward of Judæa and the adjacent countries (see l. 4); but within lying with a point towards the east, the Chaldeans and their confederates may not improperly be reckoned among the men of the east; just as Cyrus is sometimes described as coming from the east, and sometimes from the north (Isa. xli. 25), with respect to his forces, that consisted both of Medes that lay northward, and Persians that lay eastward of Babylon.

Shall drink thy milk.] Milk was the chief sustenance of those people, whose riches consisted chiefly in their stocks of cattle. Hence the Scytlans are called...
5 And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and ye shall know that I am the Lord.

6 For thus saith the Lord Go\(\text{p}\); Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the Lord.

8 ¶ Thus saith the Lord Go\(\text{p}\): Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;

9 Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Balul-leon, and Kiriataim,

10 Unto the men of the east with the Ammonites, and will give them in possession, that

Galactophagi, by Homer, Iliss. iii. and Galactopota by other writers. The LXX. render the sense very well, "Shall drink or swallow thy fitness:" the word heleb signifying not only milk, but likewise the fattest or choicest parts of any flesh or fruits. So it is used Gen. xiv. 18, "Ye shall eat the fat of the land?" and Ps. lxxxvi. 16, where our translation reads, "The finest of the wheat," it is in the Hebrew, "The fat of the wheat." Ver. 9. Because thou hast clapped thine hands, and stamped with the feet.] Gestures that sometimes signify grief and indignation (see vi. 11): but are likewise used to express our joy and satisfaction (compare Job xxvii. 23, Jer. xlviii. 27, Lam. ii. 15).

With all thy despite] See ver. 3.

Ver. 8. Moab and Seir do say.] Seir is the same with destroying cities, and from hence to possess themselves of the best of his country. Some translate the middle of the verse, "from the cities, even from Ar, his [city] upon his frontiers." Ar was the coast or "border of Moab" (Deut. ii. 12).

The glory of the country.] The best part of all the country of Moab; the Hebrew word is teb\(\text{b}\), frequently spoken of Judea, as being in many respects the glory of all lands (see xxv. 4).

Balul-leon.] See Num. xxxii. 38, Josh. xiii. 20, Jer. xlvii. 25. Balul-leon is called Beth-leon, in that place of Jeremy, and more fully Beth-balul-leon, Josh. xiii. 17, i. e. the house or "temple of the idol Moen," by which Bishop Cumberland understands Menys or Osiris, the great deity of the Egyptians; in the first book and the second chapter of his treatise concerning Sanchioniathan's Phoenician History.

Ver. 10. Unto the men of the east] See ver. 4.

The Ammonites may not be remembered among the nations.] May make no figure among their neighbours, their strength being entirely broken.

Ver. 12.] The Idumeans, being the posterity of Esaun, bare an ancient grudge against the Jews, upon the account of their ancestor's losing his right of primogeniture, and the subduing of Edom by David afterward (2 Sam. viii. 14). Upon both these accounts they took hold of all opportunities of venting their spite towards the Jewish nation, particularly see 2 Chron. xxvi.17. For this their behaviour, they were in former times reproved by Amos, i. 11, and afterward by Obadiah, ver. 10, and by Ezekiel in this place, and xxxv. 5. The ill will that they showed towards them at the time of their captivity, was very remarkable, as appears by those pathetic words of Ps. cxxxvii. 7, "Remember the children of Edom, O Lord, in the day of Jerusalem; how they said, Down with it, down with it, even to the ground."

Ver. 13. Stretch out mine hand upon Edom.] See xxxv. 17, Jer. xlix. 17, 18, Zechar. ix. 9, Mal. i. 3. I will make it desolate from Teman.] Teman is a noted place in Idumea (see Jer. xlix. 7, Amos i. 12); to which Dedan is joined, ver. 8 (compare Is. xxxii. 13, 14). The Dedanites were originally Arabs, the posterity of Dedan, Abraham's grandson; but they seem afterward to have been incorporated with the Idumeans (see the note upon that place of Jeremiah).

Ver. 14.] The Jews themselves, whom the Edomites have so often insulted, shall be instruments of my vengeance upon Edom, and shall require the wrongs they have received by subduing Idumea, which they did under the conduct of Judas Maccabaeus (see 1 Macc. v. 3, 2 Macc. x. 10, 17; compare Jer. xlix. 2). And afterward the high-priest Hieronimus made an entire conquest of this country (see Dr. Prideaux, par. ii. p. 367).

Ver. 15. The Philistines have dealt by revenge.] The Philistines, being borderers upon the Jews, were their ancient enemies from the very time of the judges downward, more particularly in the time of Ahaz (see 2 Chron. xxvii. 18).

Ver. 16. I will stretch out mine hand upon the
16 Therefore thus saith the Lord God; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Chaldehims, and destroy the remnant of the sea-coast. [Philistines.] I will subdue them by Nebuchadnezzar (see ver. xxv. 20, xlvii. 1). [I will cut off the Chaldehims] The Chaldehims, or Cherechims, are the same with the Philistines, or a tribe of that people (see 1 Sam.xxx.14, Zeph.ii.5, and the notes upon Jer. xlvii. 4).

17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay my vengeance upon them. [Destroy the remnant of the sea-coasts.] The same who are called the remnant of the Philistines, "Amos i. 8, "the remnant of Ashdod," Jer. xxv. 20, and "the remnant of the country of Caphtor," Jer. xlvii. 4 (see notes upon these last two places).

CHAPTER XXVI.

1 And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me; I shall be replenished, now she is laid waste:

3 Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

CHAP. XXVI.

Argument.—This and the following chapter, with part of the twenty-eighth, foretell the destruction of Tyre by Nebuchadnezzar, who took it after a thirteen years' siege (as Josephus relates out of Philostratus, and the Phoenicians' Annals: see his Antiq. lib. x. cap. 11, ad fin. lib. i. contr. Appion. p. 1046) and in the thirty-second year of Nebuchadnezzar's reign, according to the Babylonish account (see the note on xxix. 17). By reason of which hard service, "every head was made bald, and every shoulder was peeled," as our prophet speaks, xxix. 15. The same calamity is foretold by Isaiah, chap. xxiii. This siege forced the inhabitants to remove their effects into an island half a mile distant from the shore, where they built another city, called New Tyre. The learned Dr. Prideaux, in his Connex. of Script. Hist. par. i. p. 91, 484, hath observed, that this prophecy of Ezekiel, as well as the former one of Isaiah, was fulfilled in the destruction of old Tyre, a city that stood upon the continent, and which Nebuchadnezzar utterly destroyed; though he grants some expressions in both prophecies are applicable only to the last siege of that city, when it was conquered by Alexander the Great.

Ver. 1. In the eleventh year, in the first day of the month.) The particular month not being named, some supply the word fifth (as the word fourth is supplied, 2 Kings xxv. 3), and understand it of the month following the taking of Jerusalem, at whose desolation Tyre rejoiced (ver. 2). But, as Archbishop Usher observes, ad A. M. 3416, the fifth month belongs to the twelfth year of Jehoiachin's captivity. So we may more probably understand the expression of the first month of the year, as "the year of Evil-merodach's reign" (2 Kings xxv. 27), is rightly understood by our interpreters to be the year "when he began to reign;" so "the tenth day of the month" is necessarily to be understood of the first month, xl. 1 of this prophecy. And the inhabitants of Tyre may very well be supposed to insult over Jerusalem at any part of the time of her siege, which they saw must inevitably end in the taking of that city.

Ver. 2. She is broken that was the gates of the people.) There was a great confidence of people to Jerusalem from all parts at the solemn feasts of the year, as well of Jews as proselytes (see John xiii. 20).

She is turned unto me.) Her wealth is come into my stores (compare Isa. ix. 5).

I shall be replenished, now she is laid waste.) Tyre was a noted market for all sorts of trade: so when Jerusalem was taken and sacked, the spoil of the city was carried thither for sale, and, probably, several of the inhabitants being made captives, were sold there for slaves, a traffic the Tyrians dealt in very much (xxvii. 13). This interpretation may be confirmed by comparing it with Joel iii. 4—6, where the prophet upbraids the Tyrians for making merchandise both of the persons and substance of the Jews, when they came into their hands. To the same purpose we read, Mace. iii. 41, that when "Tyre came with great forces to subdue the Jews, the merchants of the country took silver and gold, and came into the camp, to buy the children of Israel for slaves."

Ver. 3. The Chaldeans and their confederates (compare Jer. xxxiv. 1, li. 27), whom the prophet compares to the waves of the sea, which come up with an irresistible force (see Jer. li. 42). Armies are elsewhere represented by an inundation, that carries all before it (see Isa. viii. 7, Dan. ix. 20, xi. 22).

Ver. 4. 5.) I will make an entire riddance of her buildings, so that not so much as any dust or rubbish of them shall be left (compare ver. 12), and nothing shall be seen but the rocks upon the sea-shore, in the place where the city formerly stood. Nebuchadnezzar quite demolished old Tyre, and the stones and rubbish of it were afterward made use of by Alexander to carry on a causeway from the continent to the island where New Tyre stood, by which means he took that (see Dr. Prideaux, ubi supra). This latter city is since so decayed, that there are no remains of it left, but a few huts for fishermen to hang out their nets a drying upon the rocks, as it is related by travellers that have been upon the place (see Maudrell's Tra-
CHAPTER XXVI.

7 ¶ For thus saith the Lord God; Behold, I will bring upon Tyre Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay the people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God.

15 ¶ Thus saith the Lord God to Tyre; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that was inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!

18 Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

19 For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go into the prince and rich merchants of Sidon, Carthage, and other maritime cities, that maintained a trade with Tyre, and got great wealth by that means; they "whose merchants are princes." as Isaiah speaks of the merchants of Tyre, xxiii. 8 (compare ver. 2, 6, 10 of that chapter); they shall express a deep sense and concern for her misfortunes (compare xxvii. 82, xxxii. 10. Rev. xviii. 11, 17, 19.

Shall come down from their thrones, and lay away their robes.] Such was the behaviour of the king of Nineveh at the time of his solemn humiliation (Jonah iii. 6).

They shall clothe themselves with trembling.] They shall put on the habit of mourners, and sit upon the ashes, and clothe them with ashes, and sit upon the ashes to console the condition (see Job li. 13, compare vii. 17.

Ver. 17.] Tyre is called "the strength of the sea," Isa. xxiii. 4, being strong at sea, both by its situation and the strength of its naval forces, upon which account it was formidable to all that had any trading upon the sea.

Ver. 18. Now shall the isles tremble in the day of thy fall.] See ver. 15. St. Jerome translates it, "Now shall the ships tremble," &c. i.e. all seafaring men (compare xxvii. 29, 30, Isa. xxiii. 14.

The isles—shall be troubled at thy departure.] When thy people shall be carried captive (see Isa. xxiii. 27.

Ver. 19.] Thy walls being demolished, the sea shall come up and cover thy ruins (see ver. 12), or else the prophet compares the destruction of Tyre to a shipwreck (see xxiii. 20.

Ver. 20. When I shall bring thee down, &c.] When thou shalt be "thrust down into hell," as our Saviour speaks concerning Capernaum, Luke x. 15, and brought to utter desolation, like cities which have been long ago buried in ruins and oblivion (compare xxxii. 18, 24.

And I will set glory in the land of the living;]
down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; 21 I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.

The nearest resemblance of heaven that could be found upon earth: yet, even then, as it follows— Ver. 21. I will make thee a terror, and thou shalt be no more.] Thou shalt be left in utter ruins and desolation, and a terrible example of my vengeance. The word balaithoth, which our interpreters translate terrors, is generally joined with words importing utter destruction, and so the LXX. understood it here, and in other places of this prophecy (see xxvii. 36, xxviii. 15, and compare Ps. lxxii. 19, Isa. xvii. 14).

Though thou be sought for, yet shalt thou never be found again.] An expression denoting utter destruction (see Ps. xxxvii. 36, and compare ver. 6, 11).

CHAPTER XXVII.

1 The word of the Lord came again unto me, saying, 2 Now, thou son of man, take up a lamentation for Tyrus; 3 And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty. 4 Thy borders are in the midst of the seas, thy builders have perfected thy beauty.

The borders of the Tyrians were the islands of Chittim, where the Tyrians were extensively engaged in the coasting trade, in the commerce of the seas, and in the shipping of all the vessels of war and commerce of the Tyrians. The Tyrians were called Chittim; they were the Tyrians, and these Tyrians were the Tyrians of Chittim, and the Tyrians of Chittim are the Tyrians of Syria. The Tyrians were called Chittim; they were the Tyrians, and these Tyrians were the Tyrians of Chittim.

5 They have made all thy ships boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. 6 Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim. 7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

This sense the Chaldee follows. The isles of Chittim. The isles of Chittim are the countries lying upon the coast of the Mediterranean sea (see Jer. ii. 10).

Ver. 5.] The decks of thy ships were made of fir, fetched from mount Hermon, called anciently Shenir (see Deut. iii. 9). Ver. 6. The Ashurites have made thy benches of ivory. Ver. 7. Fine linen with broidered work from Egypt, fetched from the coast of the Mediterranean sea (see Jer. ii. 10).

The decks of thy ships were made of fir, fetched from mount Hermon, called anciently Shenir (see Deut. iii. 9). Fine linen with broidered work from Egypt, fetched from the coast of the Mediterranean sea (see Jer. ii. 10). Fine linen was one of the principal commodities of Egypt (see 1 Kings xii. 26, Prov. xvi. 16, Isa. xix. 8); and was a habit used by persons of the best quality (see Gen. xlii. 42, Esther viii. 15); which shows to what an excess of vanity the Tyrians were come, to use such costly manufactures for sails to their ships. 

Suetonius, in his life of Caligula, cap. 37, reckons this among several instances of that emperor's extravagance, that he furnished his pleasure-boats with costly sails, and other expensive ornaments. Blue and purple from the isles of Elishah (see Exod. xxv. 4, Jer. x. 9). The common clothing of the Tyrians was of these kinds, which were brought from the islands of the Egean sea, particularly Co's, famed
8 The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots.

9 The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy rampartedness.

11 The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields for purple among heathen authors. Elishah denotes the countries upon the coast of Greece; a part of Peloponnesus retains the name of Ellis among the Greek writers.

Ver. 8.] Thou madest use of the people of other cities and countries, to undergo the service office of being mariners or rowers, whilst thy own citizens pretended to the skill of steering thy ships, and professed the art of being pilots. Zidon was a famous seaport town, the mother of Tyre (see the note on Isa. xxvii. 12); and Arvad, the same with Arpad or Arphad (2 Kings xvii. 33, Isa. x. 9, Jer. xlix. 29), called Arada by the Greek and Latin authors, was an ancient and town in the neighbourhood of Tyre.

Ver. 9. The ancients of Gebal—thy calkers! Thou employedst the ancients of Gebal for calling thy ships, as being remarkably skillful in that trade; Gebal was a province of Phoenicia near Tyre (see Ps. lxxviii. 8, 1 Kings v. 15). The LXX. interpreters suppose it the same with the city Byblos, with whom agree Eusebius and St. Jerome, De Loc. Hebræis. So the Septuagint renders the word in the forementioned text, 1 Kings v. 18. Dr. Grabe, indeed, does there, by way of emendation, read τῷ ἐν τῇ θεσείᾳ, in the text, and place δάκαρ, the reading of the Alexandrian MS. in the margin; but that learned person did not then remember, that that very word was translated in the same manner in this place of Ezekiel.

10. They of Pirasia and of Lud and of Phut] Thy citizens being all given to trading, thou madest use of foreign soldiers for thine army when thy city was besieged. Lud and Phut are two nations elsewhere mentioned together (see xxx. 5, Jer. xlv. 9). Our interpreters understand by them in these two places, the people of Libya and Lydia. But Phut and Labim being mentioned as distinct people, Nah. iii. 9, Phut probably signifies some part of Africa near Egypt; and Lud, or Ludim, the Abyssinians. These people, though Africans, are joined with the Persians, xxxviii. 5.

They hanged the shield and helmet in thee.] In thy garrisons, which they kept in time of peace.

Ver. 11. The men of Arvad (see ver. 8) with thine army were upon thy walls] They defended thy walls when they were besieged by the king of Babylon's army (see note upon xxxvi. 8, 9).

The Gammadim were in thy towers.] It is very uncertain what people are here meant by this name. Our learned Mr. Fuller supposes them people of Phoenicia (see his Miscellaneis, lib. vi. cap. 3). Ludolphus conjectures they were Africans, in his Comment. in Histor. Ethiop. lib. i. cap. 22. The Chaldee paraphrase takes them to be Cappadocians. The Vulgar Latin renders the word Pygmites; but if we should grant there were such a people as Ludolphus takes a great deal of pains to prove there were, yet they would not be fit to make use of for soldiers.—

Gammadims: Dr. Spence thinks they were images of the tutelar gods, like the lares among the Romans; and were not above a cubit in length (see his additions to the books De Legib. Hebræis).

They have made thy beauty perfect.] See ver. 3.

Ver. 12. Tarshish was thy merchant] Tarshish probably signifies a part of Spain, called by the Greek and Latin authors Tartessus, situate not far from the place where Cadiz now stands; famous of old for Hercules's pillars, being the utmost boundary of the ancient navigation. It comes from thence to signify any merchant who traded in the Mediterranean sea (see the note upon Isa. ii. 16). The commodities here mentioned, which these merchants traded in, being the product of Spain, confirms this exposition.

Ver. 13. Javan, Tubal, and Meshech.] By Javan is to be understood Greece, in which sense Alexander is styled king of Javan or Greece (Dan. viii. 21). So the LXX. translate it here, and in that place of Daniel. And all Greece, except Peloponnesus, was anciently called Jonia. Tubal, and Meshech, are names usually joined together in scripture. Bochart supposes them to be the same with those people afterward called Moschi and Tibareni, whose habitation was near the Euxine sea.

They traded the persons of men] in buying and selling slaves in the markets. The Hebraic reads, "In the land of men;" the word nechoseth, soul, sometimes signifies a slave (compare Numb. xxxv. 5, 1 Chron. v. 21, Rev. xviii. 13). In which sense some understand the word, Gen. xit. 15.

Vessels of brass in thy market.] Critics observe that the word nechoseth, commonly translated brass, does likewise signify steel; and so it is rendered by our interpreters, Ps. xviii. 34, "a beam of steel is broken by my arms." And we may very well understand it so here; for the Chaldeans, a people so called from their steel manufactures, lived near Pontus, in the neighbourhood of the Moschi and Tibareni; for which reasons steel is called the northern iron," Jer. xv. 12.

Ver. 14.] By Togarmah, Bochart understands Cappadocia: the LXX. read the word ὀμησαῖς (Gen. xiv. 14), which comes near in sound to Trogmos, or Trocaea, a part of Cappadocia.

Ver. 15. The men of Dedan were thy merchants.] The same learned person distinguisheth this Dedan from that mentioned ver. 20. This latter was of Abraham's posterity, whereas Dedan here spoken of was derived from that Dedan mentioned Gen. x. 7, the son of Raamah, or R hegma. The posterity of this Dedan is probably placed near the Persian gulf, where there was a city called afterward R hegma; and so is fitly joined with many islands or countries lying upon the sea-coast, which are usu-

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16 Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

17 Judah, and the land of Israel, they were thy merchants; they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan going to and fro usually called islands, in the Hebrew phrase (see the note on Isa. xi. 11). Many isles were the merchandise of thine hands.) Those countries exported thy manufactures, "the wares of thy making," as they are called in the following verse; and, by way of return for them, brought thee in ivory, and other rarities from India, whither they traded. They brought these, for a present, says our translation, or rather by way of price or return for the commodities exported. The noun exscheor commonly signifies a present or gift, but it is near in sound to the word nescar, that signifies a price or reward; and words of such near affinity are often used in a promissive sense (see the note upon Jer. xxiii. 39, xx. 37, xxix. 7, and xxxvi. 15 of this prophecy).

Ver. 16.] The Syrians imported into thy haven precious stones, and all sorts of curious apparel, in lieu of which they carried abroad the wares of thy own making.

Ver. 17. They traded in thy market wheat of Minnith, &c.] Those were the commodities which the Jews imported to Tyre, chiefly the necessary provisions for food; the Tyrians having none of their own growth, the Jews supplied them therewith from their own, or the neighbouring countries (see 1 Kings v. 9, 11, Ezra iii. 7, Acts xii. 39).

Wheat of Minnith.] This was a place belonging to the Ammonites (see Judg. xi. 33), noted for excellent wheat, great quantities of which the Jews brought to Tyre.

Pannag.] A word never elsewhere to be found; supposed by some to be the name of a place; by others more probably taken for some rich ointment or gum.

Balz.] For which Gilead was famous (see Jer. vii. 22). There were balsam-trees about Jericho too, which Josephus describes, Antiqu. lib. iv. cap. 6, and De Bello Jud. lib. v. cap. 4, though some doubt whether that balsam were the same with the balm of Gilead.

Ver. 18. Helbon.] Helbon is supposed the same part of Syria which is called Chalybontis by Ptolemy. The same place which is now called Aleppo. White wood.] The word issochar is never met with but here, and Judg. v. 10, where our translation reads "white assces." Bochart explains the word here, a simply name of a bright purple colour, from the Arabic use of it. So purpureus in Latin is used for a bright colour in Virgil, Æn. i. 4 "Lumeneque juventa purpureum." The LXX. and Chaldee render it wool from Milletus, a place famous for that commodity. The wool was dyed purple at Tyre, as appears from Virgil, Georg. lib. iii.

Ver. 19.] Dan also and Javan going to and fro] ped in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan was thy merchant in precious clothes for chariots.

21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were their riches.

22 The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba. Asshur, and Chilmad, were thy merchants.

By Dan St. Jerome understands the town which was afterward called Cessaren Phillipp, belonging to the tribe of Dan, which was near Tyre; whereas Javan, which likewise traded with Tyre, lay farther off. This is the sense of the words, if we follow the common translation; but Bochart thinks the words might be better translated, "Dan also and Javan coming from Uzal occupied in thy fairs," to distinguish this Javan, which he supposes to be in the southern part of Arabia, from Greece, more commonly called by that name (see ver. 13). In conformity to this interpretation, the copies of the LXX. which we have now, read from Asel; though St. Jerome informs us, that the former part of the verse was wanting in the Septuagint, and supplied from Thoedotius's translation.

Bright iron [i. e. steel]—and calamus.] Bochart confirms the foregoing interpretation from hence, that those of Javan are said to deal in aromatic gums, which are known not to grow in Greece, but in Arabia.

Ver. 21.] This is probably to be understood of the posterity of that Dedan, who was Abraham's grandson (see ver. 15, and xxv. 13).

Ver. 21. Arabia, and all the princes of Kedar, they occupied with thee] The Hebrew reads, "They were the merchants of thy hands;" i. e. they took off thy manufactures (see ver. 15) in exchange for cattle, in which their substance did chiefly consist (see Isa. ix. 7). Kedar is a country in Arabia, often mentioned in scripture, which received its name from Kedar, Ishmael's son, who settled there (Gen. xxv. 13).

Ver. 22. The merchants of Sheba and Raamah.] These were people of Arabia Felix, dwelling near the Persian gulf (see ver. 15, and xxii. 42). They traded in the rich products of their own country, which were spices, precious stones, and gold (compare 1 Kings x. 2, 11, Ps. lxxii. 15, Isa. ix. 6). Bochart places Pobit, so famous for gold, in Arabic Felix (see his Plaeg. lib. xi. cap. 27).

Ver. 23. Haran, and Canneh, and Eden.] Haran is the place where Abraham dwelt when he came out from Ur of the Chaldees (Gen. xi. 31); called Charax by the Romans, and noted for the defeat of Crassus. Canneh some suppose to be the same place that is called Calneh, Amos vi. 2, 14, Hosea, i. 3, 9, a city near Ephraim, which received its name from Ctesiphon, a noted city situate upon the river Tigris. Eden is joined with Haran, 2 Kings xix. 12, as it is here. Huetius supposes Paradise was called the garden of Eden, from the name of the country where it was placed, which was where the two rivers Tigris and Euphrates meet (see his tract De Situ Paradisi, cap. 2, n. 7).

The merchants of Sheba.] There were two Shebas, as there were two Dedans; one descended from
24 These wore thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas.

26 Thy rowers have brought thee into great waters; the east wind hath broken thee in the midst of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thyAskers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

28 The suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast Raamah (Gen. x. 7), the other from Jockshan, Abraham's son (Gen. xxv. 3). As the twenty-second verse is explained of the former, so the latter may be understood here: they were both habitants of Arabia. Chilmed.] Both the Chaldee and LXX. explain this by Carmania.

Ver. 24. In chests of rich apparel.] The word in the original translated chests, is ginge, which is elsewhere rendered treasures (see 1 Chron. xxviii. 11, Esther iii. 9). From which word the Latin gaza is derived.

Bound with cords, and made of cedar.] Carefully packed up in chests of cedar, to give these clothes a fine scent, and preserve them from putrefaction.

Ver. 25. The ships of Tarshish did sing of thee in thy market.] Ships of Tarshish signify sometimes in scripture any trading or merchant ships (see the note on Isa. ii. 16). And here I take in this general sense: the prophet, having already reckoned up the principal countries which traded with Tyre, now adds, in comprehensive terms, that all merchant-adventurers sung or spake great things of her riches, or as the word sharoth may be rendered, "They ruled or governed in thy markets."

In the midst of the seas.] See ver. 4.

Ver. 26. Thy rowers have brought thee into great waters.] The prophet compares the condition of Tyre besieged by the enemy, to a ship overset by the winds, and just ready to sink under water (see the like comparison, Isa. xxxiii. 23). Great numbers are sometimes signified by "great waters" (see Ps. xviii. 16, cxliv. 7. Jer. lii. 42).

The east wind hath broken thee.] As the violence of the east wind occasions many shipwrecks in the sea (see Ps. lxxviii. 7); so the Chaldee army, compared elsewhere to an east wind, shall ruin thy strength and glory, and leave thee like a wreck cast upon the shore (compare xvii. 10, xix. 12).
CHAPTER XXVIII.

1. The word of the Lord came again unto me, saying.
2. Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:
3. Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:
4. With thine wisdom and with thine understanding thou hast gotten riches, and hast gotten gold and silver into thy treasures:
5. By thy great wisdom and by thy traffick hast thou increased thine riches, and thine heart is lifted up because of thy riches:
6. Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God;
7. Behold, therefore I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.
8. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.
9. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.
10. Therefore thus saith the Lord God; Thou art set to be the terrible of the heathen, the vanity of Israel.

CHAP. XXVIII.

ARGUMENT.—In this chapter the prophet denounces God’s judgments against the king of Tyre, for his pride and insolence: he likewise foretells the destruction of Zidon, and that the judgments threatened upon those and other heathen countries, Ammon, Moab, &c. shall in the end turn to the benefit of God’s people.

Ver. 2. The prince of Tyrus.] Whose name was Ithobalus, according to the Phoenician annals, extracts from which may be seen in Josephus, lib. i. Contra. Appollon, p. 1046. I am a god, I sit in the seat of God, in the midst of the seas.] Some princes have been so extravagant as to affect divine honours: this seems to have been the temper of this vain man. The words are an insolent boast of self-sufficiency, as if he had said, I fear none, nor stand in need of any: I am seated in a place of impregnable strength: the seas surround me, that no enemy can assault me. So they represent the excessive pride and carnal security of this prince, who trusted in his own strength, and forgot his dependence upon God. The same crime was in like manner punished in the king of Egypt (xxxi. 3), and afterward in Nebuchadnezzar himself (Dan. iv. 30, 31). So Babylon is represented as ascribing self-sufficiency to herself, and saying in her heart, I am, and there is none else beside me (Isa, xlvi. 10.) In the midst of the seas. See xxvii. 4.

Ver. 3. Yet thou art a man, and not God.] A weak, mortal man: an unequal match for the king of Babylon’s forces (see ver. 9, and Isa. xxxii. 3). Ver. 3.] The fame of Daniel’s wisdom was quickly spread over Chaldea, upon his being advanced to several posts of honour and dignity by Nebuchadnezzer (see Dan. ii. 45). Queen Nitocris, who was Belshazzar’s mother, gives Daniel a great character for his wisdom and other accomplishments (Dan. vii. 11, 12). So here the prophet, in an ironical manner, upbraids the vain boasts which the prince of Tyre made of his wisdom, and the policy of those about him, as if it exceeded the endowments of Daniel, so famous, though a young man, for his skill in the several parts of knowledge, and the arts of government. The Phoenicians, of whom the Tyrians were a colony (see the note on Isa. xxviii. 12), valued themselves for their wisdom and ingenuity, as being the inventors of navigation, of letters, and sciences (compare Zech. iv. 2). Ver. 4.] They skill in navigation and trade has increased thy wealth (see ver. 5, and Zech. ix. 3). Ver. 10. Thou shalt die the deaths of the uncircumcised.] The Babylonians, who by their conquests have made themselves terrible to all the countries round about them (see xxx. 11, 12). They shall draw their swords against the beauty of thy wisdom.] They shall deface and destroy everything which thou valuest as ornamental, or useful (compare ver. 12). Ver. 9.] Mortality will certainly convince thee of thy folly in pretending to divinity (compare xxxii. 19). So Plutarch tells us of Alexander, that he vainly affected to be thought Jupiter’s son, and next in honour to Bacchus and Hercules; yet when he saw the blood run out of a wound he had received, which at the same time gave him much pain, he confessed that was not such blood as Homer said issued from the immortal gods (ibid. ii. De Alexandri Fortuna). Ver. 10. Thou shalt die the deaths of the uncircumcised.] Thou shalt die by such a remarkable judgment as God usually inflicts upon notorious offenders: thou shalt come to the same end as befalls the other enemies of God and of his truth (compare xxxii. 18, xxxii. 19, 21, 29, 24). Circumcision being the rite which distinguished God’s people from the heathen, uncircumcised is equivalent in sense to wicked or profane. So the Chaldee paraphrase renders it here, “Thou shalt die the death of the wicked,” and to the same purpose again, xxxii. 18. In the same sense we are to understand that expression, Lev. xxvi. 41, “If their uncircumcised heart be humbled,” and those of Jeremiah, vi. 10, “Their ear is uncircumcised:” and ix. 26, “The horse of Israel is uncircumcised in their heart.” Ver. 12. Take up a lamentation.] See xxvi. 32. Thou sealest up the sum, full of wisdom, and perfect in beauty.] In thine own opinion thou art the
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every precious stone was thy covering, the sard- 
dins, topaz, and the diamond, the beryl, the onyx, 
and the jasper, the sapphire, the emerald, and the 
carbuncle, and gold: the workmanship of thy ta-
rets and of thy pipes was prepared in thee in the 
day that thou wast created.

14 Thou art the anointed cherub that covereth; 
and I have set thee so: thou wast upon the holy 
mountain of God; thou hast walked up and down 
in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the 
day that thou wast created, till iniquity was found 
in thee.

perfect pattern of wisdom, and all other excellences 
(compare ver. 7): the expression is taken from ves-
sels and other repositories, which, when they are 
full, used to be sealed up in order to the preserv-
ing what is contained in them (see Deut. xxxii. 4. 
Job xiv. 17). The LXX. and Vulgar Latin render 
the former part of the verse, "Thou art the seal of 
likeness;" i.e. Thou art the image of God, or an 
exact impression taken from that great copy. The 
following verse shows that the expression alludes 
to Adam, when he was first created, and came pure 
even from the hands of his Maker. And then the fol-
lowing words in this verse are to be translated, "
Full of wisdom, and perfect in beauty:" an exact 
description of the state of innocence. The word 
tacitum is translated pattern, xliii. 10, of this pro-
phesy, and so it signifies, Exod. xxx. 32, to which 
sense the Targum there explains it: but our trans-
literation renders it composition.

Ver. 19. Thou hast been in Eden, the garden of 
God: As thy situation was pleasant, so thou wast 
plentifully supplied with everything that could 
contribute to make thy life pleasant and happy. A 
state of paradise does in common speech denote a 
condition every way complete and happy (see Isa. 
il. 3). But this expression, as well as the whole 
context, alludes to the complete happiness which 
Adam enjoyed in Paradise before his apostasy and 
fearful fall.

every precious stone was thy covering:) Like a 
great prince or monarch, thy crown was adorned 
with the choicest jewels, and thou wast arrayed 
with royal robes, enriched with gold and precious stones 
of all sorts. The stone probably alludes to the pre-
cious stones which were placed in the high-priest's 
breast-plate, as the next verse alludes to the cherub-
ims over the mercy-seat. Accordingly the LXX. 
enlarge the number of the stones here mentioned 
from nine to twelve, and place them in the same or-
der in which they are ranked, Exod. xxviii. 17, &c.

Thy taborets and—pipes was prepared in thee [or, 
for thee] in the day that thou wast created.) The 
highest expressions of joy, such as are the sounding 
of all sorts of musical instruments, ushered thee 
into the world, according to the usual practice at 
the birth of great princes: and ever since thou hast 
been brought up in the choicest delicacies, which a 
royal palace or a luxurious city could furnish (see 
xxvi. 13, Isa. xiv. 11).

Ver. 14. Thou art the anointed cherub that cover-
eth;) Anointing is the ceremony wherewith kings 
are inaugurated; so the prophet compares the prince 
of Tyre to a ruling or principal cherub, one of the 
chief of the angelical order, who attend upon God 
in heaven, and are represented by the cherubims in 
the temple overshadowing the mercy-seat. To this 
spirit St. Jerome translates it, "The extended cher-
ub that covereth:" i.e. whose wings were stretch-
ed out to cover the mercy-seat (see Exod. xxv. 20); 
reading memuchak instead of minshawk. The words 
allude to the high advancement of Satan in heaven 
before his fall, where he was placed in one of the 
highest orders of angels, such as were nearest in 
attending upon the divine majesty. So Isaiah's 
description of the fall of the king of Babylon does 
plainly allude to the downfall of Satan out of heaven 
(ISA. xvi. 12, &c.).

Thou wast upon the holy mountain of God.) The 
temple is often styled God's holy mountain (see xx. 
14); and now, after having the place of God's pecu-
liar residence, is now and then put for heaven itself 
(see Ps. xi. 4, xviii. 6, Jonah ii. 7). So the phrase 
denotes, that this prince might be compared to the 
cherubims overshadowing the mercy-seat, or the 
angels who stood before the throne of God, typified 
by the cherubims in the temple: the expression still 
alluding to the high station of Satan before his 
apostasy.

Thou hast walked up and down in the midst of the 
stones of fire:) Thy dominion was in the upper re-

gion of the sky, where hillstones and lightening are 
formed; or, as Tertullian paraphrases the expres-
sion (lib. ii. contr. Marcion. cap. 10). Inter gem-
manes siderum radios demoratus: "Thou hast thy 
abode among glittering stars," as the angels are 
sometimes called (see Job. xxxviii. 7, Isa. xiv. 15). 
The words may allude to the sparkling stones of 
Aaron's breast-plate: so they agree with what goes 
before, ver. 13, 14. See Dr. Moro's Synopsis Prophet. 
book ii. ch. 10.

Ver. 15. An exact description of the angelical 
purity in which the devil was created, and in which 
he continued, till, being lifted up with pride, he fell 
from his first estate.

Ver. 16. Thy skill in trading hath degenerated 
into violence, cheating, and extortion: for which I 
will degrade thee from the honour of being nearly 
related to me, as my minister, and the executor of 
my commands, by which thou didst resemble the 
dignity of the angelic order (see ver. 14).

Ver. 17. Thine heart was lifted up because of thy 
beauty;) Compare ver. 9, 13, xxxi. 10. So the devil 
was "lifted up with pride" upon the account of his 
perfections (see 1 Tim. iii. 6).

Thou hast corrupted thy wisdom by reason of thy 
brilliance;) That height of glory and authority to 
which I had advanced thee has perverted thy judg-
ment, and made thee abuse thy wisdom to craft and 
deciet (see ver. 16). I will lay thee before kings, that 
they may behold thee;) I will make thee a spectacle to other princes; 
expose thee to a miserable object before their eyes; 
that thou mayest be an example to them to deter 
them from the like practices (see xvi. 41. xxii. 49, 
xxxii. 14).

Ver. 16. Thou hast defiled thy sanctuaries, &c.;
thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shall thou be any more.

20 § Again the word of the Lord came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it.

22 And say, Thus saith the Lord God; Behold, I am against thee, O Zidon: and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her.

The word melkida does sometimes signify a palace, in which sense it is probably taken, Amos viii. 13, where our translation renders it the king's chapel. Thus Bishop Patrick understands it, Exod. xxv. 8, where the English reads, "Let them make a sanctuary," but it may probably mean a palace: for God commanded himself to be served and attended upon in the tabernacle, as a king is in his court. The cherubims were his throne, the ark his footstool, the altar his table, and therefore called by that name, xiii. 22, Mal. i. 7, the priests his attendants, and the shew-bread and sacrifices his provisions. Thus the word may most probably be taken here to this sense: That since their palaces and stately buildings are filled with the iniquity and injustice which they have practised in their trade and commerce, therefore God will utterly destroy them by Nebuchadnezzar, who reduced the whole city to a heap of ashes and rubbish, which Alexander afterward made use of to make a bank or causeway, by means of which he assaulted the new city of Tyre, and took it (see Dr. Prideaux, per. I. p. 484). If we follow the common translation, it imports a denunciation of God's judgments for filling their idolatrous temples with riches and presents gotten by injustice. So God often punishes the contempt of religion, in general, in those who are mistaken in their own way of worship.

Ver. 19. Thou shalt be a terror. See xxvi. 21.

Ver. 21. Set thy face against Zidon. Direct thy face and thy speech towards Zidon (see vi. 2); and foretell its destruction by the king of Babylon (see xxxii. 39, Jer. xxv. 22, xviii. 4). Tyre and Zidon were neighbours, and partakers of the same fate, both in prosperity and adversity. Zidon was afterward utterly destroyed by Oechus, king of Persia.

Ver. 22. I will be glorified in the midst of thee. I will make my power and justice known by the judgments I will execute upon thee. In the same sense God saith, Exod. xiv. 17, "I will get me honour upon Pharaoh:" where the word in the original is the same.

And shall be sanctified in her. God is said to be sanctified in those, for whose preservation or destruction he exerts his power in a remarkable manner (compare ver. 25, and see xx. 41).

Ver. 23. The pestilence, which often accompanied on every side; and they shall know that I am the Lord.

24 § And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God.

25 Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God.
CHAPTER XXIX.

1 In the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

3 Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and mangled all their joints to be at a stand.

8 ¶ Therefore saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

was sent upon this expedition on purpose to be destroyed, thereupon mutinied against him, and set up Amasis for their king.

I will bring thee out into the wilds of thy rivers,

By this is metaphorically expressed his undertaking a foreign expedition: the expression alludes to the nature of a crocodile, who is not confined to the water, but useth to come upon the land, where he is frequently taken.

Ver. 5. I will leave thee thrown into the wilderness. Thy army shall be despoiled, and fall in the deserts of Libya and Cyrene: Apries himself did not perish there; but the king and people being like head and body, whatsoever calamity befalls either part, is common to both. So the king of Assyria is said to be involved in that destruction which consumed his army, Isa. xxx. 38. Apries himself was afterward strangled in his palace at Saïs, by Amasis, that overcame him.

Thou shalt not be brought together. Their bones or carcasses shall not be brought together in order for burial (see Jer. viii. 2, xxv. 33).

I have given thee for meat. See xxxix. 17.

Ver. 6. Because they have been a staff of reed to the house of Israel. The expression alludes to the canes or reeds that grow on the bank of the river Nile: on which if a man leaned, they broke, and the splinters ran into his hand (compare 2 Kings xviii. 21). The prophets often upbraided the Jews with their vain confidence in Egypt, which would certainly disappoint them (see Isa. xx. 5, 6, xxx. 3, 5, &c. xxxi. 3, Jer. ii. 30).

Ver. 7. When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: Or, "their arm." The king, who was Zedekiah's considerable, came with a great army to raise the siege of Jerusalem; but durst not engage a battle with the Chaldeans, but in a little time retired again into his own country, treacherously leaving Zedekiah, whom they had engaged to rebel against Nebuchadnezzar: whereby they became the occasion of his own and his people's ruin (see xvii. 13, Jer. xxxvii. 5, 7).

At a stand. Or, "to shake," as men do when they are tottering and ready to fall. The Hebrew verb hamandalath signifies properly to stand, but it is probably here taken in the same sense with the verb hamandalath: words of a near sound being often taken one for the other (see the note on xxviii. 15).

Ver. 8.) See xiv. 17. This is to be understood of Nebuchadnezzar's conquest of Egypt, who, taking
9 And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord; because he hath said, The river is mine, and I have made it.

10 Behold, therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 ¶ Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

advantage of Amasis's revolt against Apries, overran that country, and made a prey of the whole kingdom (see ver. 10, and xxiii. 13).

From the tower of Syene unto the border of Ethiopia. If we follow this translation, we must understand the word Cush, rendered here Ethiopia, of Arabia, as it is often taken (see the note on Jer. xiii. 23); for Syene was the border of Egypt towards Ethiopia (see Pliny's Nat. Hist. lib. v. cap. 9), which lay westward of Egypt, as Arabia did eastward. But the words may be translated thus, "From Migdol to Syene, even to the borders of Ethiopia" (compare xxx. 5, 9). Migdol was a town near the Red sea, mentioned Exod. xiv. 2, Jer. xxiv. 1, xlv 14, so it lay at the entrance of Egypt from Palestine; whereas Syene was at the other end of the country upon the borders of Ethiopia. The parallel text, xxx. 6, confirms this interpretation, where our translation reads, "From the tower of Syene, they shall fall in it by the sword." but the sense would be much more perfect if we translate it, "From Migdol to Syene," &c.

Ver. 11. The intestine wars between Apries and Amasis, and the conquest of the whole country by Nebuchadnezzar, will make Egypt a desolation the greatest part of forty years, nor shall it recover its former settlement till those are ended (see xxx. 10, xxiii. 13; compare xxxv. 7).

Ver. 12. I will make the land of Egypt desolate Many of the Jews which fled into Egypt after the murder of Gedaliah, were involved in the common destruction of the country and its inhabitants (see Jer. xxiv. 27, 28).

In the midst of the countries that are desolate. Egypt shall have its share of calamities with its neighbours, who shall be a prey to Nebuchadnezzar, according to the prophecies of Jeremiah, ch. xxv. xlv., xlvii., &c. and of Ezekiel, ch. xxv., &c.

I will scatter the Egyptians among the nations. Some of them shall flee for refuge into foreign countries, and some shall be carried away captive by the Babylonians (compare Jer. xlvii. 10). This captivity of the Egyptians, though not taken notice of by Herodotus, is mentioned by Berosus in one of the fragments of history, quoted by Josephus, Antiq. lib. x. cap. 11, and published with notes by Scaliger, at the end of his Book of Tetrarchies. The spot in the text, on which the mark upon the place is very observable; viz. "The calamities that befell the Egyptians are passed over by Herodotus, because the Egyptian priests would not inform him of any thing that tended to the disgrace of their nation."

Ver. 14. And will cause them to return into the land of Pathros. That part of Egypt which is called Thebaids, as Bochart proves by several arguments (see his Pheleg. lib. iv. cap. 27), A base Kingdom, i.e. A tributary kingdom (see xiv, 14).

Ver. 15. Notwithstanding Amasis's shaking off the Persian yoke, Egypt was not able to keep up its former grandeur, but was entirely conquered by Cambyses, Cyrus's son, who made it a province to the Persian empire; and upon its revolting from under that government, it was finally subdued by Darius the Persian emperor, and has been governed by strangers ever since. "For on the falling of the Persian empire, it became subject to the Macedonians, after them to the Romans, after the Romans to the Saracens, then to the Mamelukes, and is now a province of the Turkish empire," as Dr. Prideaux observes, in his Connex. of Script. Hist. par. 1. p. 79.

Ver. 16. At the same time that the Jews put confidence in Egypt, they distrusted the promises and assistance of God, and forsook him, to comply with the idolatries of their allies; whereby to recommend themselves to their protection (see ver. 7, Isa. lvii. 8, 9, Jer. ii. 18, 36, Hos. xii. 1).

Ver. 17. The following prophecy is related here, not with respect to the order of time (for there is near seventeen years' distance between the date of the foregoing prophecy and this), but because both prophecies relate to the same subject, viz. the conquest of Egypt by Nebuchadnezzar, which fell out this year: the city of Tyre having been taken by him the year before, after thirteen years' siege. Concerning which event, Dr. Prideaux hath observed, that the chronology of the Phoenician Annals (the extracts of which may be seen in Josephus, lib. i. contr. Apion.) exactly agrees with the time the prophet Ezekiel assigns for the taking of Tyre (see his Con. of Script. Hist. par. 1. p. 92, 93).

Ver. 18. Nebuchadnezzar — caused his army to serve a great service against Tyre. The siege lasted thirteen years, as hath been already observed; till the
nor his army, for Tyre, for the service that he had served against it:

10 Therefore thus saith the Lord God: Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

heads of their soldiers became bald with continual wearing of their helmets, and the skin was worn off their shoulders with carrying earth to raise mounds and fortifications against it (see xxvi. 5).

Yet had he no wages, nor his army, for Tyrus.] Before the town came to be closely besieged, the inhabitants had removed their effects into an island about half a mile distant from the shore, and there built another city, called New Tyre, which was afterward besieged and taken by Alexander the Great (see the argument to ch. xxvi.); so that there was nobody left there when Nebuchadnezzar's army took the city.

Ver. 19. He shall take her multitude, and take her spoil.] He and his army shall have the advantage of the captives and spoil of Egypt, which they shall utterly pillage and lay waste (see ver. 10, 12, and xxi. 12).

Ver. 20. Because they wrought for me, saith the Lord: The destruction of cities and countries is a work of God's providence, for the effecting of which he makes use of kings and princes as his instruments. Upon this account he calls Nebuchadnezzar his servant (Jer. xxv. 9), "because he wrought for him," as it is here expressed; i.e., executed his judgments upon Tyre, and the other cities and countries which God delivered into his hand.

Ver. 21. In that day.] This phrase frequently denotes in the prophets not the same time which was last mentioned, but an extraordinary season, remarkable for some signal events of Providence (see the note on Isa. iv. 2). In this sense it is to be understood here.

Will I cause the horn?] The word horn signifies strength, from whence it comes to denote prosperity, or a flourishing condition (see 1 Sam. ii. 1, Job xvi. 13); and if it is applied to express kingly power and majesty (see Ps. lxxxix. 22, xliii. 19, xxxvii. 17). So here it signifies, that after the destruction of God's and his church's enemies, denoted by Tyre, Egypt, and other oppressors of the Jews (see the note on xxxviii. 17), the kingdom and state of the Jews should again flourish under the Messias, as it is more clearly foretold, ch. xxxiv., xxxvii. (compare likewise xxxvi. 25, 26).

I will give thee the opening of the mouth in the midst of them:] When thy prophecies are made good by the event, this shall add a new authority to what thou speakest (see xxiv. 27).

CHAPTER XXX.

1 The word of the Lord came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord God: Howl ye, Woe worth the day!

3 For the day is near, even the day of the Lord is near; a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Cush, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the Lord; They also that uphold Egypt shall fall; and the pride of her power

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CHAP. XXX.

See the Argument of the foregoing chapter.

Ver. 2. Howel ye,] The prophet directs his speech to the Egyptians (compare Isa. xiii. 6).

Ver. 3. The day is near, &c.] The time of God's vengeance (see vii. 12).

4 A cloudy day:] When the calamities that are coming upon Egypt shall make everything look dark and dismal (see ver. 18, xxxii. 7, 8, xxxiv. 12, Joel ii. 2, Amos v. 18).

It shall be the time of the heathen:] Of the punishment of the Egyptians and their allies (see ver. 4, 5, vii. 12). God's judgments upon particular places and nations, are an earnest of that general judgment, when he shall execute judgment upon all the ungodly (see the note upon Isa. xiii. 10).

Ver. 4. Pain shall be in Ethiopia;] See ver. 5, 9.

Her foundations shall be broken down.] Her strong forts and citadels (compare Isa. xvi. 7, Jer. i. 13).

Ver. 5. Ethiopia, and Libya, and Lydia.] The names in the Hebrew are Cush, Magi, Lud; who are mentioned together as the Egyptian allies, Vol. III.—74

Jer. xlv. 9 (see the note there, and compare Nah. iii. 9). Cush probably signifies Ethiopia here (see xxix. 10), as being joined with Phut and Lud; which were people of Africa. Phut is rendered Libya by our interpreters here, and in that place of Jeremy; but Phut and Lubim were a distinct people, as hath been observed upon xxvii. 10. Phut may denote some part of Africa near Egypt, and Lud probably signifies some part of the Abyssines' country.

All the mingled people.] All their auxiliaries. Compare Jer. i. 57. If we distinguish these from the men of the league which follow, they may mean that mixture of Carians, Ionians, and other nations lying upon the Mediterranean sea, which Apries got together to encounter Amasis, who, together with him, were deserted by these Ethiopian allies (see Dr. Prideaux, ubi supra, and the note on Jer. xxv. 20).

Cush.] The Cubii are mentioned in Ptolemy as a people of Naramis, a province of Egypt.

The men of the land that is in league.] The LXX. translate it, "The men of my league," or covenant; i.e., the Jews; many of whom, flying into Egypt, were destroyed there with the Egyptians (see the note on xxix. 13).
shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God. 7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

8 And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed. 9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord God; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. 11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. 12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it. 13 Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph: and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. 14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. 16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent assunder, and Noph shall have distresses daily. 17 The young men of Aven and of Pi-beseth shall fall by the sword: and these cities shall go into captivity.

18 At Tehaphneh also the day shall be dark of Egypt, a sort of their kings, where their sepulchres stood; one of which is still remaining: upon which account it is often mentioned in scripture (see Isa. x.ix. 3, Jer. ii. 16, xlv. 1, xlvii. 14). In Hesek it is called Aophys, xvi. 6, which comes near in sound to Memphis. This place was famous for the worship of Apis and Osiris: whereupon the prophet, in a particular manner, denounces destruction to the idolatry of that place. There shall be no more a prince of the land of Egypt: it shall not have more a natural prince of the Egyptian race to rule over it, as formerly, but shall be subject to foreigners (see the note on xxix. 15). I will put a fear—in Egypt. Will make them faint-hearted, and not able to defend themselves (compare Isa. xix. 16, Jer. xlvii. 5). 14. I will make Pathros desolate (see xxix. 14. And will set fire in Zoan. Zoan, or Tanis, was one of the ancient cities in Egypt (see Numb. xiii. 20) and the metropolis of the kingdom in Moses's time (see Ps. lxxviii. 12, 43). And will execute judgments in No. Called “the multitude of No,” or Hammon No, in the next verse; and probably the same with the city Thebes, famous for its hundred gates (see the note on Jer. xlvii. 25). 15. And I will pour my fury upon Sin. It is generally agreed, that Sin is the same with Pelusium, one of the seven mouths of the Nile, which was commonly called the key of Egypt, as Suidas observes; and therefore was strongly fortified, that no enemy might gain admittance.

I will cut off the multitude of No. Or Hammon No, as the original reads. The name is generally supposed to be derived from Hammon, who was the Egyptian Jupiter. Mizarim, the son of Ham, was the founder of Egypt, which is called the “land of Ham,” Ps. cvi. 22. And this Hammon was probably either Ham himself, or one of his posterity advanced to divine honours. Plutarch informs us, in his book De Iside et Osiride, that Ammon in the Egyptian language was the same as Han in Greek (p. 534, edit. Francisci). 16. I will set fire in Egypt (see Ver. 8. Ver. 17.) Aven is the same with On, mentioned Gen. xii. 45, in aftertimes called Heliopolis, as our margin explains it here, because of a temple or image there dedicated to the sun (compare Isa. xix. 18, Jer. xlviii. 13). The word is so translated by the seventy interpreters, both here and Gen. xii. 45, who were
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ced, when I shall break there the yokes of Egypt; and the pomp of her strength shall cease in her; as for her, a cloud shall cover her, and her daughters shall go into captivity.

20 Thus will I execute judgments in Egypt: and they shall know that I am the Lord.

21 And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came unto me, saying,

22 Therefore thus saith the Lord God: Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken: and I will cause the sword to fall out of his hand.

very well acquainted with Egypt, and the principal places of it. Phil-beezeth was afterward, with very little variation, called Balastum, and so translated here by the LXX.

Ver. 18. At Tehaphnehes also the day shall be darkened.] Compare ver. 3. Tehaphnehes, elsewhere writ Tahapanes, is supposed to be the same place which was afterward called Daphne Pelusiac (see the note on Jer. xlii. 7).

When I shall break there the yokes of Egypt.] When I shall set those at liberty that are oppressed by the bondage of Egypt (compare xxxiv. 27).

A cloud shall cover her.] See ver. 3.

Ver. 21. I have broken the arm of Pharaoh.] I have broken his strength, so that he will never be able to recover his former power (compare Jer. xlvi. 25). It is usual for the prophets to speak of a thing future as if it were already accomplished (see note on Isa. xxi. 9).

CHAPTER XXXI.

1 And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying,

CHAP. XXXI.

Argument.—A continuation of the judgments denounced against Pharaoh and his kingdom; whose pride God humbles by putting him in mind of the dreadful fall of the king of Ninevah, much superior to him in power and greatness, whose ruin the prophet elegantly describes under the metaphor of a fair flourishing tree cut down and withered.

Ver. 2. Whom art thou like in thy greatness?] Thou pridwest thyself as if there never was any prince or king that could compare with thee.

Ver. 3. The Assyrian was a cedar in Lebanon.] By the Assyrian, Archibishop Usher, ad A. M. 5378, and Dr. Prideaux, par. 1. p. 47, do most probably understand that king of Assyria, whom some call Chrysoiladas, others Saracens. It is of this king of Assyria, the words of the prophet Nahum are to be understood, iii. 18. In like manner Zephaniah joins the destruction of Assyria and the desolation of Nineveh together, ii. 13. Nabupolassar, the king

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh’s arms, and he shall groan before him with the gagings of a deadly wounded man.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down: and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord.

Ver. 22. And will break his arms,—and that which was broken.] The king of Babylon had before dispossessed the king of Egypt of all his new conquests, from the river of Egypt to the river Euphrates (2 Kings xxiv. 7.): so that this part of his strength was already taken away, and never to be recovered; and now God threatens to destroy the remainder of his power, the kingdom of Egypt itself.

I will cause the sword to fall out of his hand.] He shall have no more strength to defend himself, than a man hath to use his sword when his arm is broken.


Ver. 24. I will strengthen the arms of the king of Babylon.] The same promise God afterward made to Cyrus, Isa. xlv. 1 (compare Ps. xviii. 59).

He shall groan—with the gagings of a deadly wounded man.] His strength shall perfectly fail, as a man’s who is dying of his wounds.

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

3 ¶ Behold, the Assyrian was a cedar in Lebanon, and Cypares, the king of Media, called by the names of Nebuchadnnesor and Assuerus in Tobit.xiv. 15, joining their forces together against him, besieged Nineveh, took it, and after having slain the king, utterly destroyed that great and famous city; and put an end to that part of the Assyrian empire. Nabupolassar having before possessed himself of the other part, which was properly called the Babylonian empire (see Dr. Prideaux, p. 45). In this remarkable catastrophe, the prophecies of Jonah, Nahum, and Zephaniah, foretelling the destruction of Nineveh, were fulfilled.

The king of Nineveh is compared here to a fair and tall cedar, such as grow in mount Lebanon (see the like comparison, Isa. x. 34, xxxvii. 24, Zech. xi. 3). The greatness of Nebuchadnnesor’s power and kingdom, is set forth under the same resemblance, Dan. iv. 10, &c.

His top was among the thick woods.] He overtopped all the other flourishing trees (compare xvii. 3, xii. 11).

Ver. 4.] As trees flourish by a river side (compare
banon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the eleusin-trees were not like the branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied them.

xvii. 5), so the traffic of the several branches of the river Tigris, upon which Nineveh was situate, made that city and kingdom rich and populous, and she improved her wealth and stores among the neighbouring provinces (compare Nahum ii. 6).

Ver. 5.] He became greater than all the kings about him (compare Dan. iv. 11).

Ver. 6.] Several nations applied to him for protection, and thought themselves all and their concerns safe under his government (compare xviii. 29, Dan. iv. 12).

Ver. 8. The cedars in the garden of God could not hide him. He overtopped the goodly cedars, called in the Hebrew, "the cedars of God" (Ps. lxxx. 10): such fair ones as might be supposed to have grown in Paradise (compare xxviii. 13).

Ver. 9. So that all the trees of Eden.—envied him. "All the kings of the east envied him, and his greatness!" as the Chaldee paraphrast expresseth the sense.

Ver. 10. Because thou hast lifted up thyself in height. Because thy pride hath still increased with thy prosperity (compare xxviii. 17).

Ver. 11. Into the hand of the mighty one of the heathen. Or, "the mighty one of the nations," as the word gojim is rendered in the next verse. The word El, though commonly spoken of God, yet is sometimes applied to heroes (see xxxii. 21), sometimes to angels, as being mightly in strength, as Ps. lxxxix. 6. So God here saith, he delivered the Assyrians into the hand of Nabopolassar king of Babylon, who joining his forces with Cyaxares king of Media, his confederate, made themselves masters of Nineveh, and the king of Assyria, whose seat it was.

Ver. 12. And strangers.—have cut him off, &c.] Compare xxviii. 7, xxx. 11. The armies of the kings of Babylon and Media shall utterly destroy him and his empire, and leave him without life or strength, like a tree that is cut down, dried up, and withered.

Upo the mountains and in all the valleys his branches are fallen, &c.] As thelimbs of such a tree are broken by the fall, and those that rested under its shadow are frightened away, and have forsaken the place: so the Assyrian army lies slain here and there (compare xxxiii. 5, xxxv. 8), and those that lived under his protection and government withdrew their obedience from him (compare Dan. iv. 14).

Ver. 13.] As the birds sit upon the boughs of a tree cut down, and the beasts browse upon its branches; so his dominions shall be a prey to the conquerors: or his armies that are slain shall become meat to the birds and beasts (compare xxxix. 5, Isa. xviii. 6).

Ver. 14. To the end that none of the trees by the waters exalt themselves, &c.] Thy destruction shall be a warning to other kings and potentates, to deter them from prideing themselves in the time of their prosperity (see xxviii. 17).

For they are all delivered unto death.] Whatever distinction there is between them and the inferior sort, death shall make them all equal (see Ps. lxxxii. 7) and particularly to Egypt, and those other countries against which God hath denounced his judgments, the same fate is allotted which this Assyrian monarch has already undergone (see xxiii. 18, &c.).

Ver. 15. In the day! This and the following verse are an elegant description of that constellation that seized the king of Assyria's allies at the suddenness of his downfall: the same metaphor being still pursued.

I caused a mourning: I covered the deep for him.] The sense might better be expressed thus: "I covered the deep with mourning:" for when two verbs are joined together in the Hebrew, one is usually taken in the sense of a noun, or an adverb. The deep that nursed up this fair tree (ver. 4), is described as mourning at its downfall. The great waters were stayed.] As if the streams had stopped their usual course on purpose to lament his fate.

I caused Lebanon to mourn for him.] The forest of Lebanon, and all the stately trees in it, sympathized
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He went down to the grave I caused a mourning; I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

With his misfortunes; i.e. all his confederates and allies.

Ver. 16. The nations to shake] See xxvi. 15.

When I cast him down to hell [or the grave], &c.] See xxxii. 18, 21, Isa. xiv. 15.

All the trees of Eden—all that drink water [see ver. 14], shall be comforted in the nether parts of the earth.] The deceased princes, confederates to the Assyrians, described here as so many stately trees and cedars, shall feel some mitigation of their calamities, when they see thee brought down as low as themselves (compare xxxii. 31, Isa. xiv. 8—10, a place exactly parallel to this).

Ver. 17. They also went down to hell [or the grave] with him.] His allies underwent the same fate with himself, and were cut off in the common destruction (see xxxii. 20, &c.).

That dwell under his shadow in the midst of the heathen.] Or, the nations (see ver. 11), his auxiliaries (see xxx. 8, xxxii. 21), who lived under his protection in several countries and provinces (compare Lam. iv. 20).

Ver. 18. To whom art thou thus like in glory and in greatness?] The prophet now applies himself to the king of Egypt: q. d. Wilt thou still boast thyself, as if no prince were thine equal (see ver. 2)? yet thou shalt undergo the same fate with this fair flourishing cedar, the king of Assyria (see ver. 14, and compare xxxii. 19).

Thou shalt lie in the midst of the uncircumcised, &c.] See xxviii. 10, xxxii. 19, 20.

This is Pharaoh and all his multitude.] The judgment that befell the king of Assyria here described, is an exact representation of the destruction that remains for Pharaoh and his people; the word is commonly denoted the same as to signify or represent, especially in prophecies, parables, and such like figurative descriptions (see xxxiv. 31, xxxvii. 11, Gen. xii. 26, Exod. xii. 11, Matt. xiii. 19, xxvi. 26.)

CHAPTER XXXII.

And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying.

2. Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas; and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

3. Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the owls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5. And I will lay thy flesh upon the mountains, and fill thy valleys with thy height.

6. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee.

Chap. XXXII.

Argument.—A continuation of the same subject, and a farther description of the lamentable destruction of Egypt by Nebuchadnezzar; the prophet illustrating the dreadfulness of his fall by a poetical description of the infernal mansions appointed for tyrants and oppressors, where Pharaoh is to have a place allotted for him.

Ver. 2. Take up a lamentation for Pharaoh] See note on xxii. 2.

Thou art like a young lion of the nations.] Thou art like a beast of prey, devouring far and near (see xix. 3, 6, xxxviii. 18).

Thou art as a whale in the seas:] By the word tannim, we may fitly understand a crocodile, as hath been observed upon xxix. 3, and the description that follows of this creature agrees very well to a crocodile, but cannot be applied to a whale.

Ver. 3. They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

Ver. 4. To whom art thou thus like in glory and in greatness? The prophet now applies himself to the king of Egypt: q. d. Wilt thou still boast thyself, as if no prince were thine equal (see ver. 2)? yet thou shalt undergo the same fate with this fair flourishing cedar, the king of Assyria (see ver. 14, and compare xxxii. 19).

Thou shalt lie in the midst of the uncircumcised, &c.] See xxviii. 10, xxxii. 19, 20.

This is Pharaoh and all his multitude.] The judgment that befell the king of Assyria here described, is an exact representation of the destruction that remains for Pharaoh and his people; the word is commonly denoted the same as to signify or represent, especially in prophecies, parables, and such like figurative descriptions (see xxxiv. 31, xxxvii. 11, Gen. xii. 26, Exod. xii. 11, Matt. xiii. 19, xxvi. 26.)
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7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.

9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord God; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the

Even to the mountains:] The mountains shall be wet with it, as well as the lower grounds, ver. 5 (compare Isa. xxxiv. 3).

Ver. 7. 8. I will cover the heaven, and make the stars thereof dark:] These metaphors denote the downfall of states and governments; kings and rulers being figuratively expressed by the sun, moon, and stars (compare Isa. xiii. 10, xxxiv. 4, Joel ii. 31, Rev. vi. 12—14). God's judgments upon particular countries being earnest of a general judgment, they are described in such terms as if the whole frame of nature were dissolved.

And set darkness upon thy land:] Everything shall look dark and dismal (see xxx. 3).

Ver. 9.] When thy exiles shall be dispersed into foreign countries (see xxix. 12), and relate the miserable circumstances of thy destruction, it shall cause great and consternation in all that hear it (see the following verse).

Ver. 10.] See xxvi. 16, xxvii. 35, xxx. 9.

Ver. 12. The terrible of the nations:] See xxviii. 7.

Ver. 13. I will destroy also all the beasts thereof from beside the great waters:] Or, "that they be no more beside the great waters," as Noldius translates the phrase, p. 615. The horses shall be consumed in the war, and the other cattle that used to feed in the meadows by the side of the Nile (see Gen. xli. 2), shall be destroyed or driven away as a prey (see xxix. 8, 11).

[Neither shall the foot of man trouble them any more,—then I will make their waters deep, &c.] Or, "I will make their waters clear," for so the Hebrew word is taken xxxiv. 15. Following this translation, the verse may be interpreted to this sense: There being an entire destruction both of man and beast in Egypt (see xxix. 11), and none passing through it, it shall be like the waters of a river which are never disturbed, but run pure and clear like oil.

Ibid. and ver. 14. Neither shall the foot of man trouble them any more, nor the hoofs of beasts, &c.

Here is a transition from a proper sense to a metaphorical one; the prophet in the second verse compared the disturbances the Egyptians gave their

foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that wherewith it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord.

16 This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord God.

17 ¶ It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying,

18 Son of man, wait for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of them that neighbours to troubling and fouling of waters; in allusion to which metaphor he saith here, that when Egypt is made desolate, and the number, both of men and beasts, diminished by their wars and confusions, then their neighbours will enjoy such quietness, as a river does that smoothly glides along, and never hath its streams fouled or disturbed.

Ver. 16. This is the lamentation wherewith they shall lament her:] This is the substance of a lamentation which may be properly used to bewail the calamities of Egypt (see ver. 2).

The daughters of the nations shall lament her:] i. e. The people of the neighbouring countries: so the "daughters of Zion" and of Babylon signify the inhabitants of those cities. The expression alludes to the mourning women, whose profession it was to lament at funerals (see note on Jer. ix. 17).

Ver. 17. Fifteenth day of the month:] Of the twelfth month (see ver. 1). The LXX. understand it of the first month, as that indefinite expression is probably understood, xxvi. 1.

Ver. 18. Wait for—Egypt:] See ver. 2, 16.

Cast them down,—and the daughters of the famous nations.] The prophets are said to do things, when they declare God's purpose of doing them; see xiii. 3, where Ezekiel saith, "he was sent to destroy the city;" i. e. to foretell its destruction. In the same sense we are to understand the expression here of casting down Egypt; i. e. foretelling its ruin, together with God's judgments upon other famous kingdoms in that part of the world, which are reckoned up in the following verses, and called here the "daughters of the nations;" concerning which expression see the explanation.

Unto the nether parts of the earth:] The expressions denote utter destruction, and are parallel to those elsewhere used of being brought down to hell, to the grave, or into silence (compare xxxi. 14, Isa. xiv. 15).

Ver. 19.] What reason hast thou now to prefer thyself before others! since thou shalt undergo the same fate with the worst of them (see the note on xxviii. 10).

Ver. 20. They shall fall in the midst of them that are
are slain by the sword; she is delivered to the sword; draw her and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him; they are gone down, they lie uncircumcised, slain by the sword.

22 Assur is there and all her company: his graves are about him; all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

24 There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet they have borne their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword; though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain.

26 There is Meschech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though

slain by the sword;] They do not die the common death of all men," as Moses speaks, Numb. xvi. 29, but are cut off by an extraordinary judgment from the hand of God himself.

Draw her and all her multitudes.] Carry her and her people away to the grave, like so many carcases which are buried without any solemnity. The words are spoken to the Babylonians, the executioners of God's judgments upon Egypt.

Ver. 21.] Here follows a poetical description of the infernal regions, where the ghosts of deceased tyrants, with their subjects, are represented as coming to meet the king of Egypt and his auxiliaries (see xxx. 8), upon their arrival to the same place. Hell signifies here the state of the dead (compare xxxi. 16, 17; Isa. xiv. 9, &c. and see the notes there).

They are gone down, &c.] These warriors, famous in their time for their exploits, have undergone the same fate with other men of blood, and are gone down to the grave by violent deaths (see ver. 19).

Ver. 22. Assur is there and all her company.] The Assyrians, both king and people, whose destruction is represented in the foregoing chapter.

His graves are about him.] The Egyptians lie buried in the same place with them. The masculine and feminine genders are promiscuously used in the following verse. The masculine referring to the prince, whose objects were the deceased heroes, he likened to the nation or country to which they belonged.

Ver. 23. Whose graves are set in the sides of the pit.] Compare xxvi. 20, Isa. xiv. 15.

Her company is round about her grave.] Like lesser graves placed round the monument of a person of great quality: or the words may import that death has made them equal (compare ver. 24, 25).

All of them slain, &c.] See ver. 20.

Which caused terror in the land of the living.] Though they were a terror while they were alive to their neighbours (see xxvi. 17).

Ver. 24. There is Elam.] Which was conquered by Nebuchadnezzar (see Jer. xlix. 34, and the notes there).

Yet they have borne their shame.] They have been shamefully subdued, and lost their lives and glory together, as Assur did before them (ver. 22).

Ver. 25. They have set her a bed in the midst of the slain] Elam and her people have a place among the deceased princes and potentates. The word bed is used for the grave, Isa. lvii. 3, and may, perhaps, in both places, allude to the costly monuments or sepulchres which need to be erected for persons of great quality. Mittah, a word of the same sense, is used for a bier or coffin, 2 Sam. iii. 31.

Her graves are round about him.] About those of the king of Egypt, and his people.

Ver. 26. There is Meshech, Tubal, and all her multitude.] Who are threatened by God with a terrible destruction (see xxviii. 2, &c.). But they seem to be mentioned here by way of prelude, or anticipation, as the critics call it; for the destruction threatened to Meshech and Tubal was not to come to pass till several ages after this prophecy against Egypt was fulfilled, as may be gathered from several expressions in that prophecy. It is usual in the prophets to speak of what is to come, as if it were already past, as hath been observed elsewhere. So the country of Goshen is called "the land of Rameses," Gen. xlvii. 11, which yet had that name from the city Rameses, built in aftertimes by the Israelites (see Exod. i. 11). By the same figure Hosea is called "the mountain of God," Exod. iii. 1. Concerning Meshech and Tubal, see the note on xxviii. 13.

Ver. 27. They shall not lie with the mighty.] They shall not lie among those heathen heroes who died a natural death, and are laid in their graves with pomp and magnificence (compare this verse with Isa. xiv. 18, 19).

Which are gone down to hell [or the grave; see ver. 21] with their weapons of war.] The prophet may possibly represent the future state of these tyrants and warriors, according to the popular notions received in the world, and describe their condition in the other life suitably to the character they bore in this. So Virgil describes his heroes in the Elysian fields (Aenid, lib. vii.).

"Quae graia currit

Armorumque fuit vivis,—sequitur tellure reperton."

They have laid their swords under their heads.] Who were carried to their graves in state, and had their achievements and other ensigns of honour affixed to their monuments for perpetuating their memory. It has been the custom of all ages to adorn the sepulchres of heroes with their swords and other trophies of war (see 1 Macc. xiii. 19). So Virgil describes Misenus's tomb (Aenid. vi. —

"Ingenii mole sepulchrum

Imponit, suaque arma vira.

But their iniquities shall be upon their bones.] Their death shall carry in it plain tokens of their sins, and of God's vengeance pursuing them for their cruelty.
they were the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword:

29 There is Edom, her kings, and all her princes, which with their might are laid by them that were slain with the sword; they shall lie with the uncircumcised, and with them that go down to the pit.

30 There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God.

32 For I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.

CHAPTER XXXIII.

1 Again the word of the Lord came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

3 If he seeth the sword come upon the land, he bloweth the trumpet, and warneth the people;

4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 ¶ So thou, O son of man, have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If set him for their watchman.] Such watchmen were placed upon the turrets of their city walls, to give notice of the enemies' approach (see 2 Sam. xviii. 24, 25, 2 Kings ix. 17. Isa. xxi. 5).

Ver. 3. When he seeth the sword.] When he spies the enemy marching against it (see ver. 2).

Ver. 4. His blood shall be upon his own head.] His destruction is owing to himself (see xviii. 13. Acts xviii. 6).”

Ver. 5. He that taketh warning shall deliver his soul.] Shall save his life from the danger that threatens it. In like manner, he that takes warning by the prophet's admonition shall preserve himself from the judgments threatened against sinners (see ver. 10).

Ver. 6. He is taken away in his iniquity.] See lii. 18.

Ver. 7—9.] See lii. 17—19.

Ver. 10. If our transgressions—be upon us, and we pine away in them, how should we then live?] Thou hast threatened that we shall "pine away in
our transgressions and our sins be upon us, and we pine away in them, how should we then live?

11 Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

13 When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committh iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 ¶ Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

22 Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23 Then the word of the Lord came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land; but we are many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

26 Ye stand upon your sword, ye work abominations, and felt a sensible impulse of the prophetic spirit (see i. 3).

And had opened my mouth, until he came to me in the morning: 3 God has given no commission to speak in his name unto the people, which I had not done before near the space of three years (compare xxiv. 1). And the destruction of the city, which I had so often foretold, being now brought to pass (which at that time you would not believe, see xi. 3, xii. 22), gave an indisputable authority and credit to my words (see note on xxiv. 27).

24. They that inhabit those wastes of the land: They that are left behind in the land that is now wasted with fire and sword (see ver. 27, and xxxvi. 4). Abraham was one, and he inherited the land: If Abraham, being but a single person, with his family, had the whole country of Juea given to him (see Gen. xiii. 15), there is much greater reason to conclude that God will preserve the possession of it to us, who are a numerous part of Abraham's posterity. These men spake after the vain manner of the Jews, who fondly presume that they have a right in all the promises made to Abraham (see Matt. iii. 8, John vii. 33, Rom. ix. 7). The title of one is elsewhere given to Abraham, as being singled out from the rest of his family to be the original or head of the Jewish nation (see Isa. li. 2, Mal. ii. 15, Heb. xi. 12).

25. Ye eat with the blood: Which was forbidden several times in the law, as being a rite the heathens used in the sacrifices they offered to idols (whose worship is reviled in the very next words), as Dr. Spencer proves at large, De. Legib. Hebraei. lib. ii. cap. 11, who brings many arguments to show that the Hebrew phrase nadt haddan, should be translated "near the blood;" in allusion to the idolatrous 3 d 2
EZEKIEL.

27 Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence.

28 For I will lay the land most desolate, and of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I am the Lord, when I have laid the land most desolate because of all their abominations which they have committed.

And also, thou son of man, the children of rite of pouring the blood of the slain beast into a vessel or pit, and then eating part of the sacrifice just by it.

30 Lift up your eyes toward your idols; See xviii. 6.

And shed blood; See ix. 9., xxii. 6, 9.

28. Ver. 26. Ye stand upon your sword; You make your "strength of the law of justice," according to the character given of ungodly men, Wisd. ii. 11. Dr. Spencer, in the forecited place, thinks that the expression alludes to a custom of the heathens, who put the blood of their sacrifices into a vessel or pit, in order to call up and consult evil spirits, and then stood with their swords drawn to keep the demons off from doing them any harm.

Ye defile—his neighbour's wife; See Wisd. ii. 6, xxi. 11.

27. Ver. 27. That they are in the wastes (see ver. 24) shall fall by the sword; The three judgments here mentioned, together with famine, are often threatened as the last and finishing strokes of God's vengeance upon the Jewish nation (see v. 12, 17, vii. 12, xiv. 21, Jer. xv. 3.

That they be in the forts and in the caves shall die of the pestilence; Compare Judg. vi. 2. The caves here mentioned were a sort of strong-holds formed by nature in the rocks, or cut out under the tops of mountains: they were so large, that men might secure themselves, their families and their goods, in them. 1 David is said to "abide in strong-holds, and remain in a mountain in the wilderness of Ziph," 1 Sam. xxii. 14. Such was the cave of Adullam, where David had his residence for some time, and was there resorted to by his relations (1 Sam. xxii. 1), and at another time by his principal officers (2 Sam. xxi. 15). [Such a cave is mentioned by Dio, called Ceria, belonging to the Gete, whither they fled, and carried their moveables, for fear of Crassus, lib. ii. ad ejus.

28. Ver. 28. I will lay the land most desolate; See Jer. xiv. 2, 6, 22, and xxxvi. 34, 35 of this prophecy.

The pomp of her strength shall cease; All that riches and magnificence wherein they pleased themselves, as that which gave them strength and reputation in the eyes of the world (see vii. 21): or the phrase may denote the beauty and glory of the temple, which they looked upon as their chiefest strength and protection (see xxiv. 21).

The mountains—shall be desolate; See vi. 2.

Ver. 29. That I am the Lord; See vi. 7.

Ver. 30. The children of thy people (those of the captivity) still are talking against thee, &c. Or rather "of thee" as the LXX. rightly render it; "for thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord.

31 And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.

32 And, lo, then art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

with their mouth they shewed much love," as it follows in the next verse.

By the walls and in the doors] Both in their public places of concourse, and in their private meetings.

Come—and hear what is the word that cometh forth from the Lord.] These were such as "drew nigh to God with their mouths, but their hearts were far from him:" as Isaiah describes their hypocrisy, xxiv. 13.

Ver. 31. They come unto thee as the people cometh.] Or, as disciples flock to their teachers. So the Chaldee paraphrase explains it.

They sit before thee as my people.] See viii. 1.

For with their mouths they shew much love.] "They make loves," or "jestes," as our margin reads out of the Hebrew; which some interpreters understand, as if they ridiculed the prophet's words, or turned them into burlesque, so the Vulgar Latin renders it; In canticum oris sui vertunt. But by comparing this with the following verse, where the same word magabil is spoken of a song or musical tune, we may rather understand the phrase to this sense, That they were delighted with the prophet's harmonious voice, or taking eloquence, but would not make the proper use of what he said for the correcting their evil manners.

Ver. 32.] They come to hear thee for their entertainment, not for their edification, as many go to hear famed preachers. St. Augustine tells us, that he himself was such an auditor of St. Ambrose, before he was converted (Confess. lib. v. cap. 13). Studiae audibam disputationem in publico, non attentione qua debuit, sed tanquam explorator facundiae ejus, utrum convenirem famae suae.—Verbis ejus suspendebam intentum, rerum autem incuriosum et contemptor astabam. "I heard him diligently when he discoursed in the congregation, but not with that application of mind which I ought to have done; but I came rather out of curiosity to know whether his eloquence was answerable to that opinion the world had of him. I was very attentive to his style, and charmed with the sweetness of his delivery, but had little value or concern for the subject he treated of."
CHAPTER XXXIV.

1 And the word of the Lord came unto me, saying,
2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flock?
3 Ye eat the fat, and ye clothe you with wool, ye kill them that are fed: but ye feed not the flock.
4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.
5 And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered.
6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

7 ¶ Therefore, ye shepherds, hear the word of the Lord;
8 As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;
9 Therefore, O ye shepherds, hear the word of the Lord;
10 Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

The magistrates have not taken care to relieve the needy, and defend the oppressed. The priests and the prophets have not been diligent in giving the people proper instructions, in reducing those that are in error, or in comforting the disconsolate.

Neither have ye brought again that which was broken.] Ye have not given ease to the afflicted and miserable. A metaphor taken from surgeons binding up wounds (compare Isa. lxvi. 1).

Neither have ye brought again that which was driven away.] Or, "which was gone astray," as the word middakath is translated, Deut. xxix. 1. Ye have not sought by good instructions to reduce those that have been seduced into error; or to reclaim those that are ready to be lost and perish in their sins (compare Matt. ix. 36, xviii. 11).

With force and with cruelty have ye ruled them.] You have tried to reduce them to their duty by the rough methods of cruelty and compulsion, not by the gentle way of reason and argument. In like manner the methods of instruction and good example are particularly recommended to the pastors of the Christian church, 1 Pet. v. 3, 2 Tim. ii. 24, 25.

Ver. 5.] By reason of these neglects of the governours, the whole frame of the government is dissolved, and my people are scattered here and there: some are fled for refuge into foreign countries (see Jer. xi. 11) others are carried captives by their enemies, who, as so many beasts of prey, have spoiled and devoured them (compare Isa. liv. 9, Jer. xii. 9).

Ver. 6. My sheep wandered through all the mountains.] As sheep, when there is nobody to look after them, wander from one mountain and hill to another; so my people have been forced to leave their habitations, and fly to any place where they might hope for protection (compare vii. 16, and see the note upon Jer. iii. 10).

None did search or seek after them.] Their rulers took no care of my people while they had power and authority: and now I have displaced them for their misdemeanours, and there is nobody left whose office it is to take any farther care of my people (see ver. 10).

Ver. 8. Will require my flock at their hand.] I will require a severe account of their kings and princes, their priests and prophets, of the damage my people have sustained through their ill-management;
Lord God; Behold, I judge between cattle and
18 cattle, between the rams and the he goats.

17 And as for you, O my flock, thus saith

and I will deprive them of that honour and pre-eminence which they have made such ill use of, as I have already displaced Zedekiah, and the princes, priests, and others, that were in authority under him.

Ver. 12. So will I seek out my sheep, and will deliver out of all places] I will bring them home from their several dispersions, whither they have been driven in the dark and dismal time of the destruction of their country, and their own captivity (compare xxx. 3).

Ver. 13.] This prophecy may in some degree have been fulfilled in the return of the Jews from the Babylonian captivity; but seems still to look farther, even to the general restoration of the whole nation; which most of the prophets foretell shall come to pass in the latter days (compare xi. 17, xx. 41, xxviii. 25, xxxvi. 24, xxxvii. 21, xxxviii. 8, xxxix. 27).

Ver. 14. Upon the high mountains] See vi. 2. There shall they lie in a good fold.] The expressions denote plenty and security (compare Isa. lv. 10, Jer. xxxiii. 12, Hos. ii. 18, Zeph. iii. 13).

Ver. 16. I will seek that which was lost.] The Messias, whom I will set over them (see ver. 23), shall faithfully discharge all the offices of a shepherd towards them, which their former pastors have neglected, ver. 4 (compare Isa. xi. 11, lx. 1, Matt. xv. 24, xviii. 11, John x. 11).

I will destroy the fat and the strong.] Those that oppress and domineer over the weak (see ver. 20, 21); compare xxxix. 15, Amos iv. 1.)

I will feed them with judgment.] Or, with discretion; i.e. I will deal with each of them according to their deserts, and make a distinction between the fat and lean cattle (see ver. 18, 20).

Ver. 17. Between cattle and cattle, between the rams and the he goats] The Hebrew runs thus, "Between the same cattle, and the cattle of rams and he goats;" between the weak and the strong cattle, i.e. between the rich and the poor, as the Chaldee paraphrase explains the sense upon ver. 20. Ver. 18.] This reproof may fitly be applied to those great persons who take no care that the poor may enjoy the benefit of their superfluities; but rather let them be thrown away and perish, than they will be at the trouble of seeing them disposed of for the good of those that want.

Ver. 21. Thrust with side and with shoulder.] In parsimony of this comparison, the oppressors of the weak are commonly styled in scripture by the names of oxen, bullocks, rams, and he-goats (see Ps. xxii. 12, lxviii. 31, Dan. viii. 3, 5).

Ver. 23. I will set up one shepherd over them,—even my servant David.] The Messias is often described under the character of a shepherd, both in the Old and New Testament (see the note on ver. 16). And the title may be applied to him with respect to his office of king, as well as that of priest and prophet (see the note on ver. 2). He is elsewhere styled by the name of David, as being the person in whom all the promises made to David were fulfilled (see Isa. liv. 3, 4, Jer. xxx. 9, Hos. iii. 5). [The expression may likewise allude to David's first employment, which was that of a shepherd.]

He shall feed them, and he shall be their shepherd.] This prophecy was remarkably fulfilled when Christ, by the preaching of the gospel, "gathered in one the children of God which were scattered abroad" (John xvi. 32, Eph. i. 10), among whom were many of "the lost sheep of the house of Israel" (Matt. x. 6). But it will receive a further completion at the general conversion of the Jews, when "the time will come that they shall say, Blessed is he that cometh in the name of the Lord" (Matt. xxviii. 37). And this signal event will usher in or complete the "fullness of the gentiles" (see Rom. xi. 12, 15, 25, 32).

Ver. 24. I the Lord will be their God.] I will renew my covenant with them, and receive them again into my protection (see ver. 30, xxxvii. 27, Lev. xxv. 16, and note on Jer. xxx. 20).

My servant David] See note on xxxvii. 22.

Ver. 25. I will make with them a covenant of peace.] As I will be at peace with them, so I will give them the blessings of outward peace, and will protect them.
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And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

When I have broken the bands of their yoke;] The same expression which is used concerning the deliverance of Israel out of Egypt (Lev. xxvi. 13, Jer. ii. 20). Their final restoration being represented as the greater deliverance of the two (see Jer. xxiii. 7, 8).

And delivered them] See Jer. xxv. 14.

Ver. 25. They shall no more be a prey] See ver 25.

They shall dwell safely;] See Jer. xxiii. 6.

Ver. 26. A plant of renown;] The Messias is often described under the name of the branch; and the rod or shoot growing of the stem of Jesse (see Isa. iv. 2, xi., lii. 2, Jer. xxii. 5, Zech. iii. 8, vi. 12).

No more consumed with hunger] But shall be blessed with plenty of all things (see ver. 26, 27, and xxxvi. 20).

Neither hear the shame of the heathen] By whom they were reproached, as if their God had cast them off (see xxxvi. 3, 6, 15).

Ver. 30.] See ver. 24.

Ver. 31.] These words, at the conclusion of the chapter, explain the metaphor which runs through the whole: that what was said of a flock and its shepherds, is to be understood of men and their governors; and especially of God's people, whom he takes care of, as a shepherd does of his flock (see xxxvi. 38, Ps. lxxxi. 2).

1 Moreover the word of the Lord came unto me, saying,

2 Son of man, set thy face against mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord God; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred,

and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end:

6 Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee; saith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains with his slain

CHAP. XXXV.

ARGUMENT.—The prophet reneweth his former denunciations of judgments upon the Edomites (see xxxv. 12), as a just punishment for their insulting over the calamities of the Jews.

Ver. 2. Mount Seir.] See vi. 2. Mount Seir is the same with Idumea (see Deut. ii. 5).

Ver. 4. I will lay thy cities waste.] See ver. 9.
men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the Lord.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the Lord was there:

11 Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

Whereas the Lord was there: They did not believe that God had placed his name there, had chosen it for a place of his peculiar residence, and would never quite relinquish his property in it (see xxvii. 25).

Ver. 11. I will make myself known among them. I will make my people see that I have not quite cast them off, by my avenging their quarrel upon thee.

Ver. 12. That I am the Lord. See vi. 7. They are laid desolate. See note on ver. 10.

Ver. 13. Ye have boasted against me: As if I were not able to make good my promises towards the Jews, or to assert my right in Judea (see ver. 10).

Ver. 14. When I shall restore other countries, conquered by the king of Babylon, to their former posterity, thou shalt lie waste and desolate. The Edomites never recovered their country, after the Nabataeans had expelled them out of it (see Dr. Prideaux, in the place above cited).

Ver. 15. All Edum. The expression is like that of Isaiah, "whole Palestina," Isa. xiv. 29, i.e. all the several tribes and divisions of it.

CHAPTER XXXVI.

1 Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord:

2 Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:

3 Therefore prophesy and say, Thus saith the Lord God; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the

heathen, and ye are taken up in the lips of talkers, and are an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and desolation to the residue of the heathen that are round about.

5 Therefore thus saith the Lord God; Surely the high places of the earth," Deut. xxxii. 13, i.e. taking possession of the fortresses or places which command the rest of the country.

Ver. 3. Ye are taken up in the lips of talkers. Your calamities have made you become a proverb, by-word, and a reproach among the heathen round about you, according to the threatenings of the prophets denounced against you (see Deut. xxvii. 37).

Ver. 4. To the residue of the heathen. To these heathens that are left, after the general desolations threatened upon the neighbouring countries, Moab, Edom, Ammon, &c. (compare ver. 36, Jer. xxv. 30, xlvii. 4).
in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idaunia, which have appointed my land into their possession with the joy of all their heart, with despightful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

7 Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be built:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will setle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord.

12 Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and

Ver. 5. In the fire of my jealousy] In that fervent zeal and concern that I have for my own honour, which is blasphemed among the heathen (see xxxv. 12, 13, compare xxxviii. 19, xxxix. 25).

Which have appointed my land] See xxxv. 12.

Ver. 6.] See xxxiv. 29, xxxv. 12, 13.

Ver. 7. I have lifted up mine hand.] I have solemnly sworn (see xx. 5, &c.).

Ver. 8. For they are at hand to come.] This may have an immediate aspect upon the Jews’ return from Babylon, when they were restored to the possession of their own country. If we suppose the words to relate to the general restoration of the nation, the longest distance of time that the things of this world can extend to, is but as a moment in respect of eternity (compare Heb. x. 37, Phil. iv. 5).

Ver. 10. The wastes shall be built.] Compare ver. 33. This may likewise have been in some measure fulfilled at their return from Babylon (compare Isa. lviii. 13, lix. 4).

Ver. 11. I will multiply upon you man and beast.] As God in his judgments threatens to cut off man and beast from them (see xiv. 15): so here he promises to replenish it with both (compare Jer. xxxii. 27, xxxiii. 12).

And will do better unto you than at your beginnings.] In bestowing upon you the blessings of the gospel; the promises of which were made first to the Jews and to their children (Acts ii. 39). The words may likewise imply, that God would give them a more lasting and secure possession of their land than ever they had before (see the following verses).

Ver. 12. Men to walk upon you.] O mountains or land of Israel (ver. 8).

Ver. 13. Thou land devourestr up men.] The neighbouring people raised this ill character upon the land of Judæa, because of the severe judgments of the

thou shalt do more henceforth bereave them of men.

13 Thus saith the Lord God; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations:

14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.

15 Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou hear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

16 Moreover the word of the Lord came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries; according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.
21 ¶ But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned among the heathen, whither ye went.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away being often taken impersonally. By their evil practices they wrought a scandal upon my name, and gave occasion to the heathen to say, See what profane wretches these are who call themselves by the name of God's people, whom he hath justly expelled out of their country which he had given them. The Chaldee paraphrase understands the words to this sense: "If these are God's people, why does he suffer them to be turned out of the land which he made the place of his own especial residence! why does he not continue to protect them?" But the former sense agrees better with the scope of the text, and with St. Paul's application of it to the Jews of his own time, Rom. ii. 24, and with what follows, ver. 31.

Ver. 21. I had pity for mine holy name.] "I wrought for my name's sake, that it should not be polluted among the heathen," as the prophet speaks, xx. 9.

Ver. 22. I do not this for your sakes.] The promises I make in your favour in the following verses, are not owing to any desert of yours, but purely to vindicate my own honour (see ver. 32, and compare Deut. xii. 2, 5, Ps. cxi. 5, Ps. cxxv. 4).

Ver. 23. I will sanctify my great name, &c.] I will give illustrious proofs of my power and goodness, and vindicate my honour from the reproaches with which it has been blasphemed among the heathen, upon the occasion of your evil doings.

The heathen shall know that I am the Lord.] The return of the Jews from the Babylonish captivity was taken notice of by the heathens, as a signal instance of God's providence towards them (see Ps. cxxvi. 2); and their general conversion will be a much more remarkable proof of my fulfilling the promises made to their fathers; so that the heathens themselves will be forced to take notice of it (see xxxvii. 25). It will be an effectual argument to convince infidels that your nation, and the rest of the true Israelites, are the only church of God, and professors of his truth (see Zech. viii. 23).

When I shall be sanctified in you] When I shall "sanctify my name," as it is expressed in the former part of the verse, and make my power and goodness known to the world (see the notes on xx. 41, xxviii. 22).

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities, and for your abominations.

32 Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.
CHAPTER XXXVII.

1 The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones,

2 And caused me to pass by them round about: and, behold, there were very many in the open valley: and, lo, they were very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

5 Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

9 Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

Ver. 4. O ye dry bones, hear the word of the Lord.] A prophetic and lively representation of that voice of the Son of God, which "all that are in the graves shall hear" at the last day, "and shall come forth out of them" (John v. 25, 29).

Ver. 5. I will cause breath.] The "breath of life," as it is expressed, Gen. ii. 7 (compare Ps. civ. 30).

Ver. 7. As I prophesied, there was a noise, and behold a shaking.] Such a noise, or commotion, as we may suppose the bones of a human body would make upon their meeting together again, after having been severed one from another.

Ver. 9. Prophesy unto the wind.] Or rather, "to the breath," meaning that vital principle which unites body and soul together, and is mentioned as distinct from the four winds in the following words.

Come from the four winds, O breath.] The words figuratively represent the restoration of the Jewish nation from the several countries whither they were dispersed over the world, expressed by their being.

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EZEKIEL.

16 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

19 Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

19 * And the sticks whereon thou wastest shall be in thine hand before their eyes.

20 And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

21 And I will make them one nation in the land upon the mountains of Israel; and one house of Israel.

Ver. 16. An exceeding great army.] To signify the great numbers they will amount to, when they return from their several dispersions, and unite into one body. They are elsewhere styled "a remnant," but that is in comparison of the whole nation (see notes upon Isa. iv. 2, x. 22, xxvii. 12, 13).

Ver. 17. Join them one to another into one stick.] A rod or sceptre is an emblem of power (see Ps. cx. 2); so the joining these two rods or sticks together, denotes uniting the two kingdoms under one prince or governor (see ver. 22).

Ver. 18. Wilt thou not show us what thou meanest by these? Ezekiel foretold many things by signs, and the Jews were very inquisitive into the meaning of them; though sometimes their curiosity proceeded rather from a secret contempt of the prophet and his predictions, than a real desire of information (see xii. 9, xviii. 12, xx. 49, xxxiv. 19).

Ver. 19. Which is the hand of Ephraim.] Of which he is the head (see ver. 16).

They shall be one in mine hand.] I will make them one nation, and appoint one king to rule over them, the Messiah (see ver. 22).

Ver. 20. Thou shalt place the sticks or rods thus joined together before their eyes, as a visible token or pledge of the truth of what I enjoin thee to speak to them in the following words.

Ver. 21.] See xx. 24, xxxiv. 13, xxxvi. 21, xxxix. 25.

Ver. 22.] I will make them one nation.] They shall not be divided any more into separate kingdoms; the consequence of which was their setting up separate ways of worship, and espousing separate interests (compare Isa. xi. 13). It has been already observed, that the prophecies which foretell of the general restoration of the Jews, join Judah and Israel together, as equal sharers in that blessing.

One king shall be king to them all.] The Messiah, who is that one shepherd and prince that shall rule over them all as one nation (see xxxiv. 23, 24, com-
CHAPTER XXXVIII.

king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, where they have sinned, and will cleanse them, so shall they be my people, and I will be their God.

24 And David my servant shall be king over them; and they shall all have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your

pared with Luke i. 32, 33. The Messias is described as king of the Jews in most of the prophetic of the Old Testament, beginning with that of Gen. xlix. 10, concerning Shiloh. From David's time he is commonly spoken of as the person in whom the promises relating to the perpetuity of David's kingdom were to be accomplished. This was a truth unanimously owned by the Jews (see John i. 49) to which our Saviour bore testimony before Pontius Pilate, when the question being put to him, Art thou a king? he made answer, Thou sayest the truth; for I am a king: thus those words should be translated, for St. Paul alluding to them, calls them a good confession, 1 Tim. vi. 13. The same truth Pontius Pilate himself asserted in that inscription which he providentially ordered to be written upon the cross (see John xix. 19, 22): so that the chief priests impiously renounced their own avowed principles, when they told Pilate that they had no king but Caesar (ibid, ver. 15).

Ver. 23. Neither shall they defile themselves any more] See note upon xxxvi. 25.

Nor with their detestable things.] Or, "abominations," as the word shikkuth is elsewhere translated, and commonly applied to idols (see xx. 7, 2 Kings xxiii. 13, Dan. ix. 27).

Nor with any of their transgressions.] This expression comprehends in it, their being touched with a hearty compunction for their great sin of rejecting and crucifying the Messias, their king and Saviour (see Zech. xii. 10).

And will cleanse them.] See xxxvi. 20, 25, 28.


fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle shall also be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Walk in my judgments.] See xxxvi. 27.

Ver. 25.] A promise often repeated in this prophecy (see ver. 12, 21, and the note on xxviii. 25).

Ver. 26.] See xxxiv. 23. The words may likewise be understood in a spiritual sense, that God will be reconciled to them through Christ, and admit them into that covenant of peace, of which he is the mediator, and therefore is called "our peace," Eph. ii. 14. And then the following words, "It shall be an everlasting covenant with them," may fitly be explained of the gospel, being such a covenant as shall never be abolished, or give way to any new dispensation (compare Isa. lv. 3, Jer. xxxii. 40).

Ibid, and ver. 27.] God's placing first his tabernacle, and then his temple among the Jews, was a pledge and token of his presence among them, and protection over them (see Lev. xxvi. 11, 12, and the note upon xl. 16 of this prophecy). And here he promises new and more valuable tokens of his presence among them, by the graces of his Holy Spirit, and the efficacy of his word and sacraments (compare 2 Cor. vi. 16); and perhaps will vouchsafe them some extraordinary appearance of the divine majesty (see xliii. 4, 5, 7, Zech. ii. 5).

I will be their God, &c.] See xi. 20.

Ver. 29.] The conversion of the Jewish nation, and their being restored to their former state of favour and acceptance with God, will be a work of providence taken notice of by the heathens themselves, who shall join themselves to the Jews, as the church of God and temple of truth (see xxxvi. 23).
hold, I am against thee, O Gog, the chief prince of Meshech and Tubal:
4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:
5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet:
6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee.

By Gog and Magog may most probably here be meant the Turks, who were originally natives of Tartary, called Turkeston by the eastern writers; and whose language is derived from that of the Tartars. The land of Canaan hath been, for several years, in the possession of the Turks: several texts in Ezekiel foretell the Jews’ settlement in that country again; and some of the expressions in this and the following chapter intimate, that the people called here by the name of Gog, and their allies, will attempt to recover it again out of the hands of the Jews, its rightful owners: they probably occasion the war and victory here spoken of. But this is what cannot be positively affirmed; only thus much one may venture to say, that since the whole strength of Europe was so unsuccessful in their attempts to recover that land out of the hands of the infidels in the holy war, it looks as if God had reserved that work to some farther time of his own appointment, when that country should be the scene of some extraordinary event of providence. We may further observe, that the second see, mentioned Rev. ix. 13, xi. 14, is by many learned men understood of the Turkish empire; and in consequence of that interpretation, the putting an end to that tyranny, will be an introduction to some extraordinary changes in the Christian part of the world.

The chief prince of Meshech and Tubal] The king or head of all those northern nations which lie upon the Euxine sea (see the notes upon xxvii. 13). The Turk is called “the king of the north” in Daniel, xi. 40, as several commentators interpret that place. The LXX. interpreters take the word ῥόσα, commonly translated chief, for a proper name; so they render the sentence thus, “The prince of Rosia, Meshech, and Tubal.” Rosha, taken as a proper name, signifies those inhabitants of Scythia, from whence the Russians derive their name and origin.

Ver. 4. I will turn thee back, and put hooks into thy jaws.] I will disappoint all thy designs, and turn thee about as easily as a fisherman masters a great fish, when he hath once fastened the hook into his jaws (see xxix. 4).

And I will bring thee forth.] The sense would be plainer, if the words were thus translated, “After I have brought thee forth,” &c. In which sense the copulative ενα is sometimes used (see Noldius’s Concordance, p. 291).

Horses and horsemen.] See ver. 15.

Ver. 5. Persia, Ethiopia, and Libya with them.] Their allies, Ethiopia and Libya, are called Cush and Phut in the Hebrew, and are joined together as allies, xxx. 5 (see note there). Persians are joined in like manner with Africans, xxviii. 10.

All of them with shield and helm:] So the Libyans, or people of Phut, are described, Jer. xlvii. 9, as “handling the shield;” i.e. being remarkable for their great and large shields, as Zenophon relates of them (Cyroped. lib. vii.).

7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

Ver. 6. Gomer, and all his bands; the house of Togarmah of the north quarters.] Gomer is joined with Magog, Gen. x. 2, and probably signifies Guta, Phrygia, and Bithynia, which, with Cappadocia, denoted by Togarmah, comprehends all the northern parts of Asia Minor, which border upon the Euxine sea (see the meaning of Togarmah explained in the note upon xxvii. 14).

Many people with thee.] Those of Cilicia, Pamphilia, and other nations inhabiting Asia Minor.

Ver. 7. Be thou prepared.] The prophet ironically encourages Gog, and his allies, to make this attempt, and muster all his forces together, that God may gain the greater honour by their signal defeat (see ver. 16, and compare Jer. xlvi. 2, 3, 14, li. 12).

Be thou a guard unto them.] Let them rely upon thy prowess and conduct as their leader.

Ver. 8. After many days thou shalt be visited:] This judgment shall be inflicted by God upon thee (compare Isa. xx. 6), after a succession of many generations: “In the latter years,” or days, as it follows here, and ver. 16, i. e. towards the end of the world (compare Dan. viii. 28) particularly the expression of “latter days,” or years, is used to denote the times of the general restoration of the Jewish nation (see Deut. iv. 30, Jer. xxx. 24, Hos. iii. 5).

Thou shalt come into the land that is brought back from the sword.] The land is put for the people of the land, who are said to be “brought back from the sword,” as they are elsewhere styled a remnant; i.e. those that should survive after the hardships they had suffered in their several dispersions, and the judgments that should fall upon the disobedient, in their return home (see the notes upon xx. 34, 38, and upon xxii. 19). And upon this account, Jeremiah xxxii. 2, may be best explained to this sense, “The people that were left of the sword found grace in the wilderness.” The whole chapter relates to the general conversion and restoration of the Jews; and the prophet speaks in that verse of the favours God would show to those that should escape the severe judgments that should destroy the disobedient in their passage home to their own country, called the desert, or wilderness, by Isaiah, xl. 3, and by Ezekiel, “the wilderness of the people,” or nations, xx. 35 (see notes upon that place).

Gathered out of many people.] See xxxiv. 13.

Against the mountains of Israel, [see xxxvi. 1. 4] which have been always waste.] Or rather, “altogether waste,” as the LXX. rightly translate it. And they shall dwell safely all of them.] Or, “And they have dwelt safely all of them;” the future tense being often put for the proter-perfect. The sense is, that after the return of the people of Israel into their own country, and their having lived there for some time in peace and safety, this enemy will think to take advantage of their security, and fall upon them unexpectedly (compare ver. 11).
10 Thus said the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:
11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,
12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.
13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey?

Ver.9. Thou shalt ascend and come like a storm; A comparison elsewhere made use of to express the devastations which attend a destroying army (see xiii. 11, Isa. xxviii. 2).
10 Thou shalt be like a cloud to cover the land; Thou shalt overspread the land like a dark cloud, which makes every thing look melanochly and dismal (see xxx. 3, Jer. iv. 15).
11 To the land of unwalled villages; A description of a people that live securely without any apprehension of danger (compare Jer. xlix. 31).

To them—that dwell safely; According to the promise often repeated in the prophet, that "in those days Israel should dwell safely, and none should make them afraid" (see xxxiv. 28, Jer. xxiii. 6, and note there).

12 To turn thine hand upon the desolate places that are now inhabited; Judaea is described as a country which lay desolate before the Jews' return into it (see xxxvi. 34, 35). After it had been for some time rehiabited, Gog and his associates designed to fall upon it with all their forces; in that sense "to turn the hand" is taken, Isa. i. 25 (see note there).

In the midst of the land; In the navel of the land, as the Hebrew reads, i.e. in Jerusalem, because that stood near the middle of the holy land, and likewise was situate upon a rising ground, which the Hebrew metaphorically expresses by the navel (see budg. ix. 37).

13 Sheba, and Dedan, and the merchants of Tarshish; These were people that dealt much in trade: the two former dwelling in the east, the latter often sailing from the Spanish coasts into the eastern parts: they are mentioned xxxii. 12, 15, 20, 22, as having commerce with Tyre, which bordered upon Judæa. These merchants, as soon as they heard of this intended invasion, came into Gog's camp as to a market, to buy both persons and goods which should come into the conqueror's power (see note upon xxxvi. 2).

With all the young lions thereof; The Targum understands it of their kings, i.e. their chief merchants, who are described as so many princes, Isa. xxiii. 8, and are called lions, because of the injustice and cruelty with which they used to plunder the merchants of commerce (see xxviii. 16). But the LXX. translate the word kephirim, towns or villages; in which sense it is taken, Neh. vi. 2, and in other places.

Ver. 14. In that day; At that remarkable time, when God shall bring again the captivity of Israel and Judah, so often spoken of by the prophets (see the note upon Is. iv. 2).

When my people of Israel dwelleth safely, shalt thou not know it? As soon as the news of their being settled in their own country comes to thy knowledge, thou wilt certainly make preparations to invade them.

Ver. 15. Out of the north parts; See ver. 6.

All of them riding upon horses, &c; The character here given of this people, may properly be applied to the Turks, the chief strength of whose armies consists in their cavalry, and the great numbers of them that they bring into the field, as the writers of the Turkish history observe; compare Rev. ix. 16, which place several interpreters expound of the Turks. We may not improbably apply those words of the prophet Zechariah to the event here spoken of, xliii. 4, "I will smite every horse with astonishment, and his rider with madness; and will open mine eyes upon the house of Judah."

Ver. 16. As a cloud to cover the land; See ver. 9. That the heathen may know me; This signal victory over Gog and his associates, shall be a means of bringing infidels to give glory unto me (compare xxiv. 21, and see the note upon xxxvi. 29).

Ver. 17. Art thou he? The words would be more significant if they were translated "Art thou not he?" A sense which he, the particle of interrogation, often imports (see note upon xx. 4).

Of whom I have spoken in old time by my servants—which prophesied in these days many years; Or, and years. The prophet is speaking here of some of these old prophets (see God's people) that will be subdued by the immediate hand of heaven, which victory should make way for glorious times of peace and prosperity. This enemy is said to be foretold "of old by the prophets;" and it is therefore probably described under the names of such nations as were the chief enemies to the Jews in the particular times of each prophet. Such we may suppose the Assyrian to be, spoken of by Isaiah, xiv. 24, 25, and by Micah, v. 5. The same enemy may probably be intended under the name of Tyre (see the note on xxviii. 24); of Egypt (see note upon xxix. 21, and compare Isa. xi. 15 with Zech. x. 11); of Moab (see Isa. xiv. 10); of Edom (see Isa. xxxiv. 6, lxiii. 1, Joel iii. 20, Obad. ver. 18, 19); and under the name of Leviathan, Isa. xxvii. 1. To these we may add the Chaldean people, who are represented to be a great and general destruction of God's enemies before the day of judgment, or consummation of all things.

Such are Ps. cx. 5, 6, Isa. xxvi. 20, 21, xxxiv. 1, &c, lxvi. 16, Jer. xxx. 7, 10, Joel iii. 9, 14, Obad. ver. 15, &c, Zech. xil. 1, xiv. 1, &c. Zechariah lived, indeed, after Ezekiel's time, but a great while before the coming of the Messiah, and his prophecies were commonly practised in their expressions here used, of "old time," and "which prophesied in those days [and] years," plainly imply, that
the prophets of Israel, when prophesied in those days many years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.

19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

there was to be a succession of many ages between the publishing those prophecies and this event foretold by them; and therefore seem to look beyond the times of Antichus Epiphanes, to which some expositors apply this place of Ezekiel (see note xxxix. 9).

Ver. 18. My fury shall come up in my face.] An expression taken from human passions, which cause the blood to fly up into the face. So Isaiah describes Almighty God as "burning with anger, his lips being full of indignation, and his tongue as a consuming fire," xxx. 27 (see note upon that place).

Ver. 19. For in my jealousy.] See xxxvi. 5, xxxix. 25. In that day there shall be a great shaking.] Great changes and alterations in kingdoms and governments are expressed in Scripture by "shaking of heaven and earth, the sea and the dry land" (see Heb. xii. 11; Gen. xvi. 7, 21; 22, 28; xliii. 26) and by earthquakes (Rev. vi. 12, xi. 13, xvi. 8).

Ver. 20. So that the fishes of the sea, and the fowls of the heaven, &c.] Every part of the creation shall bear its share of this calamity, as if there were a confusion of the whole frame of nature (compare Jer. iv. 24, &c. Hos. iv. 5). The prophets often describe God's judgments upon particular countries or persons as if it were a dissolution of the whole world, because his particular judgments are an earnest of the general judgment (see his notes upon Isa. xiii. 10).

The mountains shall be thrown down, &c.] These expressions may probably be meant of walls, towers, and other fortifications, which are dismantled and demolished in the time of war (compare Jer. lii. 25).

Ver. 21. I will call for a sword against him] I will appoint a sword to destroy him (compare xiv. 17). God's decrees are expressed by his speaking the word, and giving out his command. So he is said to "call for a dearth upon the land of Canaan," Ps. cv. 16. Throughout all my mountains.] See ver. 8.

Every man's sword shall be against his brother.] God often destroys his enemies by intestine quarrels among themselves, and making them executioners of his judgments upon each other (see 2 Chron. xxvii. 7, Judg. vii. 22, 1 Sam. xiv. 20).

Ver. 22. I will plead against him with pestilence and with blood.] Or, "I will plead with him" (see xxvii. 8). God pleads with men by his judgments, which are a manifest token of the vengeance due to their sins (see Isa. lvii. 21; Jer. xxx. 31). Pestilence is joined with blood here, as it is xv. 17, xiv. 10, xxviii. 23.

And I will rain upon him—an overflowing rain, and great hailstones.] God shall as plainly show himself in the destruction of these his enemies, as when he consumed Sodom and Gomorrah by fire and brimstone from heaven (Gen. xix. 24), and discomfited the armies of the Canaanites and Philistines by tempests of thunder and hail (see Josh. x. 10. 1 Sam. viii. 10, compare Ps. xi. 6, Isa. xxiv. 6, xxx. 30, and see xlix. 11 of this prophecy).

Ver. 23. Thus will I magnify myself.] Compare ver. 16, and see note upon xxxvi. 23.

CHAPTER XXXIX.

1 Therefore, thou son of man, prophe西 against Gog, and say, Thus saith the Lord God; Behold, I will break the arm of Meshech, and Tubal: And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

At the Argument of the foregoing chapter. 1 Ver. 1. O Gog, the chief prince] See xxxviii. 2. Ver. 2. I will turn thee back.] See ibid. ver. 4. And leave but the sixth part of thee.] So the word skisha, or shishah, as it is read with a different termination, signifies, xlv. 13. Others render it, hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee; I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.

"I will strike thee with six plagues," viz. those mentioned xxxviii. 22. And will cause thee to come up from the north parts, &c.] The words may be better translated, "After I have caused thee to come up from the north parts, and have brought thee upon the mountains of Israel," see a like construction, xxxviii. 4.

Ver. 3. I will smite thy bow out of thy left hand.] "There shall be no might in thy hand," as Moses
6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord.

7 So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel.

8 ¶ Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears; and they shall burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down any out of the forests: for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

threatens the Israelites, Deut. xxviii. 32. Thou shalt not be able to use thy weapons to any purpose.

Ver. 4.] See ver. 17, and xxxviii. 27.

Ver. 6. I will send a fire on Magog; I will consume him by fire and brimstone out of heaven (see xxxviii. 22). Fire doth likewise signify the fierceness of God's judgments (see note upon xxx. 8).

Among them that dwell carelessly in the isles.] The inhabitants of the sea-coast which dwell securely, and think no harm can come upon them. The expression relates to the "merchants of Tarshish," and others mentioned xxxviii. 13. All countries lying upon the sea-coast are called islands in the Hebrew language.

Ver. 7. So will I make my holy name known] See ver. 21, and xxxviii. 16, 23.

I will not let them pollute my holy name any more.] The words in the Hebrew run thus, "I will not pollute my holy name any more;" i.e. I will not suffer it to be polluted, as the verbs active often signify only permission (see the note upon xiv. 9). The sense is, I will not suffer my name to be dishonoured any more, nor let it be said among the heathen, that the Lord is not able to rescue my people out of the hand of their enemies.

Ver. 8. It is come, and it is done.] The time appointed for this great destruction is come, and it is the last and finishing stroke of God's justice upon the enemies of his church and truth (compare Rev. xvi. 17, xxii. 6).

This is the day whereof I have spoken.] "By my servants the prophets," xxxviii. 17.

Ver. 9. And shall set on fire and burn the weapons, &c.] In token of an entire conquest, and that such a lasting peace should ensue that there should be no more need of warlike preparations (compare Ps. xlv. 9).

Seven years.] The burning the weapons of war must be the consequent of a complete victory: so that the "seven years" here mentioned cannot be meant, as some would understand them, of those terrible conflicts which the Jews had with Antiochus Epiphanes, from the 143d or 145th year of the era Seleucidarum (according to the different computations of the beginning of that persecution; see 1 Mac. xi. 39, 40), to the 151st year of the same era, when Nicanor was slain (1 Mac. vii. 1, 45). Nor is that true which this opinion supposes, viz. that Nic- canor's death put an end to the troubles of the Jews;

11 ¶ And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God.

14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers that pass through the land, when any seedeth a man's bone, then shall he set up a sign by it, till the burners have buried it in the valley of Hamon-gog.

for after that "there was great affliction in Israel, the like whereof had not been since the time that a prophet had not been seen among them," as the same writer informs us, 1 Mac. ix. 27. So that this passage of Ezekiel's prophecy must necessarily be expanded of some other event.

Ver. 10. So that they shall take no wood out of the field.] The quantity of these weapons will afford sufficient fuel for all that time. They shall spoil those that spoiled them. The same measure they dealt to others, shall be measured out to them again (compare Isa. xiv. 2, xxiii. 1, Rev. xiii. 10, xviii. 6).

Ver. 11. The valley of the passengers on the east of the sea.] i.e. The sea of Gennezareth, as the Chaldee paraphrase explains it. In the Hebrew language all lakes are called by the name of seas. The same is called the eastern sea (xliv. 16), to distinguish it from the Mediterranean, called the "great sea westward," Jesh. xxiii. 4. The valley near this sea or lake is called "the valley of the passengers," because it was a great road by which the merchants and traders from Syria and other eastern lands went into Egypt.

It shall stop the noses of the passengers.] Or, "the passengers shall stop their noses," viz. to avoid the smell of so many carcases: the transient is often taken in a passive or impersonal sense, as hath been observed upon Isa. xlv. 18.

Ver. 13. All the people of the land shall bury them.] See note on the following verse.

It shall be to them a renown the day that I shall be glorified.] Or, "the day that I shall be glorified, shall be to them [a day] of renown;" i.e. a remarkable day of joy and gladness (see ver. 21, 22).

Ver. 14. To bury with the passengers those that remain.] The latter part of the sentence may more clearly be translated thus, "even burners with the passengers, [to bury] those that remain," &c. For the passengers or searchers are distinguished from those whose office it is to bury the dead, in the following verse.

After the end of seven months shall they search.] All the people shall be employed seven months in burying the dead (ver. 13), and after they are ended, particular persons appointed for that purpose, shall make their search.

Ver. 15. Then shall he set up a sign by it.] A stone or some other mark of distinction, that men may
16 And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

17 ¶ And, thou, son of man, thus saith the Lord God: Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I am the Lord their God from that day and forward.

23 ¶ And the heathen shall know that the house of Israel went into captivity for their ini-

avoid passing over them (see the Excerpts out of Dr. Pocock’s Miscellany Notes, in the Synopsis upon Luke xi. 44).

Ver. 16. And also the name of the city shall be Hamonah.] This is probably meant of a city that should be afterward built near this valley, and called Hamonah, signifying a multitude, to perpetuate the memory of such a transaction.

Ver. 17. Speak unto every feathered fowl, &c.] It was the custom for persons that offered sacrifice to invite their friends to the feast that was made of the remainder (see Gen. xxxiv. 54, 1 Sam. ix. 13). So here the prophet, by God’s command, invites the beasts and fowls to partake of the sacrifice of his enemies’ slain.

Gather yourselves—to my sacrifice! The slaughter of God’s enemies is called a sacrifice, because it is offered up as an atonement to the divine justice (compare this verse with Isaa. xxxiv. 6, Zeph. i. 7, Rev. xix. 17).

Upon the mountains of Israel.] Where this great army was to be destroyed (see ver. 4).

Ver. 18. Of rams, of lambs.] Of all ranks and kinds, who shall be brought like beasts to the slaughter (compare Ps. lxviii. 31, Isaa. xxxiv. 6, Jer. l. 27, li. 40).


Ver. 19. And drink blood till ye be drunken.] Or be filled, or satisfied: for so the Hebrew raqch usu-

ally signifies (see Cant. v. 1, Jer. xxxi. 14, 25, Hag. i. 6): and the Greek verb διακόμισθαι is taken in the same sense, John ii. 10, and so I conceive it should be understood, 1 Cor. xi. 21, where the apostle, re-

proving the abuse of their love-feasts, saith, “One

quity: because they trespassed against me, there-

fore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwell safely in their land, and none made them afraid.

27 When I have brought them again from the people, and gathered them out of their enemies’ lands, and am sanctified in them in the sight of many nations;

28 Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.
that the city was smitten, in the self-same day the hand of the Lord was upon me, and brought me thither.

CHAP. XL.

Argument.—The general Argument to the following chapter.

God having forsaken the city and temple of Jerusalem, and given them up to destruction, for the idolatries and other sins committed there: in this and the following chapters, he sheweth to the prophet, in vision, the model or plan of another temple, of the same dimensions with that built by Solomon; as Villalpandus, and other learned men, with great probability, suppose. David had the pattern of that temple, which Solomon was to build, revealed to him by God (see 1 Chron. xxviii. 11, 19): as Moses had the model of the tabernacle represented to him by a vision, while he was in the mount (Exod. xxv. 40). And here the plan of Solomon's temple is again discovered to Ezekiel, who, foretelling the destruction of this temple by the Chaldeans, shows how highly it was valued by the Jews when he calls it, "the excellency of their strength," and "the desire of their eyes" (xxiv. 21). They looked upon it as the honour, glory, and safeguard of their nation. This lying in ruins at the time of this vision, the Jews had need of being comforted, instructed, and humbled upon that occasion; they would not have cared for the thoughts of returning home, were there no promise made of restoring the temple, as well as their commonwealth; the temple being the pledge of God's presence among them. Moses's ritual law, and the Mosaic rites have been adapted to the manners of the gentiles, where they lived, if the expectations of a new temple, to which most of its rites were fitted, had not restrained their propensity to idolatry; and they would have been dispersed beyond measure, as they were afterward, upon sight of their second temple, if the prophet had plainly foretold, that their new temple should fall short of the glory of the old one; they were therefore to be encouraged to the observation of their law, with the hopes of returning to rebuild their temple, which should be finished after the plan of that of Solomon.

We cannot suppose any exact model of Solomon's temple remaining, which might be transmitted to those that returned from the captivity; for it was above seventy years from the destruction of the first temple to the finishing of the second, in the sixth year of Darius (Ezra vi. 15). During which interval, the ancient priests must all be dead; and those that were younger priests could have but confused and very imperfect ideas of it. To direct them, therefore, in the dimensions, parts, order, and rules of their new temple, is one reason why Ezekiel is so particular in the description of the old. And, no doubt, but Zerubbabel's temple was accordingly conformable to that of Solomon, in figure, disposition of parts, and order of the whole fabric and service. If in state or magnificence there was some variety; that is to be imputed to the necessity of their circumstances, and doth not imply any essential alteration.

However, the building being found inferior to the model here prescribed, the first discovery of which was a sensible mortification to the ancient men that had seen the first temple (Ezra iii. 12), it was natural for the Jews of former ages, that studied the style of prophecy, to conclude, as many of the Jewish writers of later times have done, that Ezekiel's temple had a further view, and the chief intent and design of it was that to be fulfilled under the Messias. Whatever was august and illustrous in the prophetic figures, and not literally fulfilled in or near their own times, those things were justly thought to belong to the days of the Messias; but as for minor circumstances, there is no more necessity of giving them a place in the spiritual application of a prophecy, than in the explication of a parable. The temple, and the temple-worship, was a proper figure of Christ's church, and of the spiritual worship to be instituted by him: and the notions of the Jews were to be raised by degrees to a farther and higher meaning, hereafter to be completed, without destroying their obligations to the statutes and ordinances God enjoined for the present.

There was the more reason for Ezekiel's keeping to the figure of Solomon's temple, in speaking of the times of the Messias, because Solomon was a type of the Messias chiefly in this respect, that he was to build a house for the name and worship of God, according to Nathan's prophecy (2 Sam. vii. 13, 14); several parts of which prophecy are applied to Christ in the New Testament (see Heb. i. 5, Luke i. 32); this exposition of that place receives a farther confirmation from hence, that other prophets foretold the same thing concerning the Messias. Beside those passages in Ezekiel which are under our present subject, Zecha-
In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed: and he stood in the gate.

And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, bims, no visible glory; but four of the four-and-twenty courses of the priests returned from Babylon (see Ezra ii. 36, 39).

Upon the whole we may conclude that the general scope of Ezekiel's temple is, by giving a promise of restoring Solomon's, to preserve the Jews from defiling themselves with idolatry during their captivity; and when the time of that should be expired, to encourage them to go home, and rebuild their temple, and observe the laws and ordinances prescribed by Moses, for performing God's worship there, which yet was never to be equal to Solomon's in every respect, before the Messiah should come, who should supply its deficiencies, and whose church should resemble Solomon's temple in symmetry and beauty, in firmness and duration, in a regular, orderly, and decent worship of the true God, and in the manifestation of the divine presence, at first by the miraculous gifts of the Holy Ghost, and ever since by the inward assistances, comforts, and protection of the same Spirit.

The fortieth chapter contains a description of the two outward courts, with the chambers thereto belonging, together with the porch of the temple.

Ver. 1. Five and twentieth year.] See i. 2.

In the beginning of the year, in the tenth day of the month, i.e. The first month, called here the "beginning of the year," which in the ecclesiastical computation was the month Nisan. The word month, likewise taken indefinitely, signifies the first month, xxvi. 1.

In the fourteenth year after that the city was smitten, Zedekiah's reign commenced from Jehoiachin's captivity, in the eleventh year of whose reign the city was destroyed (Jer. Hi. 5, 6). So the fourteenth year after the destruction of the city must be coincident with the twenty-fifth of Jehoiachin's captivity.

The hand of the Lord was upon me.] See i. 3.

Ver. 2. In the visions of God brought he me into the land of Israel.] See note upon viii. 3.

Set me upon a very high mountain.] The expression points out Mount Moriah, whereon the temple was built, which is here called "a very high mountain;" because it represents the seat of the Christian church, foretold by the prophets that it should be "established upon the top of the mountains" (see Isa. ii. 1. Mic. iv. 1, compared with Rev. xxi. 10).

By which was as the frame of a city on the south.] Mount Moriah lay southward of the hill of Zion, or the city of David, though both of them lay northward in respect of the lower part of the city, which from the times of Solomon was most commonly called by the name of Jerusalem (see Ps. xlvii. 2. Isa. xiv. 13, and Dr. Lightfoot's Geographical Description of Jerusalem, ch. 22). So the words describe the situation of the temple on the south side of mount Zion: which with all its courts, buildings, and walls encompassing the courts, and the whole area, or holy mountain (see xlii. 20), resembled a

and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the reed, and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

There came he unto the gate which looketh city for bigness. So Taci tus (lib. v. Hist.) describes the temple built as like a citadel for strength and largeness.

Or we may suppose that the prophet being brought by the Spirit from Chaldea into the land of Israel, which lay southward of Babylon (see i. 4), might see placed just before his eyes a representation of the city and temple, standing upon an eminence, both in respect of their natural situation, and that the prophet might take a better view of them: for it appears from xviii. 10, &c., that he had a view of the holy city which was to be restored, as well as of the temple.

Ver. 3. There was a man, whose appearance was like the appearance of brass.] Or burnedish or polished brass, as we read i. 7. Dan. x. 6, that is, of a bright or flaming colour. This seems to be an inferior angel, because he is distinguished from the divine glory, or the Logos appearing in the Shechim, xliii. 8 (compare ix. 3).

With a line of faze in his hand, and a measuring reed.] The use of the line was to measure the land of Israel, and of the reed, to take the dimensions of the buildings in and about the temple; as also to set out several portions of land belonging to the sanctuary and city, to the prince and people (see xlv. 1, &c. xlii. 3, &c.).

He stood in the gate.] Probably the north gate, being the first entrance the prophet may be supposed to have arrived to, as he came from Chaldea, which lay northward of Judea (see the note upon ver. 2).

Ver. 4. Son of man.] See note upon ii. 1.

Behold with thine eyes—declare all that thou seest to the house of Israel.] Compare xliii. 10, xlv. 5.

The temple now represented, was partly designed to assure the people that their temple should be restored, and to serve them partly as a model, by which they should rebuild it at their return from captivity. The Jewish writers do confirm this opinion, when they tell us, "That the children of the captivity, who returned from Babylon, followed the platform of that temple, which Ezekiel described, as far as their circumstances would allow" (see Dr. Lightfoot's Description of the Temple, ch. 10).

Ver. 5. A wall on the outside of the house round about.] A wall went round the whole compass or square of the holy mountain whereon the temple was situate, to separate the holy ground from that which was profane (see xlii. 20).

In the man's hand a measuring reed of six cubits long by the reed, and an hand breadth.] The prophet explains what sort of cubit he means in the following delineation of the temple: viz. such one as consists of six hand-breadths, or one hand-breadth over the cubit used in Chaldea, where he now lived (compare xlii. 8, xliii. 15.) This is the measure of a scripture cubit, generally agreed to be equivalent to the eighth of a foot and a half of our measure (see Bishop Cumberland, of Scripture Weights and Measures, p. 36, &c.).

He measured the breadth—and the height, one reed.
The breadth or thickness of the wall was equal to the height of it.

Ver. 9. This came he unto the gate which looketh toward the east. The temple being placed toward the west part of the holy mountain, as the sanctuary was at the west end of the temple (see the note upon viii. 16), this was the first gate that led to it. This gate opened into the first court, or the court of the people (see ver. 19), and is called the king's gate, 1 Chron. ix. 18, as being built by king Solomon.

Went up the stairs. Which consisted of seven steps, as the Septuagint expressly mentioned (compare ver. 22, 26).

And measured the [one] threshold of the gate, which was one reed broad, &c. He went up the stairs, that he might more easily measure the upper lintel, as well as the lower threshold. The word σφήν, translated threshold, signifies the lintel, or upper part of the door-case, as well as the threshold properly so called, or lower part of it. The plural σπίπποι comprehends both: see xli. 16, Isa. vi. 4, and the Septuagint translate it there ὑποπόσφια, the lintel. Some understand the word here of the two side-posts, in which sense it is used, Amos ix. 1.

Ver. 7. Every little chamber was one reed long and onethree reeds broad, &c. The wall of the courts were chambers, three on each side, ver. 10. These the angel measured, and they were of equal dimensions, each one reed square, with a passage of five cubits breadth between them.

The threshold of the gate by the porch of the gate within was one reed. The inward threshold at the farther end of the porch looking into the first court, was of the same size with the outward one, ver. 6, (compare ver. 15).

Ver. 8. He measured also. Or, “He even measured” &c., for the words seem to be a repetition of what was said in the latter part of the seventh verse; so the Vulgar Latin understood it, and therefore omits the whole verse; and the Septuagint in the Alexandrian copy, published by Dr. Grabe, join the two verses in sense together (see the like repetitions, ver. 11, 12, 16, xli. 11).

Ver. 9. This was a portico beyond the little chambers, which looked inward, i. e. into the first court; it was eight cubits wide, and the two side-posts were two cubits thick, which made up the ten cubits mentioned ver. 11. The word vel, translated post, is the same in sense with mezvkh (xli. 10), which properly signifies the side-post that supports the lintel (see Exod. xii. 22).

Ver. 10. The little chambers of the gate eastward. Or, “The little chambers of the eastern gate,” which he has been hitherto describing; and the form of which is here repeated. These rooms were for the use of the porters that took care of the several gates that led to the temple (see 1 Chron. ix. 18, 23, 24, xxvi. 12, 13, 18).

Ver. 11. The breadth of the entry. See ver. 9.

The length of the gate thirteen cubits. By “the length of the gate,” Villalpandus understands the height, which he supposes to have been two reeds, or twelve cubits and a half high; for he reckons every reed to consist of six ordinary cubits, and a fourth part over, which, in the common computation of full numbers for fractions, may be called thirteen cubits. Bern. L’Amy, in his book De Tabernaculo Paderisi, explains the expression of the breadth of the walls on each side of the gate, which he supposes to be six cubits and a half; and so the LXX. interpreters may be thought to understand the words, who translate the Hebrew [value 1] by ἔπος, breadth.

Ver. 12. The space also before the little chambers was one cubit on this side, and—on that side: there was a border, or a rail, which enclosed a cubits’s space before each chamber.

The little chambers were six cubits. See ver. 7.

Ver. 13. He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits. Measuring the arch of the gate from north to south, it was in breadth five and twenty cubits; which L’Amy thus computes, the breadth of the gate ten cubits, the breadth of both the side-walls thirteen cubits, and two cubits for the space or border on each of the side chambers: ver. 12.

Door against door. The door to each chamber exactly answered the door on the opposite side.

Ver. 14. He made also posts of three score cubits. The angel described or made a delineation of the height of the columns or pillars, which were to support the rooms or stories over the arch of the gate, and these were in height sixty cubits: the whole building being divided into three stories, like those described xliii. 6. The height of each story is thus computed by Villalpandus (par. ii. lib. v. cap. 16). That the pillars of the lower story were twenty cubits high; those of the second fifteen; and the uppermost twelve; the remainder being allowed for floors and the roof. The word posts in this verse signifies pillars (compare xlii. 6).

Even unto the post of the court round about the gate. Villalpandus, and several interpreters, suppose there is an ellipsis in the words, which they
15. And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

16. And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees.

thus supply: "And there was one measure" to the pillars of the court, and of the gate round about: which makes the sense run plain and easy: compare xlii, where there is the same ellipse.

Ver. 15.] The whole length of the porch, from the outward front (compare xli. 21, 25), unto the inner side, which looks into the first court (ver. 17), was fifty cubits: which may be thus computed: twelve cubits for the thickness of the wall at each end (ver. 6), eighteen for the three chambers on each side (ver. 7), and ten cubits for the spaces between the chambers: allowing the same space between the chambers on each side, and the two walls (ibid.). Villalpandus observes the just proportion between the breadth and length of the gate: the length being double to the breadth (ver. 13). The same he tells us was observed between the breadth of the colonnades of the outward court, which was fifty cubits; and the contents of the whole area, which was a hundred (see the note on ver. 19).

Ver. 16.] And there were narrow windows to the little chambers. Every one of these little chambers (ver. 7) had a narrow window to it, towards the inside of the gate, where the passage was; and so there was over the side-posts or fronts, placed at the entrance of every chamber. By narrow or closed windows, some understand windows with lattice-work, to let in the light: but the phrase seems equivalent to that which is more fully expressed, 1 Kings vi. 4, by "open and narrow windows;" i. e. as the margin of our bibles doth very well explain it, "broad within" [to disperse the light] and "narrow without."

Likewise to the arches.] By windows to the arches, Villalpandus understands the stone itself brought into figures of net-work, and made in the shape of a lattice. The word translated arches, doth likewise signify a porch, or entrance, and so the Vulgar Latin here translates it; and then the sense is, that there were windows over every door: compare ver. 31, 34, with ver. 37, where the same sense is expressed in the two former verses, by arches, aelami in the Hebrew; and in the latter, by posts, or fronts, aelai.

Windows were round about.] A repetition of what was said in the former part of the verse (see ver. 10).

Upon each post were palm trees.] A palm tree was carved upon the chapter of each side-post, or front (see ver. 20).

Ver. 17. Then brought he me into the outward court. There were two courts belonging to Solomon's temple: the outward for the people, the inward for the priests. It is probable, that Solomon built only the inner court (see 1 Kings vi. 26, compared with vii. 64); and that the outer court was built after his time, whereas it is called "the new court," 2 Chron. xx. 5. After which time, there is particular mention of the "two courts of the house of the Lord," 2 Kings xxvi. 5. A third court, called "the court of the gentiles," was afterward added by Herod, when he rebuilt the temple.

The "great court," mentioned 2 Chron. iv. 9, as distinct from the court of the priests, Dr. Lightfoot explains of the holy mountain, or area, where the temple stood, which Solomon enclosed with a wall, and separated it from common ground; so that text, 1 Kings vii. 15, "The great court round about was with three rows of hewed stones," &c. is to be understood only of this enclosure, according to his opinion (see his Description of the Temple, ch. 10, 18).

There were chambers.] These chambers were over the cloister, and supported by it (see ver. 14, and xlii. 8). They might be for the use of the priests; and likewise to be store-houses for etches and offerings (see 1 Chron. xxviii. 12).

Thirty chambers were upon the pavement.] The number of them Villalpandus thus divides:—towards the east and west, seven on a side, answering one another; on the north and south sides, eight a-piece, abating one chamber, both on the east and west side, for the thickness of the walls or arches which supported those two gates, which he supposes to be higher than the north and south gates.

Ver. 18.] The pavement by the side of the gates over against [or equal to] the length of the gates was the lower pavement. The breadth of this pavement, that lay on the side of the gate, was equal to the length of the whole porch or gate, which was fifty cubits, ver. 15. This will plainly appear, if we consider, that the area of the outward court contained a hundred cubits, ver. 18. So the porticoes, or cloisters, cutting the area in right angles, by the gate placed in the middle of the court, the pavement belonging to each side of the gate, or cloister, must be just half that dimension, viz. fifty cubits. The word gates, in the plural number, seems to be used for the singular, as it implies the whole building, consisting of upper rooms, as well as the lower passage (see the note upon ver. 14). The word umanum, which our translators render "one," might be translated commas, and so be equal, answerable, or the same proportion (see Nolius, p. 525); and so it is used i. 20, iii. 8, xlv. 7, xviii. 13, &c. This was called the lower pavement, in respect of the several ascents which were still to go up, the nearer you came to the temple (see Dr. Lightfoot's Description of the Temple, ch. 20). Villalpandus explains the lower pavement by way of distinction to the upper rooms, or chambers, placed over them, for the use of the priests, or as store-rooms for the service of the temple.

Ver. 19. He measured the breadth from the forehead of the lower gate unto the forehead of the inner court without, an hundred cubits eastward. That is, unto the lither side of the gate which faced the inner court. He measured the whole space of ground between the west front of the lower gate to the front of the upper gate, which leads into the eastern inner court, and found it a hundred cubits; the same was the space between the south front and north front: so the court was exactly square (see ver. 23, 27, 47). The expression is elliptical: as if he had said, there were a hundred cubits from west to east, and from north to south. There were two gates belonging to the porch, or passage, that led to the inner court; the first was eastward, looking towards the outer court, which is here meant; the other looked westward into the inner court. The gate at the east end
forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

20 ¶ And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up into it by seven steps; and the arches thereof were before them.

23 And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and beheld a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

of the outer court is called the lower gate, for the same reason as the pavement is called the lower pavement, ver. 19, because there was still an ascent, as you went from one court to the other. The expression of the "inner gate without," is explained in the note upon xlvii. 2.

*Northward.*—The Septuagint join this word to the following verse, and render the sentence thus: "And he brought me to the north, and beheld the gate looking to the north in the outer court."

Villalpandus explains the nineteenth verse to this sense; that the outer court consisted of seven squares, a hundred cubits each: the first place directly before the court of the priests, and of the same dimensions with it: the others extended on the north and south sides of the outer court, and likewise commensurate with the sides both of the inner court and of the temple, each of which contained one hundred cubits. By which description it must contain a square of three hundred cubits on the east part, and two hundred cubits both on the north and south side (consult Villalpandus's Delineation of the Temple).

Ver. 20, 21.] The whole model was the same with that of the east gate (see ver. 9, 10, 13, 15, 16).

Ver. 22. By seven steps;—See ver. 6.

The arches thereof were before them. Or, at the entrance of them. The Septuagint render the word λίθας, "before them," as if it meant the same with εἰ πενεμίθ, within, or inward (xliii. i). This sense is followed by most expositors, to denote that the arches were within, or at the top of the stairs; but the phrase may probably mean the same with κατ' αποτέλεσμα, "suitable to them," i.e. to those of the east gate (see the following note).

The words might be translated more plainly thus: "And the gate of the inner court was proportionable," or answerable, "to the gate that was towards the north and towards the east." The expression is elliptical, as that of ver. 19, and the full import of it is, that the north gate of the inner court did exactly answer this north gate of the outer court, described ver. 20, 22. And in like manner the east gate of the inner court answered the east gate of the outward court. The word νεος, translated "over against," signifies here suitable, or proportionable; in which sense it is used xli. 10, Gen. ii. 18, "I will make him a help, κενεγθαύ, suitable to him:" so an equivalent expression, "before him," is used in describing the house which Solomon built, I Kings vii. 6, where our margin expresses the sense very properly: "The porch was according to them;" i.e. answerable to them, or of the same proportion with them (see the note upon xliii. 4). So the Greek preposition κατατόμη may most probably be understood, Rom. iv. 17, κατατόμη κατά τον χάραν, not before, but "like unto him whom he believed," even God; to this sense, that Abraham is a father of many nations, in like manner as the God in whom he believed, is the Father of gentiles as well as Jews; as it is said in the foregoing chapter, ver. 29.

Ver. 24—30.] The twenty-third verse is to be read in a parenthesis, where the prophet having shown the exact correspondence between the gates of both courts, he proceeds in the three following verses to describe the south gate of the outer court, by the same dimensions he had before given of the east and north gate. He takes no notice of the western gate of the outer court, because it joined to the eastern gate of the inner court, which he describes ver. 32.

Ver. 27. There was a gate in the inner court toward the south.] The south gate in the inner court was exactly parallel to the south gate in the outer (see ver. 25).

*From gate to gate.*—See ver. 19, 23, 47.

Ver. 27, 28.] Villalpandus, and those of his opinion, who maintain, that the outer court enclosed the inner on the east, north, and south sides, explain these words to this sense, that the prophet was conducted from the south gate of the outer court (ver. 24) to the south gate of the inner court, which was over against it, and so into the inner court itself.

Ver. 28, 29.] After he had measured the inner court, he took the dimensions of the south gate itself, and the chambers thereto belonging, and found them of the same dimensions with the former.

Ver. 30.] Length is here taken for height, as before, ver. 11. The words express the dimensions of
And he brought me into the inner court toward the east: and he measured the gate according to these measures.

And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

And he brought me to the north gate, and measured it according to these measures:

And the little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

And the posts thereof were toward the outer court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

And the chambers and the entries thereof those arches, which were between the several little chambers, between each of which there was the space of five cubits (ver. 7).

Ver. 31. The arches thereof were toward the outer court.] Or, "were like [those of] the outer court;" for the preposition el is sometimes taken in this sense (see Noldus, p. 69). If we understand it according to the common interpretation, that the arches or fronts (see the note on ver. 16) of the inner court looked toward the outer, it is a confirmation of Villalpandus's opinion, that the outer court surrounded the inner (see note upon ver. 19).

The going up to it had eight steps.] Whereas in the outer court the ascent had but seven (ver. 25, 26). The fifteen psalms, from the hundred and twentieth, called "Songs of Degrees," or Ascents, are supposed to have been sung upon some of these steps, or ascents.

Ver. 32—37.] The east and north gate had the same dimensions with the south gate, described ver. 25, 29, 31.

Ver. 34. The arches thereof] What is expressed here by arches, is signified by posts, or fronts, ver. 37 (see notes upon ver. 10, 16).

Ver. 35.] The chambers mentioned ver. 36, were near the entrance of the north gate, where they washed the legs and entrails of the burnt-offering, and marble tables were placed there for that purpose. See Dr. Lightfoot of the Temple, ch. 35. According to this exposition, the word gates stands for the singular number, as ver. 15. But that learned writer, in another chapter, that they washed the sacrifices on the south side of the court of the priests, as well as on the north side, when the sacrifices were more numerous than the north side could well contain; so he understands the word gates as comprehending both north and south gates; and confirms this interpretation from the placing of the lavers, which were designed for that use, and were set five in that side of the house, and five on the left (1 Kings vii. 39).

Ver. 39, 40.] Those expositors, who by the word gates in the foregoing verse understand both the north and south gates, render the sense of these two verses perspicuously thus: "In the porch of one gate (viz. that on the south) were two tables on this side, and two tables on that side, &c. And at the outer side of the step of the entrance of the north gate were two tables:" which interpretation agrees very well with what follows, ver. 41, "Four tables were on this side, and four tables on that side." But they that understand these verses to be only a description of the north gate (on which side of the altar the sacrifices were commonly killed), suppose that two tables were on each side, as you came into the porch of that gate, and two on each side of the inner part of the gate that looked towards the altar.

Ver. 39. The sin-offering and the trespass-offering.] It is no easy matter to ascertain the difference between a sin-offering and a trespass-offering. Dr. Outram (lib. 1, c. 15, De Sacrificiis) is of opinion that a trespass-offering implied an injury done to another, as well as a breach of God's law. Dr. Lightfoot hath accurately related the sense of the Jewish writers upon this subject, in his Temple Service, ch. 8, sect. 2, 3.

Ver. 43. Within were hooks, an hand breadth, fastened round about.] Within the gate or entrance on the north side of the inner court, were iron hooks, for the hanging up of the beasts that were to be sacrificed, in order to the flaying off their skins (see Dr. Lightfoot's Description of the Temple, ch. 35).

Upon the tables was the flesh of the offering.] Or, they laid the flesh of the offering. Upon those marble tables the priests laid the flesh of the slain beasts, and there cut it in pieces, and fitted it for laying upon the altar (see Lev. i. 6).

Ver. 44. Without the inner gate were the chambers of the singers in the inner court.] On the farther side of the inner gate, as you come into the inner court (compare ver. 40), were the chambers of the singers, who constantly attended upon the service of the temple (see 1 Chron. vi. 31, 32).

Which was at the side of the north gate; and their prospect was toward the south.] These chambers were placed at the north-east corner of the inner court, and so had their prospect towards the south.

One at the side of the east gate, having the prospect toward the north.] They had likewise chambers on the south-east corner of that court, which had the
was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north.

45 And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.

46 And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, which come near to the Lord to minister unto him.

47 So he measured the court, an hundred cu-
1 Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.

2 And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side; and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

CHAP. XLI.

ARGUMENT.—This chapter contains a description of the measures, parts, chambers, and ornaments, of the temple itself.

Ver. 1.] By the posts are meant the piers or door-cases on each side of the entrance (see xl. 9, 45); these were six cubits thick on the north and south sides. Rochob, translated breadth, sometimes signifies thickness (see ver. 9, 12, of this chapter, and xl. 5); the same thickness had the upper lintel over the door; for so Villalpandus rightly explains the Hebrew word ohel, which we render tabernacle. That word sometimes signifies a covering, and so it is rendered by our translators, Exod. xxvi. 7, and is to be understood in the same sense, Exod. xxxvi. 14, where our English reads, "For a tent over the tabernacle," but it should be translated, "For a covering over the tabernacle," to which sense the LXX. translate it in both places. In this signification it may not be unfitly applied to the upper lintel, which is a kind of covering to the door; and thus it is generally understood by the rabbins upon this place.

Ver. 2.] The breadth of the door was ten cubits.] The entrance itself being ten cubits broad, and the wall on each side five cubits, makes the breadth of the house itself to be just twenty cubits, as it is expressed in the latter part of the verse, which was the same in Solomon's temple, 1 Kings vi. 2.

He measured the length thereof, forty cubits.] The length of the first sanctuary, as distinct from the inward, or the holiest of all, which was twenty cubits in length (ver. 4), and made the whole structure sixty cubits long: wherein it agreed with Solomon's temple, 1 Kings vi. 2, 17.

Ver. 3.] From the outward sanctuary he went forward towards the holiest of all, and measured the thickness of the partition-wall, called "the veil of the temple," Matt. xxvii. 51, to be two cubits, the entrance itself six cubits, and the breadth of the wall on each side of the door seven cubits: compare xl. 48, where "the breadth of the gate" is taken in the same sense: the breadth of the wall, thus computed, making up fourteen cubits, and being added to the breadth of the entrance itself, makes up twenty cubits; the breadth of the inner sanctuary, as it is set down in the following verse.

And measured the post of the door, two cubits.] Maimonides, in Beth-abhekrah, saith, that in the first temple there was a wall between the sanctuary and most holy place of the thickness of a cubit: but in the second temple, instead of a wall there were two veils made, one towards the most holy place, and the other towards the outward sanctuary, leaving a space between them of the thickness of a cubit.

4 So he measured the length thereof, twenty cubits: and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place.

5 After he measured the wall of the house, six cubits: and the breadth of every side-chamber, four cubits, round about the house on every side.

6 And the side-chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side-chambers round about, that they might have bit, where the wall was supposed to stand in Solomon's temple.

Ver. 4.] So he measured the length thereof, twenty cubits; it was an exact cube of the same dimensions in length, breadth, and height (see 1 Kings vi. 20). Before the temple.] The words should rather be rendered, "According to the [breadth of the temple]." The Hebrew word el-gene, before, is prominence used with ner-gene, which signifies of the same size," or proportion (see the note on xl. 23); and so it is used 2 Chron. iii. 8, where the text, speaking of this subject, runs thus in the Hebrew, "He made the most holy house, the length thereof before the face of the breadth of the house:" where our translation very properly expresses the same sense, "According to the breadth of the house." In the same sense the phrase is used, 1 Kings vi. 3. So the sense here is, that the breadth of the inner sanctuary was equal to the breadth of the outer part of the temple, which is said to be twenty cubits, ver. 2.

Ver. 5.] After he measured the wall of the house, six cubits.] The thickness of the wall from the foundation, the first story of the side-chambers (see ver. 8).

The breadth of every side-chamber, four cubits.] The side-chambers upon the lowermost floor were five cubits in breadth (1 Kings vi. 6). Therefore Villalpandus understands these words of the thickness of the buttresses, which supported these side-chambers.

Ver. 6.] The side chambers were three.] They were three stories high (see 1 Kings vi. 6). Thirty in order.] As in Solomon's temple, according to Josephus's description of it (Antiq. lib. viii. cap. 3, sect. 2), and built "round about the house on every side;" as it is expressed in the foregoing verse; to which the text in the first book of Kings agrees, vi. 5. The Talmudists increase the number to eight-and-thirty, placing fifteen on the north side, fifteen on the south, and eight on the west side of the temple (see Cod. Middoth. cap. 4). The supernumerary chambers being probably added in latter times.

They entered into the wall which was—for the side chambers round about.] At five cubits' height from the ground, the wall or the buttresses which supported these outward chambers (see ver. 5), abated of their thickness one cubit, and there was a rest or ledge of one cubit's breadth, on which the ends of each story were fastened (see 1 Kings vi. 6, 10).

But they had not hold in the wall of the house.] They were not fastened into the main wall of the house, but rested on the outside of the wall, where it grew narrower; which is meant by migrevoth, the narrowest rests; or rebatements, which we read 1 Kings vi. 6.
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holding, but they had not held in the wall of the house. 7 And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst. 8 I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits. 9 The thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side chambers that were within. 10 And between the chambers was the wide-ness of twenty cubits round about the house on every side. 11 And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about. 12 Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits. 13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long; 14 Also the breadth of the face of the house, Hebrew, are to be distinguished from the side-chambers mentioned in the foregoing verses; they mean, probably, the chambers of the inner court, described xl. 44, 45. Between these and the temple was left a space of twenty cubits. The temple stood in an area of a hundred cubits square (ver. 14), and was seventy cubits wide (ver. 12); to which adding the five cubits of their breadth, mentioned ver. 9, and the twenty cubits of this verse, makes up just a hundred cubits.

Ver. 11. The doors of the side chambers were toward the place that was left.] Or, "towards the void space:" the doors of the lower rooms opened into this void space before the chambers (ver. 9). Or it may be understood of the two doors on the north and south sides, which opened on the top of the staircase into the upper rooms (see ver. 7). The breadth—was five cubits] See ver. 9.

Ver. 12. The building that was before the separate place at the end toward the west was seventy cubits broad:] Bernard L' Amy seems to give the clearest account of this difficult place (lib. vi. cap. 11, n. 2). He understands this word *batin*, translated building, of a wall or enclosure, as it is used, xl. 5, which ran along the outside of the priests' court, commencing from the west side of the temple, which was seventy cubits from north to south, and extended in length, from east to west, ninety cubits; cubits shorter than the whole area itself (see the following verse), and enclosing a void space of five cubits' breadth, which lay between the side-chambers and the enclosure; so he explains those words, "The wall of the building was five cubits thick round about" (compare xlii. 10). Which void space he understands by "the separate place," in this verse, and the place which was left, ver. 11.

Seventy cubits broad:] This was the breadth of the temple at the west end, and the buildings adjoining to it, which the above mentioned author thus computes: the breadth of the oracle twenty cubits; the thickness of the side-walls six cubits on each side; the side-chambers six cubits on each side (see the note upon ver. 8); thickness of the outer-walls of those chambers five cubits on each side; a walk or gallery of five cubits before those chambers (see the note on ver. 9), and the utmost wall enclosing the whole building, five cubits. Those that differ from him, as to some of those particulars, make up either side of the temple, by making an allowance for the stairs, and for conveyances to carry off the water. 13.] The whole temple, with the porch and walls, was in length a hundred cubits, from east to 3 r 2.
and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door-posts, and the narrow windows, and the galleries round about on their three stories, over against the door, ceiled with wood round about, and from the ground up to the windows, and the windows were covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

west, which may be thus computed: the thickness of the wall of the east porch five cubits: the passage through the porch eleven cubits; the wall between the porch and the temple six cubits; the outward sanctuary forty cubits: the partition-wall two cubits; the holiest of all twenty cubits; the thickness of the wall of those chambers at the west end of the holy place five cubits; and outer wall of those chambers five cubits.

Ver. 14.] The whole front of the house eastward was a hundred cubits, which some expositors thus compute: the breadth of the temple twenty cubits; the thickness of the outward walls twelve cubits; the side-chambers eight cubits (of these dimensions they explain the letter part of the fifth verse of this chapter); the walls of those chambers five cubits on each side; the breadth of the void space five cubits on each side; and the twenty cubits round about the house (ver. 10). Others compute the sum a different way, by making different allowances for the outward buildings, and the several passages from one part of the temple to the other.

Ver. 15. He measured the length of the building over against the separate place which was behind it.] Noldius translates this sentence more clearly thus: "And he measured the length of the building which was before the separate place, [and] that which was behind it," or opposite to it; by which he understands the north and south porches: the east and west sides having been measured before, ver. 12, 14 (see his Concordance, p. 104). The phrase ei-jere, translated here "over against," is rendered before in our English version, xiv. 4.

The galleries thereof on the one side and on the other side, an hundred cubits, with [or and] the inner temple.] As the temple, and the area wherein it stood, made a square of a hundred cubits; so the courts and buildings thereto belonging were of the same dimensions (see xl. 19, 47). By the galleries are meant the side-chambers, described ver. 6, 7 (compare the following verse).

With the inner temple.] Called the "inner house," ver. 17, and xlii. 15, to distinguish it from the courts and buildings which were about it.

Ver. 16. The door-posts, and the narrow windows.] He measured likewise the thickness of the walls on each side of the porch (see xiv. 45), and the thickness of the door-cases, at the entrance into the temple xli. 1, as also the narrow windows belonging to the three stories of chambers, which were placed on the outside of the temple (see ver. 6, and xl. 16).

Over against the door, ceiled with wood round about.] Or, answerable to which was the door ceiled with wood." The doors of the little chambers exactly answered one another, as those belonging

18 And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces;

19 So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about.

20 From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.

21 The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

22 The altar of wood was three cubits high, and the length thereof two cubits; and the corner to the porch did, xl. 13. The word neged, "over against," signifies likewise answerable, or proportionable (see note on xl. 23. Door signifies every door (see note upon ver. 9).

From the ground up to the windows.] He measured from the ground up to the windows of the temple, which were placed above the side-chambers.

The windows were covered;] Either because the side-chambers jetting out beyond the main wall of the temple, hindered their being seen in the inner court; or else they were covered on the inside with curtains drawn before them.

Ver. 17.] This verse may best be explained by joining it to what went before, to this sense: that the windows were made in exact proportion, both over the porch and through every part of the temple, and the buildings adjoining to it. The inner house may mean only the first or outward sanctuary in this verse, as it is distinguished from the porch and outer buildings, expressed by the word without (compare ver. 15): for it is generally supposed that there were no windows in the inner sanctuary. But Yeillapandus explains the words "even unto the inner house," in an exclusive sense, as if he had said, As far as the inner house; and by the "walls round about," understands the north and south walls of the temple (Par. ii. lib. iv. cap. 34).

Ver. 15.] On the inside of the house the walls were adorned with carved work of cherubims and palm-trees, as Solomon's temple was, 1 Kings vi. 20. The cherubims and palm-trees were placed alternately; and, according to the different way of counting them, you might reckon a palm-tree placed between two cherubims, or a cherubim placed between two palm-trees.

Ibid. and ver. 19.] The cherubims had four faces or appearances (see l. 10); but only two of these appeared in the carved work; the two other faces, viz. that of an ox and an eagle, being supposed to be hid behind the carved surface of the wall. Ver. 20. Unto above the door.] "Up to the windows," as it is expressed, ver. 16, "up to the ceiling," as the Septuagint explain it.

Ver. 21. The face of the sanctuary;] i.e. The entrance into the inner sanctuary (compare xlv. 13). The lintels, or door-posts, both of the temple and inner sanctuary, were not arched, but square, with a flat beam or upper lintel laid upon the top of the side-posts; compare 1 Kings vi. 13, where the margin translates the word webingim, four-square.

Ver. 22. The altar of wood was three cubits high, and the length thereof two cubits;] The Septuagint add, by way of explication, "And the breadth thereof (two cubits);" that it might be four-square, as Moses's altar of incense was, Exod. xxx. 2. The altar here
CHAPTER XLII.

1 Then he brought me forth into the outer court, the way toward the north; and he brought me into the chamber that was over against the separate place, and which was before the building toward the north.

2 Before the length of an hundred cubits was

CHAP. XLII.

ARGUMENT.—A description of the priests' chambers, and their use, and the dimensions of the holy mountain whereon the temple stood.

Ver. 1. Then he brought me forth into the outer court, &c. The angel now brings the prophet out of the inner court by the north gate, into some chamber or building, which looked towards the south side of the temple, and faced the wall or enclosure that compassed the north side of the inner court and temple, mentioned xl. 12, 15. Some suppose this to be a building distinct from all the parts of the temple hitherto described.

The words of the seventh and ninth verses imply, that it was a distinct building from the outer court.

Into the chamber that was over against the separate place, and—before the building] Or, "Before the separate place, and before the building": for the preposition urged is used in both parts of the sentence. Chamber is put for chambers (see ver. 4, and xl. 9).

25 And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without.

26 And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.


cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

6 For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground.

7 And the wall that was without over against the chambers, toward the utter court on the fore-part of the chambers, the length thereof was fifty cubits.

8 For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were an hundred cubits.

9 And from under these chambers was the entry on the east side, as one goeth into them from the utter court.

10 The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers and the south chambers, which are before the separate place, be holy chambers, where the priests that approach unto the Lord shall eat the most holy things: there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering; for the place is holy.

14 When the priests enter therein, then shall they go in the head of the way.
CHAPTER XLII.

they not go out of the holy place into the utter
court, but there they shall lay their garments
wherein they minister; for they are holy; and
shall put on other garments, and shall approach
to those things which are for the people.

15 Now when he had made an end of meas-
uring the inner house, he brought me forth toward
the gate whose prospect is toward the east, and
measured it round about.

16 He measured the east side with the measur-
ing reed, five hundred reeds, with the measuring
reed round about.

Shall they not go out of the holy place into the ut-
ter court, but there they shall lay their garments
wherein they minister? They shall not go into the
court of the people in their priestly vestments,
but shall lay them upon some of these chambers; the
priestly garments were only to be used in the time
of their ministration, as appears from Exod. xxix.
43, and is further confirmed from this verse, and
xlii. 19. Josephus asserts the same, De Bello Jud.
lib. vi. cap. 15.

The Christian church followed the practice of the
Jewish, in this as well as in many other customs;
the testimony of St. Jerome, in his Commentary
upon xlv. 19 of this prophecy, plainly proves, that
the clergy of that age wore a distinct habit from the
laity, at the time of their performing the public
office of religion. "Religio divina alterum habitum
habet in ministerio, alterum in sua vitamine com-
munii."

And that this was the practice of the early
ages of the church, may be probably concluded
from the testimony of Polyèrates, a writer of the
next age to the apostles, who tells us, that St. John
wore an ornament upon his head resembling the
mitre, with a plato upon it, which was worn by the
Jewish high-priest (see Euseb. Hist. Eccl. lib. v.
cap. 24). And in the next age, Pontius, the writer of
St. Cyprian's life and martyrdom, acquaints us,
that the bishop's seat in the church used to be
covered with white; "Sedile erat fortuito linteo stra-
tum, ut et sub iuct passionibus episcopatus honore
frueretur;" and it can hardly be imagined, there
should be a peculiar dress for the bishop's seat, and
none for the bishop himself.

And shall approach to those things which are for
the people. The words should rather be thus trans-
lated, "And shall come into the court belonging to
the people;" the outer court, mentioned at the be-
ginning of the verse.

Ver. 15. The inner house.] The "inner house"
denotes the temple, as it is distinguished from the
courts about it (compare xli. 15).

He brought me forth toward the gate. The gate
that opened into the first court (see xli. 6).

Ver. 16.] This and the following verses contain
the measures of the holy mountain, or area, upon
which the temple stood, which is described to be an
exact square, consisting of five hundred reeds in
measuring on each side of it. We may observe, that
the "heavenly Jerusalem," represented to St. John,
Rev. xxi. 16, is likewise described as four-square,
that figure being an emblem of solidity. And
Ezekiel's vision, as well as St. John's, is designed in
its mystical sense, to represent the regularity and
strength of Christ's church and kingdom (compare
with this verse xl. 47, xli. 13, 14, xlv. 2, xlvii. 20).

Capellus is of opinion, that instead of "five hun-
dred reeds," we ought to read "five hundred cu-
bits:" he supposeth the word amnathis, cubits, want-
ing in the present reading of the text, to have been
rejected as spurious by the correctors of the Hebrew
copies, by reason of its affinity with melath, a hun-
dred; and the word bonith, reeds, substituted in its
place. This emendation he justifies from the autho-
ry of the Septuagint, who read cubith in the
seventeenth and twentieth verses; which reading
St. Jerome acknowledges to have been in the Greek
copies in his time. He confirms it likewise from the
parallel text, xlv. 2; which he thinks, according to
the rules of grammar, should be expanded of cubits.
And he further argues, that the Jews them-
selves formerly understood this text of cubits; be-
cause they are generally of opinion, that the temple
stood in an area or square, containing five hundred
cubits on every side (see Dr. Lightfoot of the Tem-
ple, ch. 2); whereas, according to the present read-
ing, the whole compass of the area will amount to
three miles and a half, according to the same au-
thor's computation; which is more than half the
circuit of the whole city of Jerusalem in its most
flourishing condition (see the Excercita out of Ca-
pellus's Triplex Delineatio Templi, in the first vol-
ume of the Polygnot Bible).

Whereas the angel is said to measure the east
side of this square round about; and so of the other
three sides: we need not from hence conclude, that
the whole compass of the ground was measured four
times over; for the phrase round about often signi-
ifies, in this prophecy, only from side to side, or
from one end to another (see xl. 14, xli. 16). The words
therefore only import, that the angel continued
measuring from one side to the other, till he had
gone over the whole compass of the area.

Ver. 20. It had a wall round about.] To defend it
from being invaded or profaned (compare Rev. xxi.
17). The wall was five hundred cubits every way
(see ver. 16), as it composed the length and breadth
of the temple, and its courts; see the same expres-
sion, xl. 47.

To make a separation between the sanctuary and
the profane place.] By the sanctuary is here meant
the whole compass of ground which was the pre-
cinets of the temple, elsewhere called the "holy
mountain" (see xlvii. 12). In comparison of which,
Jerusalem itself, though upon several accounts
styled "the holy city," was esteemed but as pro-
fan ground (see xlvii. 15).
CHAPTER XLIII.

1 Afterward he brought me to the gate, even the gate that looketh toward the east:
2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.
3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.
4 And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east.

ARGUMENT.—The glory of the Lord is represented as returning to the temple, where God promises to fix his habitation, if the people repent, and forsake the sins which made him depart from them. Then the measures of the altar, and the ordinances relating to it, are set down.

Ver. 1.] The eastern gate of the priests' court, which was just before the temple (compare ver. 4, and xliv. 1, xlv. 1).

Ver. 2. Behold, the glory of the God of Israel came from the way of the east:] The word behold is an expression of joy and admiration: as if the prophet had said, “Behold a wonderful and joyful sight!” Afterward it is represented as quite forsaking the city, and removing to a mountain on the east side of the city (x. 23), and now it returns by the same way it departed.

His voice was like a noise of many waters:] Great and terrible (compare i. 24, Rev. i. 15) either to signify the dreadfulness of God’s judgments, or the efficacy of his commands, who calls things into being by speaking the word.

The earth shined with his glory:] The rays of his glory, like the sunbeams, enlightened the earth (compare x. 4, Isa. vi. 3, Hab. iii. 4).

Ver. 3.] See ix. 3, 5. The prophets are said to do those things which they foretell shall come to pass (see notes upon xiii. 10, xxiii. 54, Jer. i. 10).

Ver. 4.] See ver. 1, 2, and xliv. 2.

Ver. 5. So the spirit took me up;] See iii. 12, 14, viii. 3, xxxvii. 1, xl. 2.

Brought me into the inner court;] Carried me from the gate that enters into it, into the middle of it, just before the temple.

The glory of the Lord filled the house:] That glory, or symbol of the divine presence, which I saw coming from the east (ver. 10), entered into the temple, and settled there, as it did when it was finished by Solomon (1 Kings viii. 10, 11).

Ver. 6. I heard him speaking:] With a great and mighty voice (ver. 2).

The man stood by me:] See xl. 3.

Ver. 7. The place of my throne, and the place of the sole of my foot;] The sense would be plainer, if the beginning of the verse were thus rendered, “This is the place of my throne,” &c. The cherubims were God’s throne, from whence he is said to dwell or “sit between the cherubims,” and the ark was his footstool (see Ps. xcix. 1, 5).

Where I will dwell in the midst of the children of Israel for ever:] He means the promise formerly made with regard to the tabernacle and temple (see Ps. lxxviii. 16, cxxxii. 14); which is to be understood as those were, under the condition of their obedience (see ver. 9); and to be eminently fulfilled in Christ, in whom all the promises of the Old Testament are to have their final accomplishment. Zechar. prophesies of the Messias (vi. 12), that he should build the latter temple shall be greater than that of the former.” There was no visible Shechinah, or glory, appeared in the second temple, till the Lord, “whom they expected, came to his temple” (Mal. iii. 1); i. e. till the Messias, who was “the brightness of his Father’s glory,” appeared there, and made it an illustrious figure of that true church, or temple of believers, where he would continue his presence for ever (see 2 Cor. vi. 16).

No more defile,—by their whoredoms:] By idolatry, often described in scripture, and particularly by this prophet, under the metaphor of fornication (see ch. xvi., xxviii.). The captivity had that good effect upon the Jews, that they scarce ever after relapsed into idolatry. The entire destruction of idolatry is likewise often mentioned as a blessing reserved for “the latter days,” when the Jews shall be converted, and “the fulness of the gentiles” come into the church (see note upon Isa. i. 30).

Nor by the carcasses of their kings in their high places:] Idols are called carcasses, because they are without life and motion, and likewise upon the account of their being hateful and loathsome in the sight of God (see Lev. xxvi. 30, Jer. vi. 18). They are called “the carcasses of kings,” because they were set up, and the worship of them encouraged, by the idolatrous kings of Judah, who erected high places for that purpose near Jerusalem, in the very sight and view of the temple (see 2 Kings xxiii. 13). By this means the temple itself was sanctified by those that
my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the caresses of their kings, far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the going out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof: and write

came directly from the worship of idols, to attend upon God's service in the temple (see ch. xxiii. of this prophecy, 38, 39).

Ver. 8. In their setting of their threshold by my thresholds.] Their kings still advanced to greater degrees of idolatry, in setting up altars and images for their idols in the temple itself, and the courts before it (see v. 11, viii. 6, 15, 2 Kings xvi. 14, xxi. 4, 5, 7).

And the wall between me and them.] The margin gives a plainer sense, "For there was but a wall between me and them."

Ver. 9. See note upon ver. 7.

Ver. 10, 11. Show the house to the house of Israel, &c.] The words, if understood as spoken to the Jews of that age, imply, that the house here described, with the whole platform of it, and the ordinances relating to it, might be a model for them to imitate, as far as they were able, when they should return to their own country, and rebuild their temple (see the general preface before ch. xI.). The same saunt rodz or description, when duly considered, would be a proper inducement to make them sensible of their former deviations from God's worship, and touched with deep remorse for those sins, which provoked him to deprive them of the honour of his residence among them, and the benefit of his ordinances (see ver. 7, 8). But we may probably suppose, that the words may have a farther view, and import, that the model of God's temple, here set forth, is but a pattern of things, as in the heavens, and the earth, 39, 40, and a type of that pure church "built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone;" which we may hope God will, in due time, everywhere restore. And in the mean season, it is the duty of all good Christians, according to their abilities, to inform themselves and others, what is the pattern, form, and fashion, of this true church of God, in order to reform all those deviations which have been made from it.

Let them measure the pattern.] In order to build their new temple by it, when they shall return from captivity, as far as their abilities will reach (see the general preface before the fortieth chapter). For the same purpose the prophet is commanded to write it in their sight, in the following words, form, and fashion, of this true church of God, in order to reform all those deviations which have been made from it.

Ver. 11. And if they be ashamed.] Or, "And that they may be ashamed:" so the particle im is often used (see Noldius, p. 90).

Ver. 12. Upon the top of the mountain] Where-upon the temple stood (see xl. 2).

The whole limit—shall be most holy.] See xliii. 20.

Ver. 13. The cubit is a cubit and an hand breadth.] See xl. 5.

The bottom shall be a cubit.] The bottom signifies the basis or foundation (see ver. 14); this shall be a

it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This is the law of the house: Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

13 ¶ And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar.

14 And from the bottom upon the ground even to the lower settle shall be two cubits and the cubit in height, and a cubit over in breadth; the parts above the lower settle being contracted, and growing narrower by the breadth of a cubit (see the following verse). This lower ledge or settle about the altar had a border of the height of a span, or half a cubit (see ver. 17), to keep the blood that was poured out at the foot of the altar from running upon the pavement; but it was conveyed away into two holes at the south-west corner of the altar, and so into a sink or common-sewer under ground.

This shall be the higher place of the altar.] The Hebrew reads, "The back of the altar," which imports, that this basis was the protuberance of the altar, or the widest part of it; the Hebrew word gab, signifying any part that sticks out, and is used for the eye-brows, the protuberance of a hill, or such like eminence.

Ver. 14. From the bottom upon the ground even to the lower settle shall be two cubits.] The altar was made narrower as it came nearer to the top; these narrowings or in-benchings are called here settles. The word is מַרְחִיק in the Hebrew, which is elsewhere used for a court; because the priests trod on these settles, as they and the people did in the courts before the temple. From the foundation to the lower of the two settles here mentioned, the text saith, was to be two cubits; which seems to contradict the words in the verse before, "the bottom shall be a cubit." This difference in expression Dr. Lightfoot thus reconciles, in his Description of the Temple, ch. 34, that the foundation, or flat upon the ground, was but a cubit high; but then there arose a slope of another cubit's height, which was thicker than the compass of the altar just above it; so that from the ground to the top of the rising was two cubits: and thus he reconciles the description here given with that of the Talmud, which reckons five cubits from the lower settle to the higher; whereas the prophet counts but four in the following words.

The breadth one cubit.] The breadth of this lower settle, or border, was one cubit, which made that part of the altar which was above it narrower, by a cubit on every side of the square, than that part which was nearer the foundation.

From the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.] Dr. Lightfoot, in the same place, assigns this reason, why the upper settle is here called the greater, because the upper settle, though it was less in compass (being narrower by two cubits on every side of the square), yet was larger in breadth; the lower settle rising with a leaning slope, as was observed before, which took up a considerable part of its breadth, and made the walk upon it not so large as that upon the upper.

Ver. 15. So the altar shall be four cubits.] i. e. From the upper settle, which makes the altar ten
breath one cubit; and from the lesser sette even
to the greater sette shall be four cubits, and the
breath one cubit.
15 So the altar shall be four cubits; and from
the altar and upward shall be four horns.
16 And the altar shall be twelve cubits long,
twelve broad, square in the four squares thereof.
17 And the settle shall be fourteen cubits long
and fourteen broad in the four squares thereof;
and the border about it shall be half a cubit; and
the bottom thereof shall be a cubit about; and his
stairs shall look toward the east.
18 ¶ And he said unto me, Son of man, thus
saith the Lord God; These are the ordinances of
the altar in the day when they shall make it, to
erect burnt-offerings thereon, and to sprinkle blood
thereon.
19 And thou shalt give to the priests the Le-
vites that be of the seed of Zadok, which ap-
cubs high, the same height with that made by Sol-
on, 2 Chron. iv. 1. The fourteenth verse reck-
ons six cubits to the upper settle, and here are four
cubits added to the top of the altar. The dimensions
of the altar as expressed in the Talmud, as Dr. Light-
foot observes in the place above cited; who farther
remarks, out of the Jewish writers, that within two
cubits of the top, or the place where the heart was,
there was another narrowing, or bench, of a cubit's
breadth, where the priests stood to officiate.

The altar is twice mentioned in this verse under
two different names; the first hard, that is, "the
mountain of God," being so called, as some rabbins
think, in opposition to the idolatrous altar built
up on high places; the second ariel, that is, "the
lion of God," having that name given to it, because it
devoured and consumed the sacrifices offered upon
it (see Isa. xxix. 1).

From the altar and upward shall be four horns.]
To be added at each corner, as was Moses's altar,
Exod. xxvii. 2. These were squares of a cubit on
each side, and hollow in the middle; and into these
cavities some of the blood of the sacrifices was put
(see ver. 20). They arose from the uppermost
bench, where the priest stood to officiate.

Ver. 16.] The upper part of it shall be an exact
square, reckoning from the second settle, which is
properly called the altar, and distinguished from the
bottom or foundation (see ver. 15).

Ver. 17. The settle shall be fourteen cubits long
and fourteen broad] This is to be understood of the
lower settle, which was two cubits wider than the
upper part of the altar, as appears by the descrip-
tion already given.

Half a cubit; or "a span," as it is expressed,
ver. 13. The bottom thereof shall be a cubit above.] A
cubit wider than the lower settle (see ver. 13).
His stairs shall look toward the east.] God forbade
his priests to go up by steps to his altar, Exod. xx.
26, which is usually expounded, that he would not
have his altar set upon a great ascension, in imitation
of the heathen high places; yet Solomon's altar was
ten cubits high (2 Chron. iv. 1), which necessarily
required some ascent for the priests to go, that they
might officiate on the top of it: and in this place
there is express mention of stairs to go up to the al-
tar here described, being of the same height with
Solomon's. The Jews tell us, that since the law
prohibited stairs or steps, the ascent to the altar was
by a gentle rising, which they call kibbesh, of thir-
ty-two cubits in length, and sixteen in breadth; the
landing-place being upon the upper bench or walk,
next the hearth or top; of which mention hath been
already made in the notes upon ver. 16. See Dr.
Lightfoot in the forecited place, and Dr. Prideaux's
Connex. of Scrip. His. par. i. where there is a draught
of the altar, and the ascent to it, which very much
helps to explain the description here given of it.

This ascent is directed to be placed at the east
side of the altar, that they, who went up, should
look towards the west, and upon the temple, and
should turn their backs to the rising sun, in opposi-
tion to the rites of those idolaters who worshipped
the rising sun (see note upon xlii. 10).

Ver. 18. To sprinkle blood] See Lev. i. 5, iii. 8.
Ver. 19. Thou shalt give to the priests the Levites
See notes on xl. 45, xlv. 15.

A young bullock for a sin-offering.] To con-
secrate the new altar therewith, and the persons who
were to offer sacrifice upon it (compare xlv. 18, 19,
Exod. xxix. 10, 12, and ver. 36).

Ver. 20. Four corners of the settle.] The word
settle may signify both the settles, as the singular
number elsewhere stands for the plural (see note
upon xlii. 9).

Ver. 21. He shall burn it] Or rather, "It shall
be burnt," as the LXX. rightly express the sense;
the verb transitive being often used for the imper-
sonal (see the note upon Isa. xlv. 18).

In the appointed place] In some place appointed
for that purpose, within the precincts of the holy
mountain. The temple itself is called the inner
house, xlii. 15, xliii. 15, to distinguish it from the
erior courts and precincts thereof. The body of the
bullock, whose blood was to sanctify the altar, was
to be "burnt without the camp," by the order of the
law, Exod. xxix. 14.

This was the first day's sacrifice; the ceremony
of consecration being to last seven days (see ver. 26).

Ver. 22.] This is over and above the sacrifices
of consecration, prescribed Exod. xxix. 1. Some
other rites are prescribed in the following ordin-
ances, that differ a little from those ordained by Mo-
ses (see note upon xlvii. 4).

Ver. 23. A ram out of the flock] Called the "ram
of consecration," Exod. xxix. 31, Lev. viii. 22.

These sacrifices were to be repeated every one of
the seven days of the consecration (see ver. 25).

Ver. 24. The priest shall cast salt upon them.]
Every sacrifice was to be salted with salt (Lev. ii.
13).
CHAPTER XLIV.

1 Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

2 Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut.

3 It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

CHAP. XLIV.

Argument.—The chapter begins with a description of the glory of God returned into the temple; then follows a proof of the people for suffering idolatrous priests to profane the temple by ministering there; and ordinances are set down relating to the deportment of God's true priests, and the maintenance due to them.

Ver. 1. He brought me back the way of the gate of the outward sanctuary. From the altar to the gate belonging to the court of the priests that leadeth to the outward court of the temple (compare ver. 27, and ch. vi. 1). All the courts were reckoned holy ground, and called sometimes by the name of the temple (see John viii. 20, Acts xxii. 25).

It was shut. After that day the glory of the Lord had entered that way (xliii. 4); to signify that the divine presence would never forsake the temple any more.

Ver. 2. This shall be shut, it shall not be opened. It shall not stand open continually, as it formerly did, but only at certain seasons (see ver. 3, and xlvii. 1); and that out of respect to the divine glory, which made its entrance into the temple that way, where it had now taken up its fixed residence (see xliii. 7), not to depart any more by the east gate of the temple, as it formerly did (see note on xliii. 4).

Because the Lord hath entered in by it. That is, the glory of the Lord, as it is expressed xliii. 2, 4. The glory of God is himself, and is often called by the name of the Lord, or the God of Israel (see Exod. xxiv. 10, Isai. vi. 1, 5).

Ver. 3. It is for the prince. Solomon placed his seat at the entrance into the inner court before the altar of the Lord (2 Chron. vi. 13), and here the prince seems to have had his place in aftertimes, whenever he came to worship at the temple (see 2 Chron. xxxii. 13, xxxiv. 31). Not far from which place a seat was placed for the high-priest, as may be gathered from Elie's seat, mentioned 1 Sam. ii. 9, and from whence the high-priest pronounced the blessing after the service was ended (see Excles. i. 20, and Lighthouse Temple Service, ch. 36). Some understand by the prince, the high-priest; which title does very properly belong to the Messiah, who is both king and priest, and hath the style of prince given him, xxxiv. 23. But in the parallel place to this (xlii. 2, 3, 8, 9), the word prince is opposed to the people: and other ordinances are there laid down, which cannot be fitly applied to the Messiah.

For which reason, I conceive the word must be taken here in its usual sense, to denote the chief governors of the Jews, such as were Zerubbabel and Nehemiah after the captivity.

He shall sit in it to eat bread. To eat part of the peace-offerings which are to be provided at his charge (see xlii. 2). Bread stands for all sorts of entertainments (see Gen. xlii. 31); and particularly for a religious feast made of the remainder of a sacrifice (Gen. xxxii. 54).

By the way of the porch. See xlii. 8.

Ver. 4. Then brought he me the way of the north gate. The east gate being shut, ver. 1.

The glory of the Lord filled the house. There was no door into the house on that side, but I could see the brightness of the divine glory shining through the windows (see xlii. 3, 5).

I fell upon my face. See i. 28.

Ver. 5. Behold with thine eyes. See xl. 4, xliii. 2.

Mark well the entering in of the house. The word laws is here to be repeated, to this sense, That the prophet should admonish the people of the laws relating to the admitting certain persons into the temple, or the courts of it, and suffer none that are un-
the house of Israel. Thus said the Lord God; O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

9 ^ Thus saith the Lord God; No stranger, uncircumcised in heart, nor unceremonised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall shay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity.

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of the holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ^ But the priests the Levites, the sons of
CHAPTER XLIV.

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Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: 16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge. 17 ¶ And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whilst they minister in the gates of the inner court, and within. 18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat. 19 And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. 21 Neither shall any priest drink wine, when they enter into the inner court. 22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. 23 And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment; and they shall judge it according to Levi, who are priests (compare Deut. xvii. 9, xviii. 1, xxiv. 8). The sons of Zadok.] See xl. 40, xliii. 19. To offer unto me the fat and the blood.] See ver. 7. Ver. 16.] The foregoing verse expresses their ministering at the altar, and offering sacrifice there: this denotes attendance upon God's service within the temple: the principal part of which was burning incense there upon the altar placed in the temple for that purpose: which mystically implied the offering up the prayers of the people to God. This altar of incense is called here the table of the Lord, as it is xlii. 22 (see the note there). Ver. 17. At the gates of the inner court.] The court just before the temple, where the altar of burnt-offering stood, ver. 27 of this chapter.

They shall be clothed with linen garments.] The ephod, breeches, mitre, and girdle, which was the habit of the ordinary priests, were all of fine linen, contrived for "glory and beauty" (Exod. xxix. 40), fine linen being the habit of persons of the greatest quality (see note upon xxvii. 7). And within.] Or, "in the house," or temple itself, as Noldius translates the word bayetha, n. § 29.

Ver. 18. With any thing that causeth sweat.] With a woollen girdle, which may make them sweat, during their laborious services about the altar, and make their garments smell offensively. But the Chaldee paraphrase renders it thus: "They shall not be girt about their loins, but be girt upon (or about) their heart; i. e. they shall not wear girdles about their middle, or under their arm-pits, either of which may cause them to sweat, but shall wear them about their breasts. So St. John describes our Lord appearing in the habit of a high-priest, and "girt about the paps with a golden girdle," Rev. i. 13.

Ver. 19. When they go forth.] See note on xlii. 14. They shall not sanctify the people with their garments.] By the rules of the law, things immediately dedicated to God's service did convey some degree of holiness to common things that touched them: so the altar "sanctified the gift" that was laid upon it (see Lev. vi. 27, Matt. xxvii. 13). Thus some sort of holiness might be derived to the garments of the people by touching those of a priest: which God would have prevented, to keep up an exact difference between the holy and profane (ver. 23).

Ver. 20. Neither shall they shave their heads.] This prescription is implied in those words of the law, Lev. xxvi. 3, especially according to the translation of the Septuagint, who render the sentence, "Thou shalt not shave thyself with baldness [to make baldness] upon thy head for the dead." They, indeed, understand it as an expression of mourning for the dead, which agrees with the sense of the parallel texts, Lev. xix. 27, 28, Deut. xiv. 1. But the words in the original contain a general prohibition, and consequently include the times of mourning as well as other seasons. St. Jerome upon the place does with great probability suppose, that the Jewish priests were forbid to shave their heads, thereby to distinguish them from several of the heathen priests, particularly the Egyptian priests of Isis and Serapis, who had their heads shaved and uncovered; which was a ceremonial rite, and therefore proper to be used in the worship of the heathen gods, who were no better than dead men (see Baruch vi. 31). Learned men have observed, that many other Jewish laws were made in opposition to the funeral rites observed in the heathen worship.

Nor suffer their locks to grow long.] It is the opinion of Dr. Spencer (Leg. Hebr. lib. ii. cap. 25), and Schindler, that this law is likewise taken out of the same chapter of Leviticus, at the tenth verse; where our translation renders the original, "He shall not uncover his head," But the Chaldee paraphrase translates the words, "He shall not nourish the hair of his head;" which sense several interpreters follow, letting the hair grow long and neglected being a sign of mourning, as well as shaving it close to the head.

Ver. 21.] During the time of their ministerial, (see ver. 17.) This law is likewise taken from Lev. x. 9, 10. And the reason of the prohibition is there given that they might "put a difference between holy and unholy, between clean and unclean," i. e. that they might be able exactly to determine the cases relating to legal uncleannesses: many of which had a great deal of niceness in them, by reason of the variety of circumstances (compare ver. 23 of this chapter).

Ver. 22.] This law we find in Lev. xxi. 13, 14. But it is there spoken of the high-priest only, here it is applied to all the priests in general.

Ver. 24. And in controversy they shall stand in judgment.] The priests were to determine all controversies relating to the law, as well the judicial as the ceremonial part of it, which were brought before them (see Deut. xvii. 8, 9), and the "people were to seek the law at their mouths" (Mal. ii. 7), i. e. to inquire of them what was the purport and
my judgments: and they shall keep my laws; and
my statutes in all mine assemblies; and they shall
hallow my sabbaths.
25 And they shall come at no dead person to
defile themselves: but for father, or for mother,
or for son, or for daughter, for brother, or for sis-
ter that hath had no husband they may defile
themselves.
26 And after he is cleansed, they shall reckon
unto him seven days.
27 And in the day that he goeth into the sancti-
mary, unto the inner court, to minister in the
sanctuary, he shall offer his sin-offering, saith the
Lord God.

meaning of it, and to stand to their determination.
And when the supreme judicial power was placed
in the Sanhedrin, the majority of that court consist-
ed chiefly of such as had the chief stations among
the priests (see Acts iv. 5, 6).

They shall keep my laws—in all mine assem-
bles:] As well upon the solemn festivals, and
the assemblies proper to them (see Exod. xii. 16), as on
the ordinary sabbaths.

They shall hallow my sabbaths.1] Whereas the
priests before the captivity profaned them, and ne-
glected to perform the divine worship prescribed
upon them (see xxii. 20).

Ver. 23. They shall come at no dead person to
defile themselves:] Whosoever touched a dead body be-
came legally unclean (Num. xix. 11), and thereby
was unqualified to attend upon God's worship in the
temple (see Lev. xxii. 3), upon which account the
priests were forbidden to contract such a defilement,
unless for their nearest relations (Lev. xxi. 1—5),
which prohibition is here renewed.

Ver. 26.] His uncleanness continued for seven
days by the forecited law (Num. xix. 11), and the
priests were to reckon to him seven days more, be-
fore he was to be admitted into the sanctuary.

Ver. 27.] Unto the inner court.] See ver. 17.
He shall offer his sin-offering:] He shall offer a
young bullock for a sin-offering (see Lev. iv. 13).

Ver. 28.] Their ministry in my sanctuary, men-
tioned in the foregoing verse, and the perquisites
thereto belonging, shall be to them instead of lands
and cities, of which they shall not have any share,
as the other tribes (see Deut. x. 9, Josh. xiii. 14);
excepting the portion allotted to them in the begin-
ning of the following chapter.

Ver. 29. They shall eat the meat-offering.] They
shall have their share of it, after God's part hath
been consumed upon the altar (see Lev. vi. 18, 29,
vii. 6).

Every dedicated thing—shall be theirs.] Whate-
ever men dedicate to God, the use of it shall accrue
to the priests: if it be a living creature, it shall be
killed, and the priest shall have the benefit of it: if
it be a piece of land, it shall belong to the priests
(see Lev. xxvii. 27, 28, Numb. xviii. 14).

Ver. 30. The first of all the first-fruits of all things,
and every oblation] The words translated "first-
fruits" and "oblations," are in the Hebrew bicevrim and
trumah. The former imports the first ripe, or
best of the fruits, while they were growing in the
fields (compare Exod. xxii. 10, with Numb. xviii.
13); the latter denotes an oblation out of the pro-
duct of the ground, after it was made fit for use: as
out of the corn, after it was threshed and laid in
heaps in the floor or granary: and so of oil and
wine, after they were pressed and fitted for spend-
ing. These oblations are by some authors, particu-
larly by Mr. Selden in his Treatise of Tithes, ch.
2, esteemed to amount to the sixtieth part of the
whole produce. Schindler rates the bicevrim at the
lowest proportion to be the sixtieth part, and com-
pares the trumah at the fiftieth. Dr. Comber sup-
poses the bicevrim to amount to a hundredth
part, and the trumah as a medium to be the fiftieth
(see his Treatise of Tithes, par. i. ch. 2, and notes
on xlv. 13).

Ye shall also give unto the priest the first of your
dough:] The first dough that you bake of the new
corn every year shall belong to the priests, in the
same proportion to be observed here, as in other
first-fruits, viz. a sixtieth part [see Numb. xv. 20.]

That he may cause the blessing to rest in thine
house:] That the priest, whose office it is to bless
the people in God's name (see Numb. vi. 23, Deut.
x. 8), may procure a blessing upon thee from him,
according to the promise he hath made of blessing
those with an extraordinary degree of plenty, who
conscientiously pay their tithes and offerings, as
grateful acknowledgments to God, the giver of all
good things (see 2 Chron. xxxi. 10, Prov. iii. 9, 10,
Mal. iii. 10; compare Deut. xxvi. 13—15).

Ver. 31.] A command given to all the Jews,
Exod. xxii. 31, and more particularly to the priests,
Lev. xxvii. 8.

CHAPTER XLV.

1 Moreover, when ye shall divide by lot the
land for inheritance, ye shall offer an oblation

* CHAP. XLV.

ARGUMENT.—The several portions of land appoint-
ed for the sanctuary, the city, and the prince; to-
gether with ordinances concerning the provisions
for the ordinary and extraordinary sacrifices.

unto the Lord, an holy portion of the land: the
length shall be the length of five and twenty

Ver. 1. When ye shall divide by lot the land for
inheritance, ye shall offer an oblation] The land was
divided by lot in the first division of it under Joshua,
and is appointed to be divided so in the partition of it,
as it here follows (see xxvii. 14, 22): a particular share
of which was to be God's portion, as an acknowledg-

28 And it shall be unto them for an inheritance:
I am their inheritance: and ye shall give them no
possession in Israel: I am their possession.
29 They shall eat the meat-offering, and the
sin-offering, and the trespass-offering; and every
dedicated thing in Israel shall be theirs.
30 And the first of all the first-fruits of all
things, and every oblation of all, of every sort of
your oblations, shall be the priest's: ye shall also
give unto the priest the first of your dough, that
he may cause the blessing to rest in thine house.
31 The priest shall not eat of any thing that is
dead of itself, or torn, whether it be fowl or
beast.
CHAPTER XLV.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 ¶ And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward:

For twenty chambers.] Most commentators understand this of several rows of chambers, or ranges of buildings. The LXX. read ḫεν ἐκστασίαν, "cities to inhabit:" such cities as were allotted to them by Moses, Numb. xxxv. 2. The copies of the Septuagint probably read, Ṣαρίας τασσεθή, instead of the present rendering, Ἦσσιν λαοκοκοθ, 2 and 3 being easily put one for another. [These twenty chambers with apartments and storerooms, were for the use of the Levites. See 1 Chron. xxvi. 26, 33, 2 Chron. xxxii. 11, 12, Neh. x. 38, 39.]

Ver. 6. Ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against [or, by the side of; see xlvii.] the oblation of the holy portion:] Thus must run parallel in length with the holy portion, though but half its breadth: by which means these three portions made an exact square (see xlviii. 20), as you may see in the following draught.

NORTH.

The Tribe of Judah's Portion from west to east.

The Priests' Portion, 25,000 long.

Ver. 3. Of this measure] See note upon ver. 1. In it shall be the sanctuary and the most holy place.] Both the outerward sanctuary and the in-wards, or holiest of all, together with the courts adjoining, shall be placed in the centre or middle of it (see xlviii. 10).

Ver. 4. It shall be a place for their houses.] The priests were divided into four-and-twenty courses (1 Chron. xxiv.), who performed the public worship by turns; so the houses were for them to live in, who were not in their course of waiting. An holy place for the sanctuary.] See xlviii. 10.

Ver. 5. And the five and twenty thousand of length.] The French translation renders the sense plainer thus, "There shall be other five-and-twenty thousand," &c. (see xlviii. 13). This appears to be the true sense of the place, because else there will be wanting ten thousand in breadth to make an exact square of twenty-five thousand (see the following verse). The Levites, being very numerous (they were reckoned thirty-eight thousand in David's time, see 1 Chron. xxiii. 3), had as large a piece of ground allotted to them as belonged to the temple, and the whole priestly order. The word other is, upon a like occasion, supplied by our interpreters, xlviii. 8.

SOUTH.

It shall be for the whole house of Israel.] The capital city, to which all the tribes shall resort upon the solemn festivals, and shall have twelve gates, according to the number of the tribes of Israel (xlviii. 31).

Ver. 7. A portion shall be for the prince on the one side, &c.] One half of the prince's portion was to lie on the west side of the three portions laid out for the priests and sanctuary, the Levites and the city: and the other half lay on the east of it, and it lay parallel to them in breadth, from north to south.

The length shall be over against one of the portions,
and the length shall be over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and his princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord God; Let it suffice you, 0 princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God.

10 Ye shall have just balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part from the west border unto the east; I think the words may be translated more plainly thus: "And the length shall be answerable to every one of these portions, both on the west border and the east;" i.e. it shall run parallel with them, both on the east and west side. The word leumnah, translated over against, signifies likewise parallel, or answerable, as it hath been observed in verse 18. The word ephah, one, signifies each one or every one, and is understood so in this text by Noldius, p. 755, and the phrase, "from the west border to the east," is equivalent to that expression which often occurs in the sacred text, "from small to great," which is very properly rendered, "both small and great."

Ver. 8. In the land shall be his possession in Israel.] Or, "this shall be his possession of land in Israel: for the particle la, in hebrewets, is sometimes the note of the genitive case; particularly the eighteenth and nineteenth verses of this chapter. Or, "as for land, this shall be his possession in Israel."

My princes shall no more oppress my people:] As they formerly did: for which they are severely reproved (see xix. 6, 7, xxxi. 27, Jer. xxii. 17).

Ver. 9. Let it suffice you.] This is a reproof of the oppressions of the former kings, and their chief officers (see note upon xlv. 6).

O princes of Israel!] This is to be understood of such princes as the Jews afterward had of the Asmonean race: for there were no more princes to reign of the tribe of Judah till Christ came (see xxxi. 27).

Ver. 10. Ye shall take care that there be no deceit in private trade: ye shall provide just measures both for buying and selling, both dry things and liquid (see the following verse).

Ver. 11. The ephah and the bath shall be of one measure.] The ephah was the measure of dry things, as the bath was of liquid: the homer was about ten bushels, which amounts to about eighty gallons in liquid things.

The ephah the tenth part of an homer.] We must distinguish the word homer or homer, writ with a cheth in the Hebrew, and omer, writ with an ain. The ephah is said here to be the tenth part of a homer, whereas the "omer is but the tenth part of an ephah," Exod. xvi. 36.

Ver. 12. The shekel shall be twenty gerahs.] This is made the standard of the shekel (Exod. xxx. 13), which confutes the common opinion, that the weights of the sanctuary were double to those of common use. Bishop Cumberland computes a gerah to be equivalent to an Attic obolus, consisting of almost eleven grains of silver. The shekel is usually valued at two shillings and sixpence of our money; but the same learned author supposes it to be in value but two shillings and four-pence farthing of our money and a little over (see his treatise of Scripture Weights and Measures, p. 104, &c.).

Twenty shekels, shall be your maneh.] Maneh is the same with the Greek μηνη and the Latin mina, being both derived from it. A maneh, or mina, consists of sixty shekels, i.e. thirty ounces of silver (see ibid. p. 125): which reckoning every shekel at two shillings and sixpence value, amounts to seven pounds ten shillings. The dividing the maneh into twenty, twenty-five, and fifteen shekels, supposes there were coins of these several values, which taken altogether, are to be of the same weight with the mina.

Ver. 13. This is the oblation that ye shall offer.] The Hebrew word, translated oblation is נאום, which is always distinguished from the loccurn, or first-fruits, and signifies the portion belonging to the Levites out of the fruits of the earth when they were gathered in (see xxlv. 30). For which reason, St. Jerome, upon the place, supposes the following words to express the proportion the people ought to pay the Levites out of the increase of their ground; which, by their rabbles, was determined to amount to at least a sixtieth part; in which determination they probably followed the rule laid down in this verse (compare ver. 11). This sense is likewise favoured by the Chaldee paraphrase: after which separation, a tenth part was to be paid out of the remainder. The portions allotted to the priests and Levites were not intended only for their own maintenance, but likewise to make a constant provision for those sacrifices, both ordinary and extraordinary, which were appointed by the law (see Mal. iii. 10).

Ver. 14. Concerning the ordinance of oil, a bath of oil.] Or, "concerning the ordinance of oil, even the bath of oil." The cor, and the homer, are mentioned as containing the same quantity; so a bath is the tenth part of a cor, as an ephah is the tenth part of a homer; and the tenth part of a bath of oil is the hundredth part of a cor, which amounts to about six pints of our measure, according to Bishop Cumberland, p. 137.

Ver. 15. One lamb out of the flock, out of two hundred.] This offering is enjoined, besides setting apart the first-born for the use of the priests and Levites (Numb. xviii. 14), for making provision for the daily burnt-offering (Numb. xxxviii. 3, and for burnt-offerings, and peace-offerings, or sacrifices of thanksgiving, that were to be made upon proper occasions (see xliii. 27).

Out of the fat pastures of Israel.] This implies, that these lambs were to be of the best and fattest of their kind (see Mal. i. 8, 14), as all other tithe and things dedicated to God were to be (see Numb. xviii. 12).
a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord God: In the first month, in the first day of the month, shall take a young bullock without blemish, and cleanse the sanctuary;

19 And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

For a meat-offering:] These words relate to the thirteenth and fourteenth verses. The meat-offering, which might be more properly translated the bread-offering, being made with fine flour mingled with oil (Lev. ii. 5, 9).

To make reconciliation for them:] This effect is ascribed to the burnt-offerings, as well as to those which are properly sacrificed for sin [see Lev. i. 4].

Ver. 16. For the prince] The marginal reading is, "with the prince," which makes the plainer sense; i.e. the prince shall join with the people in making these oblations; whereas those that follow, in the next verse, are to be at the sole charge of the prince.

Ver. 17. In the new moons.] Or, "even in the new moons," as the particle you often signifies. Meat-offerings and drink-offerings were always joined with burnt-offerings [see Numb. xxviii. 5, 7]. The particular sacrifices which the prince was to provide upon the sabbaths, and other festivals, are specified, xli. 4, 11.

How he shall prepare the sin-offering:] 1. e. Provide it. Concerning the sin-offering, see xl. 39.

To make reconciliation] See ver. 15.

Ver. 18. Take a young bullock—and cleanse the sanctuary:] The words are directed to the prince, who is commanded, on the first day of the new year (which, according to the ecclesiastical computation, began with the month Nisan, and answers to our tenth of March; see Exod. xii. 2;) to provide a bullock for a burnt-offering, to cleanse the temple from any defilement it may have contracted, by the people's offering their sacrifices, or coming into any of the courts belonging to it, while they were under any legal pollution [see Lev. xvi. 19].

Without blemish:] Whatever was offered to God was to be perfect, without blemish, and the very best in its kind [see note upon ver. 15, and Lev. xxii. 20].

Ver. 19. The priest shall take of the blood of the sin-offering:] Of the bullock which was offered for a sin-offering [see xliii. 19]. The office of the priest is here distinguished from that of the prince: the prince was to provide the sacrifices, and the priest was to offer them.

20 And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin-offering.

23 And seven days of the feast he shall prepare a burnt-offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin-offering.

24 And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

Put it upon the posts] Upon the lintels, or the door-posts of the house [see xlii. 21].

Upon the four corners] See xliii. 14, 20.

Upon posts of the gate] See xlvi. 1.

Ver. 20. For every one that erreth:] There were particular sacrifices appointed for sins of ignorance, whether of private persons, or of the whole congregation [see Lev. iv. 13, 27].

So shall ye reconcile the house:] Cleanse it from any pollution it may have contracted through the ignorance of any of the common people [see ver. 15].

Ver. 22.] See ver. 17.

Ver. 23. Seven days of the feast he shall prepare a burnt-offering:] Moses, in some places, speaks of the feast of unleavened bread, which lasted seven days, as distinct from the day wherein the passover was to be eaten [see Lev. xxvii. 5, 6]; which is agreeable to the injunction of this and the foregoing verse; and the words may be easily reconciled with those texts, which include the whole solemnity within the compass of seven days, by supposing the passover to be early in the evening, on the fourteenth day, "between the two evenings," as the Hebrew text hath it, Exod. xii. 6. Immediately after which ceremony was over, they reckoned the fifteenth day to begin; for they reckoned their days from one evening to another [see Lev. xxiii. 32].

Seven bullocks, and seven rams:] Seven was a number often used in religious rites: most of the feasts, under the law, continued seven days; and this number of sacrifices seems to be derived from patriarchal institution, because such a custom prevailed where Moses's law was not known [see Numb. xxiii. 1, 2, Job xlii. 8].

A kid of the goats daily for a sin-offering:] This was the sin-offering most commonly prescribed [see Numb. xxviii. 15, 22, 30, xxix. 5, 11, 16, 19, &c.]


An hin of oil for an ephah:] For each ephah of fine flour. A hin was the sixth part of an ephah or bath; which contains one gallon and two pints, according to Bishop Cumberland, in the forecited place.

Ver. 25. In the seventh month:] When the feast of tabernacles was kept [see Lev. xxvii. 34].
CHAPTER XLVI.

1 Thus saith the Lord God: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth: but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons.

4 And the burnt-offering that the prince shall offer unto the Lord in the sabbath day shall be six lambs without blemish, and a ram without blemish.

5 And the meat-offering shall be an ephah for a ram, and the meat-offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate in the same place, as it is prescribed in the following verse.

Ver. 3] During the continuance of the tabernacle, they that would offer any sacrifice were required to bring it to the "door of the tabernacle of the congregation," and there "lay their hands upon the head of it" (Lev. 1. 3, 4); and under the temple they came to the north or south gate of the temple-court, according as the sacrifice was to be slain on the north or south side of the altar, and there presented their sacrifice (see Dr. Lightfoot's Temple, ch. 34). Here the inner porch of the east gate is assigned for their station, who came to present themselves before the Lord upon the solemn festivals, and they were to come no farther into the inner court.

Ver. 4] It was the prince's part to provide sacrifices for the sabbaths and other festivals (see xliv. 17). This was a new ordinance, whereupon the number of the beasts that were to be offered, and the proportions of the meat and drink-offerings, are different here from those prescribed in the law: as will appear by comparing the fourth, sixth, seventh, and fourteenth verses of this chapter with Num. xxviii. 9, 11, 12, 15.

Ver. 5. The meat-offering] See xlv. 3. As he shall be able to give.] The margin reads from the Hebrew, "according to the gift of his hand," i.e. as much as he shall think sufficient (see the same expression, Deut. xvi. 17).

Ver. 6. He shall go in by the way of the porch of that gate.] See ver. 2. To go in at the eastern gate was the privilege of the prince and the priests only: the people were to enter in by the north or south gates, as it is said in the following verse.

Ver. 7. He that entereth in by the north gate to worship, shall go out by the way of the south gate.] The words imply the reason why the people were not to come in at the east gate, because there being no passage or thoroughfare out of the temple westward; if they had entered in at the east gate, they must have returned back the same way they came in, which would have been turning their back upon God, and the place of his residence (see the note upon viii. 16).

Dr. Spencer mentions this as a rule in the Talmud, that "they who come within the holy mount, should enter in by the way of the right hand, and go out by-
CHAPTER XLVI.

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whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the Lord, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath day: then shall he go forth; and after his going forth one shall shut the gate.

13 Thou shalt daily prepare a burnt-offering unto the Lord of a lamb of the first year without blemish: thou shalt prepare it every morning.

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the Lord.

15 Thus shall they shall the lamb, and the

the left:" understanding the right hand of the northern part of the temple, and the left hand of the southern: so he is of opinion that God designed to take away that superstitions distinction between the several gates of the temple, by commanding that every one should go out the opposite way to that by which he came in, whether it were towards the north or south (see lib. iv. De Lex. Hebr. cap. 8).

Ver. 10.] He shall pay the same attendance upon God's worship with the people, since all men are equal in the sight of God.

Ver. 12. When the prince shall prepare a voluntary burnt-offering] The foregoing verses gave orders about the sacrifices the prince was enjoined to offer upon solemn days: this gives directions concerning the free-will-offerings (concerning which, see Lev. xxii. 18, 21).

One shall then open him the gate] When the service is performed he shall go back the same way (see ver. 8); and the porter shall shut the gate after him, because it may not stand open upon ordinary days (ver. 1).

Ver. 19.] The daily evening sacrifice is generally supposed to be here implied, according to prescription of the law, Numb. xxviii. 3, 4, and both together called by the name of "the daily sacrifice," Dan. viii. 11, 12. The daily oblation seems to have been provided at the joint charge of prince and people (see xlv. 16, 17).

Ver. 14. The sixth part of an ephah.] In Numb. xxviii. 5, the proportion required is the "tenth part of an ephah, and the fourth part of a hin of oil." By a perpetual ordinance] So the law of the pass-over is called a "perpetual ordinance," Exod. xii. 17, and likewise ordinances about the first-fruits, Lev. xxvii. 14. The Hebrew word olam is used in each of those places: but that does not always denote perpetuity in a strict sense, but only a remarkable period or succession of years; accordingly the Jews themselves divide the duration of the world into three olams, or ages: that before the law, that under the law, and the times of the Messiah.

Ver. 17. It shall be his to the year of liberty.] So the year of jubilee is called by the name of liberty. Lev. xxv. 10, because it freed both men's persons from the service of their masters, and their estates from any engagements, by which the right of them was transferred from their proper owners.

After it shall return to the prince.] Or to his heirs, if he be dead.

But his inheritance shall be his sons' for them.] Or, his inheritance shall belong to his sons, it shall be theirs: so as not to be alienated.

Ver. 15. The prince shall not take of the people's inheritance by oppression.] As Ahab did, 1 Kings xvil. 16 (compare xlv. 8).

Be not scattered every man from his possession.] lest being turned out of their own, they be forced to wander up and down the country for a livelihood.

Ver. 19. Through the entry.] The entry or private passage (see xli. 9) led to the priests' chambers, which were on the north side of the inner court, and are described, xl. 44, 46.

On the two sides westward.] Or, on their sides westward: i. e. there was an enclosure on the west sides of these chambers: if we follow the sense of the English translation, we may suppose a walk or way between these western buildings, which divided them into two rows, or equal parts (see ch. xlii. 4).

Ver. 20. Where the priests shall boil the trespass-offering and the sin-offering.] See xlii. 13, xlv. 29.

The flesh of the sacrifices which were to be eaten was to be boiled, except the flesh of the passover (see 2 Chron. xlv. 10). So it is taken notice of as a piece of daintiness, and an over nice palate in the sons of Eli, that they would not have the flesh which came to their share sodden, but roasted (1 Sam. ii. 15).

Where they shall bake the meat-offering.] According to the directions given Lev. ii. 4, 5.

Ver. 21. That they shall not go into the court.] The flesh of these sacrifices, and the remainder of the meat-offering, was accounted most holy (see Lev. vi. 17, 29, vii. 6): and consequently did con-
CHAPTER XLVII.

ARGUMENT.—The vision of the holy waters issuing out of the temple, and the virtue of them: together with a description of the several bounds of the holy land, which is to be indifferently shared between the Israelites and the proselytes that sojourned among them.

VER. 1. Unto the door of the house.] The door of the temple, which is described, xli. 2.

Waters issued out from under the threshold eastward.] There was a great quantity of water necessary for the uses of the temple, for washing the bodies of those that officiated, as well as the sacrifices which they offered. This was conveyed in pipes under ground from the fountain Etam, as Dr. Lightfoot observes from the rabbins, and from Aristobulus, an eye-witness (see his Temple, ch. 23). These waters gave occasion to the vision here related.

The forefront of the house stood toward the east.] The inward sanctuary being placed toward the west (see note upon viii. 16).

From under from the right side of the house, at the south side of the altar.] This is spoken with respect to those that come out of the temple, and direct their faces eastward. For then the south side is on a man's right hand. These waters were conveyed, by the right side of the altar, into a room they call the well-room (see Dr. Lightfoot, in the footnoted place.)

VER. 2. Then brought he me out of [or by] the way of the gate northward.] The east gate being shut (see xlvii. 1). The prophet in this vision is led to the north gate of the inner court.

Led me about the way without unto the utter gate] out unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.

Again he measured a thousand, and brought me through the waters; the waters were to the He led me into the outward court, and so on till he came to the outmost north wall that encompassed the whole mountain of the Lord's house (see xlii. 20).

By the way that looketh eastward.] When the prophet was come quite through all the courts, and is on the outside of the outermost, he is directed to come from the north gate towards the east gate.

There ran out waters on the right side.] On the south side (see ver. 1). These were the spare waters not used in the service of the temple, which were conveyed away by the east part of the mountain, and by degrees increased its stream till it became a river, and fell at last into the Dead sea (see ver. 8, 10, and compare Joel iii. 18).

VER. 3.] The angel described with a line in his hand (xlii. 3), went on directly from the east gate before the holy mountain.

Ibid. and ver. 4.] The gradual rise of the waters represented in this vision, denotes the large effusion of the Spirit, which was very remarkable at the first publication of the gospel, and its wonderful increase from small beginnings; and will be so again, when God shall "pour the spirit of grace" upon the Jews, in order to their conversion (Zech. xii. 10, see the note upon Isa. lxi. 10). The supplies of grace are often represented in the holy writers under the metaphor of a river, and streams watering the dry and thirsty earth, both cleansing and making fruitful the ground where they pass. The metaphor is probably taken from the river that watered paradise (see Rev. xxii. 1, and compare Isa. xlv. 3, Zech. xiii. 1, xiv. 8, and see the notes upon Isa. xxx. 25).

VER. 6. Son of man, hast thou seen this?] Hast thou considered or taken notice of this vision now shewed unto thee (compare xlv. 4)? To see, often signifies...
knees. Again he measured a thousand, and brought me through; the waters were to the loins.

5 Afterward he measured a thousand; and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen this? Then he brought me; and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto Engeslim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

13 ¶ Thus saith the Lord God; This shall be

is said, that "a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim:" which we knew was in the country of Moab (see Numb. xxv. 1). So these two places denote the whole extent of that lake, which the prophet saith shall be full of fish, still prosecuting the allegory begun in the foregoing verses.

To spread forth nets] These two towns shall afford convenience for the fishers to hang out their nets a drying (see xxvi. 5).

As the fish of the great sea] This lake for plenty of fish may compare with the Mediterranean sea, called "the great sea" here, and ver. 15, 19, xxvii. 28, and more distinctly described in Joshua by "the great sea westward," Josh. xxii. 4. Perhaps Christ may allude to this place, when he tells his disciples, he "will make them fishers of men," Matt. iv. 19.

Ver. 11.] By these unsound, rotten places, may be understood hypocrites; who shall receive no benefit by these healing waters, no more than some sort of marsh land can be made fruitful: but after all the care or culture that can be bestowed upon it, continues barren and unprofitable, which the Hebrew language expresseth by being "given to salt:" it is of no fruit, and its unfitness is equivalent to barrenness in that language (see Deut. xxix. 23, Ps. cvii. 34, Jer. xxvii. 6): so we read Judg. ix. 45, when Abimelech destroyed Shechem, he "sowed the ground whereon it stood with salt," to denote that it should never be cultivated or inhabited again.


Whose leaves shall not fade.] They shall be perpetually in a thriving condition, like the trees of paradise, never barren or withering: a proper emblem of the flourishing state of the righteous still bringing forth "fruit unto holiness," and whose "end is everlasting life" (see Ps. i. 3, Jer. xviii. 8).

It shall bring forth new fruit] It shall be constantly fruitful, not only once a year, as fruit-trees commonly are (compare Rev. xxii. 2).

The leaf thereof for medicine.] As the waters issuing from the sanctuary have a healing virtue (see ver. 8); so the leaves of the trees shall have the same quality. The expression alludes to the opinion commonly received among naturalists and physicians, that the leaves of several trees are medicinal.

Ver. 13. This shall be the border.] The borders described in the following part of this chapter shall be
the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.

14 And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

The limits or boundaries of your country. By the several cavities both of Israel and Judah, the several limits or borders belonging to the inheritance of each tribe were obliterated and forgotten; whereupon here is a new boundary and division made of the holy land, a full possession of which they might have expected to enjoy, if their sins had not prevented such a blessing. This may perhaps be the literal sense of the following part of the prophecy; though there is, without question, a mystical sense implied under this literal description (see note on xviii. 7, 30).

Joseph shall have two portions.] Upon Reuben’s forfeiting his birthright, the double portion belonging to the first-born accrued to Joseph’s two sons, Manasseh and Ephraim, according to Jacob’s own appointment (see Gen. xlviii. 5, 1 Chron. v. 1).

Ver. 14. Ye shall inherit it, one as well as another.] The ten tribes that are scattered abroad, as well as Judah and Benjamin (see xviii. 1, 7, 28, 27); who, together with some of the families of the tribe of Levi, made up the principal part of those who returned from the Babylonish captivity; from hence we may conclude that this prophecy relates to the general restoration of the Jews, an event often foretold in the prophecies of the Old Testament (see note upon xxviii. 25).

To give it unto your fathers: See xx. 5, 6.

The word fall is taken from the manner of their first acquiring the possession of the land, which was by lot, as it had formerly been, when they first took possession of it (see ver. 22, and xlviii. 29). By which means all controversies will be prevented, the lot referring all things to the divine designation and appointment (Prov. xvi. 33).

This land shall fall unto you for inheritance.] This land shall fall unto you, for inheritance, as the northern border of the land was to begin from the west point, on which side lay the Mediterranean sea (see ver. 10), and go on northward towards Hethlon, a place near Damascus (see xviii. 1); and so on forward to Zedad, mentioned Numb. xxxiv. 8.

Ver. 16. Hamath.] The places here mentioned were within this tract of ground. Hamath was the utmost point of the land northward, therefore called the entrance of Hamath,” and described as the opposite point to the river of Egypt (see 1 Kings viii. 65, Amos vi. 14): the other two towns were situated between Hamath and Hauran.

Hazar-hatticon, which is by the coast of Hauran.] Or, as our margin reads, “the middle villages” between Hamath and Hauran, a place lying eastward from Hamath, from whence that country was called Auranitis.

Ver. 17. The border from the sea shall be Hazar-enan.] Or, shall be to Hazar-enan, even the border of Damascus, and all the northern frontier, and the border of Hamath; i.e. that tract of land which is called the entrance of Hamath,” as was observed before. Your northern border shall be, as if a line were drawn from the Mediterranean sea, along by Hamath, and so to Hazar-enan (see Numb. xxxiv. 9); keeping along by the frontier of that part of Syria, called Syria of Damascus: so as to distinguish the northern boundaries of Israel from the southern limits of Syria.

Ver. 18. The east side ye shall measure from Hauran, and from Damascus, and from Gilead.] Damascus lay more northerly than Hauran, but the country called Auranitis might reach nearer it. Gilead was a large tract of ground that joined to mount Libanus, and was extended to the land of Zidon, king of the Amorites, as St. Jerome tells us in his book De Loci Hebraiciis: it is called the land of Gilead,” and reached unto Dan, Deut. xxxiv. 1.

From the border unto the great sea.] From the northern limits of the land of Israel (ver. 17), near Canna or Dan, where the river Jordan takes its rise, unto the Dead sea, or the lake of Sodom (see ver. 8).

Ver. 19. The south side southward, from Tamar even to the waters of strife in Kadesh, [to the river unto the great sea.] Compare xlviii. 28. The southern frontiers shall be from En-gedi, called Hazazon-tamar, 2 Chron. xx. 2 (see Dr. Lightfoot’s Description of the Land of Israel, ch. 6), to the waters of Meribah, or strife, in Kadesh (Deut. xxii. 52), and from thence to the river of Egypt. The river of Egypt riseth out of mount Paran, taketh its course to the east of the river of Egypt, and from thence falls into the Mediterranean, called the great sea,” ver. 10. See Gen. xxv. 18, Josh. xxiv. 47, 1 Kings viii. 65, Isa. xxxvii. 12, where the LXX. translate it, ἡν τῆς Βοτανίας, “to Rhinocorura,” near which it runs. This river seems to be the same with Sihor, mentioned Josh. xiii. 3, though that name be commonly understood to signify the Nile (see notes upon Jer. ii. 18).

Ver. 20. The west side also shall be the great sea from the border.] i.e. From the south border, mentioned in the foregoing verse; so ver. 18, “from the border,” means the northern border, mentioned ver. 17.

Till a man come over against Hamath.] Or rather, “Till a man come to Hamath,” for so the particle had-nocah signifies (see Noldus, p. 657): till you
be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

CHAPTER XLVIII.

1 Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan.

2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

CHAP. XLVIII.

ARGUMENT.—This last chapter contains a description of the several portions of land belonging to each tribe: together with the portions allotted to the sanctuary, city, suburbs, and princes: as also the measure and gates of the new city.

Ver. 1. From the north end to the coast of the way of Hethlon.] As the description of the limits, or boundaries of the land, began on the north side (xlvii. 15, &c.), so the portion of that tribe, to whom the most northern lot fell, is first named, which is Dan. These are his sides east and west;] These are the boundaries belonging to that tribe, from the east point near mount Libanus and Gilead, to the west point, which is bounded by the Mediterranean sea (see xlvii. 15, &c.).

Ver. 2.] All along from the south side of Dan, measuring from east to west, shall the share of Asher be.

Ver. 7.] From the first verse to the seventh, the situation of seven of the twelve tribes is described, which were placed on the north side of the holy portion, the length of Judea, from north to south, being divided into twelve equal parts (see xlvii. 14); beside the allotment for the holy portion, and for the princes; and the city and temple being placed where they stood formerly, there must be seven shares on the north side of that allotment, and but five on the south side; for Jerusalem did not stand in the middle of the holy land, but more towards the south, as may appear to any one that consults the map of Judea.

But for the fuller explaining this difficulty, we may reasonably conclude, that Judah's portion lay nearest to that which was allotted for the priests and sanctuary, to be a barrier and defence to them against the invasion of Gog and Magog, or any other enemies.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a portion for Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the Lord shall be of five and twenty thousand in length, and of ten thousand in breadth.

It is the opinion of some learned men, that so particular a description of the several portions allotted to each tribe relates to the Jews' settlement in their own country after their conversion; several passages in the prophets looking that way (see the thirty-sixth and thirty-seventh chapters of this prophecy); but without laying too great a stress upon this opinion, we may fairly suppose some mystical sense contained under this description. The twelve tribes denote the pure Christian church in the New Testament (see Luke xxii. 30, Rev. vii. 4, &c.) Twelve is a hieroglyphical number in the same book, denoting the true church, built upon the doctrine of the twelve apostles (see Rev. xii. 1, xxi. 14). By the same analogy, the number of "a hundred and forty and four thousand," Rev. vii. 4, xiv. 1, signifies the church of pure Christians, who continue steadfast in the apostolical doctrine, twelve being the square root, out of which that number arises: so this division of the land among the twelve tribes, may imply, that all true Christians shall be equally sharers in the privileges of the gospel.

Ver. 8. By the border of Judah,—five and twenty thousand reeds] Next to the border of Judah, which runs in length from east to west, shall be the offering ye shall set a apart for the service of God (xiv. 1). The word reeds is not in the original, either here or in that text; and we may more probably understand the measure of both places of cubits (see note there).

In length as one of the other parts [arc from the east side unto the west] which was likewise five and twenty thousand, according to the dimensions of the holy portion set down, xlv. 1, 6. For the oblation was to be four-square, consisting of five and twenty thousand, multiplied by five and twenty thousand (see ver. 20 of this chapter).

Ver. 9.] This shall be set apart for the sanctuary, and the most holy place, and the priests' houses (see xlv. 3, 4).
10 And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof.

11 It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, when the Levites went astray.

12 And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell it, neither exchange, nor alienate the first-fruits of the land: for it is holy unto the Lord.

15 ¶ And the five thousand that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs, and the city shall be in the midst thereof.

16 And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion: and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation shall be five and twenty thousand
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thousand by five and twenty thousand; ye shall offer the holy oblation four-square, with the possession of the city.

21 ¶ And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation, toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince; and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side Benjamin shall have a portion.

24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

25 And by the border of Simeon, from the east side unto the west, Issachar a portion.

26 And by the border of Issachar, from the east side unto the west, Zebulun a portion.

27 And by the border of Zebulun, from the east side unto the west, Gad a portion.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea.

29 This is the land which ye shall divide by lot unto the tribes of Israel for an inheritance, and these are their portions, saith the Lord God.

30 ¶ And these are the going out of the city

Rev. xxi. 16, a square figure being the emblem of perpetuity, strength, and solidity (compare xlii. 16, 20.)

A great part of the wisdom of the eastern nations was wrapped up in hieroglyphical emblems and numbers. The symbols of Pythagoras are a remarkable instance of this sort of ancient learning. This method God hath thought fit to make use of to discover some mysterious truths in his word: such as perhaps he thinks not convenient to be more clearly revealed till its proper time and season: intending by such obscure hints to encourage men's searching into the more abstruse parts of the scriptures, and to show that all human knowledge may be made subservient to divine.

The text before us, compared with its parallel in the forty-second chapter of this prophecy, and in the Revelation, plainly shows that a square is an emblematical figure. In like manner the number twelve is a sacred number, as I observed upon ver. 7, and the learned Mr. Potter, in his book of the Number 666, hath with great acuteness reconciled the twelve thousand furlongs, the measure of the New Jerusalem in the Revelation, with the measures of Ezekiel here, by interpreting them of solid measures, and extracting the root of each of them.

With the possession of the city.] Or, the land assigned to the city, which was a square of five thousand cubits; and being added to the portion of the priests and Levites, made their twelve thousand to be five and twenty thousand in breadth (see ver. 10, 15.)

Ver. 21. The residue shall be for the prince, on the one side and on the other. The prince's part shall be extended both on the east and west side of the several allotments belonging to the priests, the Levites, and the city. The particular extent of the prince's portion is not here specified, but it is computed by some to contain above four times as much as those allotments (see note upon ver. 22.)

Over against the five and twenty thousand of the oblation.] The particle el-pene, translated "over against," is rendered before in the parallel text, xlv. 7, and thus interpreted makes the sense clearer: the words then importing, that the prince's portion ran along eastward and westward, like a frontier before the holy portions (see the forementioned scheme).

Over against the portions for the prince, &c.] Our translation hath rendered the latter part of this verse very imperfectly: which should be thus translated: "Beyond those [or joining to these] portions (so leummath signifies, see ver. 13,) shall be that belonging to the prince: and this shall be the holy oblation, and the sanctuary of the house shall be in the midst thereof." The last part of the sentence is only a recapitulation of what is said more at large, ver. 5.

Ver. 22. Moreover from the possession of the Levites, and from the possession of the city.] The words might be more plainly translated thus, "Moreover beyond the possession of the Levites, and beyond the possession of the city"—to this sense: that the possession belonging to the priests and Levites (see ver. 11,) and the city, were bounded on the east and west side with the prince's portion: so those lay in the middle, and this beyond them. The Hebrew particle mius signifies beyond, in several places: examples of which may be seen in Noldius, p. 564.

Between the border of Judah and the border of Benjamin, shall be for the prince.] The border of Judah was extended from east to west, next to the holy portion on the north side (see ver. 1, 8.) The portion of Benjamin lay from east to west next the allotment set apart for the city, on the south side (ver. 23, 25.) The several portions allotted for the priests, the Levites, and the city, extended only to the length of five and twenty thousand cubits from east to west: so that whatever ground ran in a parallel line eastward and westward beyond that boundary, even to the land's end, belonged to the prince: and supposing the whole country to be sixty miles in breadth (as St. Jerome reckons it from Joppa to Jordan, Epist. ad Dardam), and the holy portion, about seven miles square (see the note upon xlv. 1,) there will remain above six and twenty miles both on the east and west side for the prince's share (see the scheme placed at the forty-fifth chapter).

Ver. 23.] The portion assigned to Judah was situated next to the holy portion on the north side, (see ver. 1, 8,) The portion assigned to Benjamin lay next to the ground allotted for the city on the south side (see ver. 25.) All these allotments run from east to west in length, and from north to south in breadth.

Ver. 24—27.] In these verses the four remaining tribes have their allotments assigned them, lying on the south side of the holy portion. These appointments are not laid out with any regard to the division of the land made in Joshua's time; for here a platform of a new church and state is set forth.

Ver. 25.] This is a description of the southernmost borders of the land, extending by the south and west to the Mediterranean sea (see xlvii. 19).

Ver. 29.] See xlvii. 14, 22.

Ver. 30.] The same measures of the city are al-
on the north side, four thousand and five hundred measures.

31 And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.  
32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.  
33 And at the south side four thousand and

ready set forth (ver. 16), beginning with those on the north side, as the general division of the land doth (see ver. 1).

Ver. 31.] The same description is given of the gates of the New Jerusalem, Rev. xxi. 12, 13, to signify that all true Israelites have their share in this heavenly city, and a right to enter into it (Rev. xxi. 14).  
Ver. 35. Eighteen thousand measures:] See ver. 16.

The Lord is there.] Jerusalem was formerly called "the city of God" (Ps. lxxxvii. 3), and "the city of the great King" (Ps. lxxxviii. 2). But in this New

five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.  
34 At the west side four thousand and five hundred, with their three gates; one gate of God, one gate of Asher, one gate of Naphtali.  
35 It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there.

Jerusalem, God shall dwell in a more glorious manner, and make it the place of his perpetual residence. So that every part of the city shall be honoured with evident tokens of the divine presence; and every member of it being dedicated to God's service, and becoming "a habitation of God through his Spirit," shall have some degree of the holiness of the temple, where God "had placed his name" (1 Kings viii. 29, compare with Rev. xxi. 22). This is in a lower degree fulfilled in all good Christians, who are called "the temples of the living God," 2 Cor. vi. 16, 1 Pet. ii. 5, and "a habitation of God through the Spirit," Eph. ii. 22.

THE BOOK OF

THE PROPHET DANIEL,

AND

THE TWELVE MINOR PROPHETS.

TO THE MOST REVEREND FATHER IN GOD,

WILLIAM,

ARCHBISHOP OF CANTERBURY;

PRIMATE OF ALL ENGLAND, AND METROPOLITAN; AND ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY-COUNCIL.

May it please your Grace,

Having had the honour to offer some former parts of my Commentary upon the Prophets to your Grace, I beg leave to lay this last and finishing part of my design at your Grace's feet, humbly entreating your favourable acceptance of my sincere endeavours to give what light I could to this important part of the holy writings.

The obscurity which is found in some passages of these prophecies, particularly in those of Daniel, hath exercised the thoughts of inquisitive men, in the foregoing ages of the church. But we, "upon whom the ends of the world are come," seem to have an advantage above those that went before us: forasmuch as it may be reasonably supposed, that the nearer the events foretold are to their accomplishment, the greater light several providental occurrences may afford to the predictions themselves.

The prophecy of Daniel is an undeniable proof of an overruling providence that "changes times and seasons," that removeth one government, and setteth up another. For what foresight was able so exactly to describe the orderly succession of the four great monarchies, but that of the Eternal Mind, whose "wisdom reacheth from one end to another mightily, and sweethly orders all things? Who declares the end from the beginning, and from ancient times things which are not yet come to pass: saying, My counsel shall stand, and I will do all my pleasure."

That holy prophet was adorned with such extraordinary endowments, as seldom are found in one person: being not only honoured with the gift of prophecy; but likewise advanced to bear rule over kingdoms, "by reason of that excellent spirit which was found in him:" this might afford me a proper occasion to draw a parallel between his and your Grace's accomplishments, which have qualified you to sustain the highest office in the church, and the greatest trusts in the state. But I shall forbear pursuing this subject, being well assured that your Grace takes greater satisfaction in
performing worthy deeds, than hearing the report of them proclaimed by others: and shall combine with my hearty prayers, that your Grace may also resemble the felicity of Daniel, in enjoying a long and prosperous life here, and may then be translated to an endless happiness hereafter.

I am, may it please your Grace, Your Grace's most dutiful and obedient servant, WILLIAM LOWTH.

CONCERNING THE AUTHOR AND THE SUBJECT OF THE ENSUING PROPHECY.

The prophet Daniel was descended of the royal family of the kings of Judah: so that in the captivity of himself and his companions was fulfilled that prophecry of Isaiah, that the "king's issue should be eunuchs, or officers, to the king of Babylon" (Isa. xxxix. 7). The later Jews do not reckon Daniel among the prophets; but herein they contradict the sense of the more ancient ones, and particularly of Josephus, who calls him "one of the greatest of the prophets," and saith, "that he did not only foretell future things, which was common to him with other prophets, but also prefixed a time for their coming to pass" (Antiq. lib. x. cap. 12). Our Saviour's authority is decisive in this matter, who expressly calls Daniel a prophet, Matt. xxiv. 13, wherein he likewise spoke the sense of the Jews of that time. And if we consider the important subject of some of his prophecies, wherein he plainly points out the time of Christ's coming and sufferings, and the large extent of others of them, giving an account of the succession of four monarchies unto the end of the world, he may justly be reckoned among the first of that order. Daniel and St. John had both of them the honour of being persons greatly beloved by God and Christ (compare Dan. x. 11, with John xiii. 23); so the latter, in his Revelation, doth more distinctly unfold those events which the former foretold in general terms, as Mr. Mede has observed (see his works, p. 787).

This prophecy is writ partly in Hebrew, and partly in Chaldee: for which this reason may be assigned: that those parts of it in which the Babylonian empire was concerned were writ in their language, viz. from ii. 4, to the end of the seventh chapter; a great part of which was probably entered into their public registers (see a like instance, Esth. ii. 23).

St. Jerome tells us in the preface to his Commentary upon Daniel, that Porphyry had the boldness to affirm, that the prophecies of Daniel relating to the kings of Syria and Egypt (ch. xi.), were written after the times of Antiochus Epiphanes: this was plainly granting the truth of the matters of fact therein contained, as St. Jerome observes; and the falsity of his assertion clearly appears from hence, that this prophecy was translated into Greek a hundred years before Antiochus's time, and that translation was in the hands of the Egyptians, who had no kind of either for the Jews or their religion. Nay, farther, the prophecies of Daniel foretelling the great successes of Alexander (viii. 5. xi. 3), were shown to Alexander himself by the Jews, who thereupon obtained several privileges from him, as Josephus informs us, Antiq. lib. xi. cap. 8.

Daniel lived in great favour under Nebuchadnezzar and his successors in the Babylonian monarchy: his extraordinary merits continued him in the same degree of favour under Darius and Cyrus, the first two Persian monarchs: and, as Josephus observes (ubi supra), "he was the only prophet that enjoyed a great share of worldly prosperity." He must needs have lived to a great age, it being near seventy years from the date of his first prophecy (ii. 1) to that of his last (x. 1). Our learned chronologer, Bishop Lloyd, supposes him to have been carried into captivity, when he was about twenty years old: about ten years after we find him famed for his piety and wisdom, as appears from Ezek. xiv. 14, xxviii. 3. His last vision was in the third year of Cyrus (Dan. x. 1), at which time he was about ninety-four years of age, and it is not likely he lived much longer.

There need not anything be said concerning the three additions to Daniel, viz. The Song of the three Children, the History of Susannah, and of Bel and the Dragon: since they manifestly appear to have been the productions of Hellenists of later times, and accordingly are rejected as apocryphal, by St. Jerome, in the prefaces to his translation, and to his Commentary on Daniel, and by other ancient writers.

CHAPTER I.

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

CHAP. I.

ARGUMENT.—The first chapter gives an account of the captivity of Daniel, and his companions, together with the manner of their education under the king of Babylon.

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2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of

Ver. 1.] The prophet Jeremiah makes the first year of Nebuchadnezzar coincident with the fourth year of Jehoiakim, and from thence begins the date of the seventy years' captivity (see Jer. i. 11, xxv. 1); but here Daniel speaks of Nebuchadnezzar as king of Babylon in the third year of Jehoiakim. To this
Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour

Ver. 4. Children in whom was no blemish, &c.] He was directed to make choice of such as had the best accomplishments both of body and mind, and were fit to give attendance in a king's court. The word yaladim, "children," is used in scripture of such as are past the years of childhood, as we now distinguish the parts of man's life. It is applied to Rehoboam's counsellors, 1 Kings xii. 8, who cannot be thought mere children, since Rehoboam himself was of an advanced age. Nor can we suppose Daniel and his companions less than twenty years of age at this time, as may be concluded from their being put into considerable posts in the government in a short time after (v. 48, 49).

The learning—of the Chaldeans.] Besides the study of politics and the art of war, the learning chiefly valued among them was astrology, or the knowledge of the heavenly motions, the interpretation of dreams, and architecture (see the notes upon ver. 17, 20).

The tongue of the Chaldeans.] The same was likewise called the Syrian language (see li. 4).

Ver. 5. A daily provision of the king's meat, &c.] In like manner it was a custom of the Persian kings to feed their domestics with the remainder of their own tables (see Atheneaus, lib. iv. cap. 10).

Ver. 7. Belteshazzar:] "According to the name of his god," as Nebuchadnezzar himself derives the word, iv. 5. So the name was derived from Bel, the chief god of the Chaldeans, and from the latter part of his name, which he gave himself from Nebu-chadnezzar, from Nebu (Nebuchadnezzar), and his own name from Nebo, another of their idols, mentioned Isa. xlv. 1, and Evil-merodach, his successor, was named from their idol Merodach, Jer. li. 2. It is probable that the other names imposed upon Daniel's companions, Shadrach, Meshach, and Abednego, were derived from some of their idols. "Misael," a word derived from El, the name of the true God, may probably have been changed into Mesbach, because Sce was an idol worshipped by the Chaldeans (see the note upon Jer. xxvi. 20).

Ver. 8.] It was the custom of most nations, before their meals, to make an obligation of some part of what they ate and drank to their gods, as a thankful acknowledgment, that everything they enjoyed was their gift. These oblations were called prostheic; and libation, because the Romans' entertainment had something in it of the nature of a sacrifice. This practice generally prevailing, made Daniel and his friends look upon the provisions coming from the king's table as no better than meats offered to idols, and, by being so offered, to be accounted unclean and polluted (see Ezek. iv. 13, Hos. ix. 3, compare with Act. xiv. 19). [The portion of the king's meat.] The word in the Hebrew is path-bag: from whence Scaliger derives the word παθημα, mentioned in Atheneaus as a dish served up to the table.
and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that are of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ And as for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he

Ver. 19. Therefore stood they before the king. They were in continual attendance in the king's court. So "Joseph stood before Pharaoh," Gen. xli. 46. The same expression is used of Eliphaz and Jeremiah, as God's servants and messengers. 1 Kings xvii. 1. Jer. xv. 19. and the Levites are said to "stand before the congregation, to minister to them." Num. xvi. 9.

Ver. 20. These words may be understood of those that employed themselves in the lawful search of natural causes and effects, and of the regular motions of the heavenly bodies. For when Daniel made intercession to the captain of the guard, that "the wise men of Babylon might not be slain" (ii. 24), we cannot suppose all of them were such as studied unlawful arts and sciences, since he himself was afterward made master or head over them (ii. 48): and if no part of the Chaldean learning might lawfully be studied, they that "would not defile themselves with the king's meat," would have refused to be instructed in that way of education which he had appointed, as St. Jerome observes upon ver. 5. In like manner, the wise men mentioned in Matt. ii. 1, called άστρολογοι in the original, may be supposed such as employed themselves in observing the motions of the heavenly bodies, and might reasonably suppose that the new star they had seen, in that region of the heavens which the astrologers appropriated to Judea, did portend the birth of that Prince whom the Jews expected should be born about this time, and had spread such an expectation over a great part of the world: as a learned prelate hath lately shown, in his Defence of Christiainity from the ancient Prophecies, ch. 1.

[Astrologers] The word in the Hebrew is Assaphim, which coming near in sound to the Greek άστρολογοι, hath made some conjecture that it was derived from the same. But the true derivation of it is of the Hebrew word teophim, "watch men," a name given to the prophets: or else from teophah, to hide, from whence the word sophia, "wisdom," saith he, "is according to her name, and she is not manifested unto many." (vi. 25). See the doctrine of it is of Coventry and Litchfield's Vindication, book i. ch. 1, sect. 2.5

Ver. 21.] Daniel lived to see the overthrow of the Babylonish monarchy by Cyrus: which made way for the fulfilling of Jeremiah's prophecy concerning the seventy weeks, in the return of the Jews
found them ten times better than all the magicians and astrologers that were in all his realm.  

from their captivity; which was accomplished in the first year of king Cyrus (Ezra i. 1); for the accomplishment of which prophecy we find Daniel very solicitous, ix. 1, 2. This being so remarkable a year, the text takes notice that Daniel lived so long: but that he lived longer, at least till the third year of Cyrus, as appears from x. 1. The word unto, or until, does not always exclude the time following the period mentioned (see Ps. ex. 1, cxii. 8).

CHAPTER II.

I And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.  

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.  

3 And the king said unto them, I have dream'd a dream, and my spirit was troubled to know the dream.  

4 Then spake the Chaldeans to the king in Syria, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.  

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards, and great honour: therefore shew me the dream, and the interpretation thereof.  

7 They answered again, and said, Let the king tell his servants the dream, and we will shew the interpretation of it.  

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.  

9 But if ye will not make known unto me the

Ver. 4. Then spake the Chaldeans—in Syriac.] The ancient Chaldee and the Syran language were the same (see Gen. xxxi. 47, 2 Kings xviii. 26, Ezra iv. 7). This language is found in its greatest purity in the books of Daniel and Ezra. The Jews, in the time of their captivity, mixed several Hebrew words with the Chaldee language, and this is the Chaldee in which the Targums upon the law and the prophets are writ, and is called the Hebrew tongue in the New Testament. The language spoken in Antioch, and other parts of Syria, differs as a dialect from the two former, and, being written in a different character, is what we now call Syriac (see Bishop Walton, Prolegom., xiii. ad Bibl. Polyglot, and Dr. Prideaux's Connex. par. ii. p. 529, edit. 8vo).

The following part of the chapter from this verse is written in Chaldee, and so on to the end of the seventh chapter: the reasons of which see in the preface.  

Ver. 6. Gifts and rewards.] Such as the king actually bestowed upon Daniel, after he had interpreted the dream, ver. 48 (compare v. 16).  

Ver. 8. I know of certainty that ye would gain the time.] By importunately renewing your request that I would recollect my dream, you only protract the time, and delay the execution of the sentence pronounced against you, ver. 5. "Buying" or "redeeming the time" is a proverbial expression, denoting men's using their utmost endeavours to free themselves out of some imminent danger or difficulty: gaining time, being a considerable advantage to that purpose (see the following verse). In this sense St. Paul uses the phrase, Eph. v. 16, Col. iv. 5.

Ver. 9. There is but one decree for you.] The sentence of death already pronounced shall certainly be put in execution.  

Ye have prepared lying and corrupt words] Ye-
CHAPTER II.

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dream, there is but one decrees for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed; therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king’s matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

11 And it is a rare thing that the king requireth, and there is none other that can shew it before the king except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel answered with counsel and wisdom to Arioch the captain of the king’s guard, which was gone forth to slay the wise men of Babylon:

15 He answered and said to Arioch the king’s captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made

have only contrived foignd excuses to protract the time, in hopes that circumstances might possibly alter, and so you might escape punishment.

Ver. 11.] These Chaldeans undertook to foretell future events by their skill in the motions of the stars: and to explain dreams by some natural observations, such as are still to be seen in Artemidorus’s Oneirocritics. Or if they pretended to have correspondence with spirits, they were the demons of a lower rank, who could not impart to them things so much above the compass of ordinary knowledge (compare ver. 28, and v. 11).

Ver. 12.] He might in his rage and fury not think of sending for Daniel; which made Daniel try to get admission to the king (ver. 14, &c.), to prevent his own destruction, as well as that of the other wise men.

Ver. 13.] Though they had not been summoned with the wise men of Chaldea (see ver. 2).

Ver. 14. Then Daniel answered with counsel and wisdom to Arioch] With whom he was in favour (see i. 9). The Vulgar Latin translates the part of the sentence thus; Tunc Daniel requisiuit de lege et sententia, “Daniel enquired concerning the law and decree,” which the king had made for destroying the wise men. The word tenem, translated here wisdom, usually signifies an edict, or public decree, set forth by authority.

Ver. 16.] The king’s anger was now abated, and withal the providence of God was visible, in inclining the king’s heart to allow Daniel that favour which he had before denied to the magicians (ver. 8).

Ver. 18. That they would desire mercies of the God of heavens] The danger equally threatened Daniel and his friends, therefore it was fit they should join in prayer for the averting of it.

the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

19 ¶ Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king’s matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have

Ver. 19. A night vision.] The same with a dream (see Job iv. 13, xxxii. 15).

Ver. 20. For wisdom and might are his.] His wisdom appears in ordering the great affairs of the world, and his might or power in bringing them to pass. To the same purpose Jeremy styles him, “great in counsel, and mighty in work,” Jer. xxxii. 19.

Ver. 21. He removeth kings.] The great changes of the world are brought to pass by removing kings, and translating their dominions to others: by raising some empires, and pulling down others. Of this, Nebuchadnezzar’s dream that was then revealed to Daniel was a signal instance: which contained the succession of the four great monarchies of the world. The prophet speaks of the disposal of governments as one of God’s prerogatives, and the means whereby he brings to pass the most considerable changes which are wrought in the world. The psalmist speaks to the same purpose, Ps. lxxv. 6, 7. This is a very good reason to persuade men to submit to such changes and revolutions being brought to pass by providence for great and wise reasons (see iv. 17, Jer. xxvii. 5, 6).

Ver. 22.] He knoweth the most secret things, while they yet lieth hid in their causes, and can discover and bring them to light (compare v. 11, 14).

Ver. 23. For thou hast now made known unto us the king’s matter.] See the note upon ver. 30.

Ver. 24. Destroy not the wise men of Babylon.] Some of them might probably employ themselves in laudable studies, and searches after knowledge (see the note upon i. 20). However, here was no just cause given for putting them to death.

Ver. 25. I have found a man—that will make known—the interpretation.] Daniel undertook to do it of his own accord (ver. 24), but this officer, ac-
found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:

29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed

cording to the manner of courtiers, takes this opportunity of ingratiating himself to the king, as if the discovery of Daniel's abilities in this kind was owing purely to his diligence.

Ver. 27. Soothsayers.] This word is not met with before among the several sorts of pretenders to wisdom among the Chaldeans, mentioned ver. 2. The Chaldee word is gazerin, which some think answers the Latin aruspices; who pretended to foretell events by tokens found in the entrails of the living creatures which they sacrificed.

The Greek translation which St. Jerome tells us was Theodotion's, retains the Chaldee word, and reads χαρακτηρος, which shows he did not understand the true import of that original.

Ver. 28. But there is a God in heaven that revealeth secrets.] Daniel assumes nothing to himself, but gives the glory to God alone, whose knowledge, as he tells the king, infinitely exceeds that of all the wise men of Chaldea, and of the gods or demons which they consulted or worshipped.

Maketh known—what shall be in the latter days.] God only can certainly foreknow such events as depend upon contingent causes, and the determination of man's free-will (see Isa. xlii. 28, 29). The 'latter days' usually signify the times of the Messiah, called the 'last times,' or age of the world (see the note upon Isa. ii. 2); and so the expression may be understood here; for the prophecy contained in this vision reaches to the times when the 'kingdom of the Messiah' shall be set up (see ver. 44, and compare x. 14).

Ver. 30.] See ver. 28, 36. That this may be a means for myself and my three friends to gain an influence in your majesty, the better to promote the glory of God, and to do kindnesses to our brethren of the captivity. This is the sense of the words if we follow the common translation: but I take the marginal reading to be the better interpretation, 'But for the intent that the interpretation may be made known to the king.' The verb transitive is often used for the impersonal (see the note upon Isa. xlii. 18). Several instances of this kind are to be found in the book of Daniel: as iii. 4, iv. 16, 31, v. 20, xi. 21.

Ver. 31. Whose brightness was excellent.] Grotius acutely observes, that this image appeared with a glorious lustre in the imagination of Nebuchadnezzar, whose mind was wholly taken up with admiration of worldly pomp and splendour; whereas the same monachies were represented to Daniel under the shape of fierce and wild beasts, ch. viii., as being the great supporters of idolatry and tyranny in the world.

The form thereof was terrible.] The success which accompanied their arms made them feared and dreaded by all the world.

Ver. 32. This image's head was of fine gold.] The Babylonian monarchy was arrived to the height of glory under Nebuchadnezzar (see ver. 37, 38): who likewise improved and adorned the city of Babylon to such a degree, as to make it one of the wonders of the world: as Dr. Prideaux shows at large, Connex. par. i. p. 94, &c. So this empire might justly be compared to a golden head.

His breasts and his arms of silver.] The second monarchy of the Medes and Persians will be inferior to the first (see ver. 39) probably in respect of its continuance: the Babylonian monarchy, if we date its beginning from Ninius, having lasted about seven hundred years.

Ibid. and ver. 33. And his thighs of brass, his legs of iron.] These emblems denote the strength of the third and fourth monachies, and the irresistible force with which they subdued their adversaries. Iron and brass are the emblems of strength in the prophetical writings (see ver. 39, 40) iv. 15, vii. 19, Isa. xlv. 2, xlvii. 4.

Ver. 33.] See ver. 41, 42.

Ver. 34.] A very proper representation how the whole image was destroyed: viz. by a great stone's falling upon the feet of the image, and breaking them to pieces, whereby the whole image was overturned, and broken to pieces. In like manner the kingdom of Christ, a kingdom of God's own erecting (see ver. 45), shall break to pieces the fourth and last monarchy, in which the remains of the other three were comprehended: and shall at length put an end to all earthly rule, authority, and power, I Cor. xv. 24.

The Jews unanimously agree, that by the stone here meant the Messiah (see the authorities collected in the Bishop of Coventry and Litchfield's learned Defence of Christianity, p. 132).

Ver. 35. Became like the chaff of the summer threshing-floors.] There was no sign or remainder left of their former greatness (compare Ps. i. 4, xxxvi. 10, Hos. xiii. 4). The same expression is used by Isaiah, xlii. 15, where speaking of the victory God will give to
no place was found for them: and the stone that
smote the image became a great mountain, and
filled the whole earth.

36 \textit{This is} the dream: and we will tell
the interpretation thereof before the king.

37 Thou, O king, art a king of kings: for
the God of heaven hath given thee a kingdom,
power, and strength, and glory.

38 And wheresoever the children of men dwell,
the beasts of the field and the fowls of the heaven
hath he given into thine hand, and hath made
thee ruler over them all. Thou art this head of
gold.

39 And after thee shall arise another kingdom
inferior to thee, and another third kingdom of
brass, which shall bear rule over all the earth.

his church over its enemies, he saith, "Thou shalt
thresh the mountains, and make the hills as clift:
thou shalt fan them, and the wind shall drive them
away." The expressions in both places allude to
the threshing-floors in the eastern countries, which
were usually placed on tops of hills (see 2
Chron. iii. 1).

\textit{And the stone that smote the image became a great
mountain, and filled the whole earth.} This denotes
the advancement and increase of Christ's kingdom,
but the nine and one half parts of it, which will not,
and may never, fill the whole earth: as if a stone by
degrees should grow to a mountain. Thus Christ is
described as "going forth conquering, and to conquer,"
Rev. vi. 2. Mr. Mede hath very judiciously observed (see his
Works, p. 743), that this kingdom is described here
under two states or forms; the one may be called by
way of distinction the kingdom of the stone, the other
the kingdom of the brass. The first commenced upon
the erection of the fourth kingdom, while the statue
continued on its feet; the other was to be manifest
under its last and weakest state. Christ, the foundation
of the church, is often described as a stone (see Isa. xxviii. 16, 17, 36. 
Zech. iii. 9), and the church in its flourishing estate is
represented as a mountain (see Isa. ii. 2; Ezek. xx. 40, Rev. xxi. 11).

Ver. 36. \textit{We will talk for the king.} An expression becoming the modesty of so
good a man as Daniel: who allows his friends a
share in the honour of interpreting the dream, be-
cause the interpretation was obtained by their joint
prayers to God (see ver. 15, 20).

Ver. 37. \textit{A king of kings.} So Nebuchadnezzar is
styled, Ezek. xxvi. 7, because he had kings for his
vassals and tributaries: such were Jehoiakim and
Zedekiah, the former kings of Judah (2 Kings xxiv.
1, 17). The same title was afterward given to Ar-

Ver. 38. \textit{And wheresoever the children of men
dwell—hath he—made thee ruler over them all.} The
great monarchs assumed to themselves the title of
being lords of the world (see vi. 25, viii. 5): so the
word \	extit{Oveka}, the "world," commonly signifies the
1, Acts xi. 29).

\textit{The beasts of the field and the fowls of the heaven.} The
Greek adds, "And the fish of the sea:" whatever
ting subjects can claim, either in their possessions
or in any perquisites thereto belonging, is all held of thee, as the supreme lord (compare
Jer. xxvii. 7).

Ver. 39. \textit{Another kingdom inferior to thee.} See
ver. 26.

And another—(see ver. 32) which shall bear rule
over all the earth. The Grecian monarchy shall ex-
tend its conquests beyond the bounds of the preceed-
ing empires, even to those parts of the east, which
none of the Persian monarchs had ever attempted to subdue.

Ver. 40. \textit{And the fourth kingdom shall be strong as iron.} So it is represented as having great iron
teeth, vii. 19. This fourth kingdom can be no
other than the Roman empire. Some commenta-
tors, indeed, have reckoned the empire continued in
Alexander's successors, as a distinct kingdom from
that of the Medes and Persians: But it is manifest
of this history of those times speaks of it as such:
and this notion plainly contradicts the description
which Daniel gives of that kingdom, ch. viii. There
the prophet represents the third kingdom as it was
set up by Alexander, and continued under his suc-
cessors, under the figure of a "goat having one great
horn," and afterward, "four others which stood up
in its stead" (ver. 20): and afterward expressly calls
Alexander the first king (ver. 2), and farther tells
us (xi. 4), that his kingdom shall be "broken and
divided towards the four winds of heaven." They
that want farther satisfaction, may see more proofs
of this point in Mr. Mede's Dissertation upon this
subject, p. 712 of his Works.

The reason why the Spirit of God takes notice of
these monarchies rather than any others, is, because
God's people were subjects to these monarchies as
they succeeded one another; and in their succes-
sion, a line of time is carried on to the coming of
Christ, who was to appear in the times of the fourth
monarchy, and the countries belonging to it were to
be the chief seat of Christ's kingdom: as Mr. Mede
observes in the same Dissertation.

\textit{And as iron that breaketh all these, shall it break
in pieces and bruise.} Or, "even as iron that break-
th all things," it shall break in pieces and bruise
all these.

Ver. 41. The ten toes of the image signify the
ten kings, who were in aftertimes to divide this
kingdom among themselves: denoted by the ten
\textit{fingers} of this fourth beast, mentioned ver. viii. 7, com-
pared with Rev. xvi. 12. This partition of the
Roman empire will divide its strength, and by con-
sequence be a diminution of its power.

Ver. 42. Or, brittle. The sense of the word is
more fully explained in the following verse. Some
interpreters explain them thus: That the chief
power in these ten kingdoms shall be partly secular,
and partly ecclesiastical: and the encroaching of
the ecclesiastical power upon the secular, shall be the
occasion of frequent clashings between them, to
the weakening of both parties, and endangering their
breaking to pieces.

Ver. 43. These ten kingdoms shall be a medley
CHAPTER III.

1 Nebuchadnezzar the king made an image of gold, whose height was three score cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

CHAP. III.

ARGUMENT.—The history of the miraculous deliverance of Daniel's three friends out of the fiery furnace, into which they were cast, because they refused to worship the golden image which king Nebuchadnezzar had set up.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou savest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded of people of different nations, laws, and customs: and although the kings of the several nations shall try to strengthen themselves by marriage-alliances into one another's families, yet the different interests which they pursue will make them often engage in wars with each other, and thereby weaken the common strength.

Ver. 44. And in the days of these kings] During the succession of these four monarchies, and in the times of the last of them. Compare ver. 34, where the "stone cut out without hands," is said "to smite the image upon its feet," which part of the image denotes the fourth monarchy.

A kingdom, which shall never be destroyed:] The kingdom of Christ is described in scripture as an everlasting kingdom: not like the kingdoms of this world, subject to change and dissolution, but like the author of it, eternal and unchangeable (see vii. 14, 27).

It shall break in pieces] See ver. 34.

Ver. 45.] There should not have been a full stop placed at the end of the last verse, as our translation is commonly pointed: the particle forasmuch showing that the sense of this verse depends upon the foregoing words, as in ver. 40, 41. The words show the correspondence between the several parts of Nebuchadnezzar's dream, and the event thereby signified: that as the "stone cut out without hands" overthrew the image, and broke it to pieces; so a kingdom of God's own erecting should put an end to all these earthly kingdoms.

The stone was cut out of the [or a] mountain without hands:] The phrase "without hands" denotes it to be an act of God's own immediate power, and brought to pass without the interposition of second causes (compare viii. 25). So the heavenly body we are to receive at the resurrection, is called "a building not made with hands," 2 Cor. v. 1. The same expression is used concerning the heavenly tabernacle, Heb. xii. 24, in opposition to buildings of human structure. In like manner, Christ at his coming into the world had a "body prepared for him" by the immediate operation of the Holy Ghost.

God hath made known] See ver. 28.

Ver. 46.] Doing reverence by prostration is not only an act of worship paid to God, but often given to kings and great men in the Old Testament, according to the custom of the eastern countries (see 2 Sam. ix. 6, xiv. 33). It was likewise an expression of reverence paid to prophets, on the account of the sanctity of their office, and not refused by them (see 1 Kings xviii. 7). Of this kind was probably the worship paid by the leper to Christ (Matt. viii. 2), whom he took for a prophet. But when other circumstances were added to it, which made it look like divine worship, then it was refused to be accepted, as in the case of St. Peter, Acts x. 25, and of the angel, Rev. xix. 10. The adoration here described seems to have been of the latter kind, being joined with offering incense, an act of worship peculiar to God alone (see Ezra vi. 10). For this reason it is highly probable that Daniel refused the honours offered to him, and put the king in mind that he should give God the glory, as we find he does in the following verse. Nebuchadnezzar seems in a sudden transport to have looked upon Daniel as having something more than human in him (see iv. 8); just as the barbarians thought of St. Paul, Acts xxviii. 6.

Ver. 47. A God of gods, and a Lord of kings.] Superior to all the gods or demons who are worshipped by men; the supreme governor of the world, and ruler of the kings and kingdoms in it (see ver. 21).

Ver. 48. Then the king made Daniel—ruler over the whole province of Babylon.] When the empire came under the government of the Medes and Persians, every province had a prince or ruler appointed over it (vi. 1). This might probably have been practised before, only afterward improved by the addition of three presidents over the rest (ibid. ver. 2, and v. 7).

And chief of the governors over all the wise men of Babylon.] See the note upon i. 20, and compare iv. 9, v. 11.

Ver. 49. Then Daniel requested of the king, &c.] That they might be assisting to him, and partners in honour with him, by whose joint intercession this secret was revealed (ver. 15).

But Daniel sat in the gate of the king.] He was a constant attendant at the king's court (see Esth. ii. 19, 21, iii. 2).
CHAPTER III.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages, 5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: 6 And whoso falleth not down and worship-symphony, translated “dulcimer,” with συμφωνία. This some account for, by supposing that the traffic managed by the Phoenicians with Greece (see Ezek. xxvii. 28), and the transplanting of the Ionian and Chaldean colonies into Asia, which happened about an age after the destruction of Troy, brought these and other Greek words into the eastern parts of the world.

Ver. 1. Nebuchadnezzar—made an image] This image was set up probably in honour of Beli, whom Nebuchadnezzar worshipped as his tutelar deity; and called Daniel after his name (see i. 2, 14). The form of this image shows it to have been a very irregular figure, no man's height being above six times his thickness. This makes interpreters generally understand these sixty cubits of the height of the image and pedestal taken both together; and suppose the image to have been thirty-six cubits and the pedestal twenty-four. Diodorus Siculus, giving an account of the plunder Xerxes had taken out of the temples of Belus, mentions a statue of marly gold which was forty feet high, which Dr. Prideaux conjectures to have been this statue; and then the body of the image would hardly have been twenty-seven cubits high (see his Script. Connex. par. i. p. 100, 101).

The Greek interpreter supposes this remarkable story to have happened in the eighteenth year of Nebuchadnezzar's reign.

Ver. 2.] It seems a needless task to undertake an exact description of these several officers and commanders, who cannot be distinguished with any certainty. From the first word αναστατοράπανια, 4 princes, the word σατραπάς is derived, which is commonly taken for a word of Persian origin, but was probably first used among the Assyrians or Babylonians, and from thence derived into the Persian language.

Treasurers.] In the Chaldee, χηδαβραίνα, the same word with γιθίω, translated “treasurer,” Ezra i. 8, Z being often changed into D, in the Chaldee.

Ver. 3. And they stood before the image] They made their personal appearance, and showed themselves ready to perform the worship required of them.

Ver. 4. O people, nation, and language.] Whatsoever parts of the empire ye come from, and whatsoever language you speak (see ver. 29, and iv. 1). This form of speech was designed to set forth the largeness and extent of the Babylonish empire, which had subjects of so many different languages. The same phrase was afterward used under the Medes and Persians (see v. 12, 12, iii. 12, vili. 9).

Ver. 5. Some of the names of these musical instruments have a great affinity with the Greek words of the same signification: as the word καρνα, “the cornet,” with κίθρας; κίθρας, the “harp,” with κίθρας; πασελτίριν, the “psaltery,” with πασελτήριν; and Vol. III.—92

Ver. 6. Be cast into the midst of a burning fiery furnace.] Burning offends was a punishment used among the Babylonians (see Jer. xxix. 22), and it may be in other eastern countries (see Ps. xli. 9).

Ver. 7. Paying divine honours to the images of defiled men was a piece of worship generally practiced among the Chaldeans, as well as other heathens (see Isa. xxxiii. 1, Jer. x. 2, 4, vii. 1).
over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

13 § Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 § Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.


so the word is rendered i. 2, and so it should be translated, Exod. xxxii. 4: "This is thy God, O Israel!" as the same words are rendered Neh. ix. 18. For Aaron certainly designed to worship the true God by the emblem of the golden calf, and accordingly "proclaimed a feast to the Lord," Exod. xxxii. 5.

Ver. 14, Is it true,] Or, "Is it on purpose!" so the word is used, Exod. xxi. 13.

Ver. 15. Now if ye be ready, &c.] The sentence is imperfect in the original, and is rightly supplied by our translators with the word well: see a like instance, Luke xiii. 9.

And who is that God that shall deliver you out of my hands?] Thus Nebuchadnezzar exalted himself above God Almighty, as Sennacherib had done before him (2 Kings xvii. 36), notwithstanding that he had before made an ample confession of the true God (ii. 47).

Ver. 16.] In so plain a case there is no room for deliberation: we have an answer ready at hand, "that we ought to obey God rather than man."

Ver. 17.] As we are firmly persuaded of his power to deliver us, so we trust in his mercy and goodness that he will deliver us out of this imminent danger. This they speak out of a well grounded hope, not from a certain foresight of being delivered: for such an assurance would have defeated the worth of their courage and constancy in despising the danger which threatened them.

Ver. 19.] He discovered in his looks the signs of his fierce anger against these three persons, whom he was incensed against, not only as guilty of disobedience, but likewise of the highest ingratitude towards him who had preferred them to places of trust and honour.

Ver. 25. And the form of the fourth is like the Son of God.] Like that of an angel (see ver. 28). Angels are called the sons of God, Job i. 6, xxxviii. 7.

Ver. 26. Ye servants of the most high God.] This miracle calls to the king's mind that confession he had formerly made of the true God (ii. 47).

Ver. 28. Blessed be the God of Shadrach, &c.] So Darius offers up his acknowledgments to the "God of Daniel" (vi. 36), looking upon him as superior to other gods, but not as the only true God.

Who hath sent his angel.] So Daniel ascribes his deliverance from the lions to an angel, vi. 22 (compare Acts xii. 11).

And have changed the king's word.] Have rendered his command of none effect, God himself having suspended the execution of it.

Ver. 29.] See ii. 5.
CHAPTER IV.

1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me:

9 Whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

10 Thus were the visions of mine head in my bed: I saw, and beheld a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven:

14 He cried aloud, and said thus, Hew down of the wise men of Babylon can attain to (see ii. 11, v. 11, 14).

Ver. 9. (Belteshazzar, master of the magicians.)
See ii. 48, and the note upon i. 20.
Tell me the visions] Nebuchadnezzar tells the dream himself in the following words: so the meaning of this sentence must be, Tell me the dream, that is, the interpretation thereof: in which sense the conjunctive particle is often used (see the note on i. 3).
The Greek translate it thus, "Hear the visions of my dream, and tell me the interpretation thereof."

Ver. 10.] Princes and great men are often represented by fair and flourishing trees. So the king of Assyria is described, Ezek. xxxiii. 3, 18 (compare Isa. x. 34, Zech. xi. 2).

Ver. 12. The beasts of the field had shadow under it.] All the subjects of that large empire thought themselves safe under his protection (compare Ezek. xxiv. 23, xxxii. 6, Lam. iv. 20).

Ver. 13. Behold, a watcher and [or even] an holy one came down from heaven: The conjunctive copulative is used here by way of explanation (see ver. 9). The word "watcher" is understood of some principal angel: the angelical orders being described as always attending upon God's throne, to receive and execute his commands (see Ps. civ. 29, Matt. xviii. 10, and the notes upon Ezek. i. 11, 34). For the same reason they are called "the eyes of the Lord," Zech. iv. 10. In the fragments of that ancient book, called The Prophecy of Enoch, quoted in the Epistle of St.
DANIEL.

interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

19 ¶ Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; 21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

and the demand by the word of the holy ones:) It is called "the decree of the most High," ver. 24. So the expression of the text is an allusion to the proceedings of earthly princes, who publish their decrees with the advice of their chief ministers. Thus God is described as summoning all the hosts of angels, and taking resolutions according to their advice, 1 Kings xxvii. 19, and Christ is represented as attended with angels and saints as his assessors at the day of judgment (see vii. 22 of this prophecy, 1 Cor. vi. 2, 3, i. Tim. v. 21, Rev. xx. 4). The words are capable of another sense; viz. that this sentence was pronounced at the request of those angels whom God had appointed to preside over the affairs of the Babylonish empire (see the note upon x. 19). Watchers and holy ones are here spoken of in the plural number, whereas the words are in the singular, ver. 13, which difference may thus be accounted for; that the sentence was pronounced at the joint request of many, but was to be put in execution by one single angel. See ii. 21.

And setteh up over it the basest of men.] This regards Nebuchadnezzar, either with respect to his present condition of desolation and degradation; or with respect to his useful office, however as despicable in the sight of God, as his high estate made him appear honourable in the eyes of men; and therefore was justly doomed to so low a degree of abasement: or else it may be understood of his wonderful advancement and restoration, after he had been degraded from his dignity, and sent to herd with the beasts of the field. God thereby asserting that pre-rogative of his, of "bringing low and lifting up," and "raising the beggar from the dunghill, to set him among princes" (1 Sam. ii. 8, 9, Psal. cxiii. 7, 8).

Ver. 15.] See ver. 8.

Ver. 19. Then Daniel—was astonished, &c.] Both at the surprising circumstances of the judgment denounced against the king; and likewise out of a tender regard and respect for his person, who had bestowed so many favours upon him.

The dream be to them that hate thee, &c.] The words are spoken by the figure called euphemismus, when we would avert an illomen from ourselves or friends, by wishing it may light upon our enemies. See a like instance, 1 Sam. xxv. 22, "So and more also do God unto the enemies of David." At the same time, Daniel expresses his duteful concern for the safety of the king's person and government. Jeremy had before advised the Jewish captives at Babylon to wish and pray for the prosperity of the government under which they lived, Jer. xxix. 7.

Jude, the angels are called 'EZEKHIEL, the Greek word which answers to Eir in the text; and some critics derive the Iris of the poets, whom they describe as the messenger of the gods, from the word Eir: though others take the word Eir to differ only in the Chaldean dialect from the Hebrew TSEIR, a "messenger." The word "holy one " denotes such of the angels who kept the temple, and were not seduced from their obedience when the evil angels fell (see viii. 13). In the same sense the word is taken, Jude, ver. 14, "The Lord cometh with ten thousand of his saints," or holy ones (compare Deut. xxxiii. 2, Zech. xiv. 5, i Thess. iii. 13).

Ver. 14. Let the beasts get away from under it, &c.] Let his subjects not rely on his protection (compare Ezek. xxxii. 12).

Ver. 15. Nevertheless leave the stump of his roots in the earth.] As when the root of a tree is still alive there is a possibility of its flourishing again: so there should still be hopes that the king may recover his former state and dignity (see ver. 26).

With a band of iron and brass, in the tender grass of the field.] To denote that while Nebuchadnezzar was prospered by the reason, and lived among the beasts of the field, he was bound with fetters and chains, as madmen usually are (see Mark v. 4).

Ver. 16. Let his heart be changed from man's, &c.] Let him lose the use of his reason (see ver. 34, 36). Scaliger thinks this-madness of Nebuchadnezzar is obscurely hinted in a fragment of Abydencus, produced by Eusebius, Praep. Evang. lib. ix. cap. 41, where, having represented the king from the Chaldean writers to have fallen into an ecstasy, and to have foretold the destruction of that empire by the Medes and Persians; the author adds, that "immediately after uttering this prophecy he disappeared," which Scaliger expounds of his being driven from his kingly state and the society of men (see Scaliger's notes upon the Ancient Fragments, in the appendix to his work De Emendatione Temporum).

And let seven times pass over him.] That is, seven: so the expression is taken xi. 13, where the Hebrew reads, "The king of the north shall come at the end of times," that is, years. So the time, times, and a half, mentioned vili. 55, xii. 7, signify three years and a half; and are accordingly explained by thirty-five-twenty months, Rev. xi. 2, and by one thousand two hundred and sixty days, Rev. xii. 7, both which reckonings of time are equivalent to three years and a half.

Ver. 17. This matter is by the decree of the watchmen,
22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. 

23 And whereas the king saw a watchet and an holy one coming down from heaven, and saying, Hiew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him: 

24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: 

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 

26 And whereas they commanded to leave the stump of the tree roots: thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. 

27 Wherefore, O king, let my counsel be accepted unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor: if it may be a lengthening of thy tranquillity. 

28 ¶ All this came upon the king Nebuchadnezzar. 

29 At the end of twelve months he walked in the palace of the kingdom of Babylon. 

Ver. 22.] See ii. 38. 

Ver. 23.] See ver. 16. 

Ver. 26.] Heaven is put for God, as Matt. xxi. 27. 


Ver. 27. Break off thy sins by righteousness, &c.] Become a new man. The Greek translates it, "Redeem thy iniquities by alms-deeds," mak- ing the sentence equivalent in sense to the following words: and it is true that righteousness is often taken for mercy (see Ps. xxxi. 2, xxiii. 9). Nor does this sense of the words favour the doctrine of merit, any more than those words of Solomon, Prov. xvi. 6. "By mercy and truth iniquity is purged," or expiated: as the Hebrew verb caphar properly signifies. To the same sense St. Peter adds, "Charity shall cover a multitude of sins," 1 Pet. iv. 8, viz. 'as it is a testimony of unfeigned repentance or conversion. Thus Salvan, descanting upon this text, and speaking of works of charity, as proper evidences of true repentance, saith of the sinner, Offerat cum compunctione, cum lacrymis; alter quippe obieta non prosunt; quia non pretio, sed affectu placent. "We ought to make such ob- lations with all the signs of true contrition, or else they will not be accepted; because it is not the value of the things themselves, but the disposition of the giver, which renders them acceptable" (Sal- vian, ad Eccles. Cathol. lib. i.). 

It may be a lengthening of thy tranquillity:] God sometimes defers his judgments upon men's showing signs of repentance (see 1 Kings xxiv. 29). 

Ver. 30.] Though Babylon was one of the oldest cities in the world, yet Nebuchadnezzar had very much improved, and made it one of the wonders of the world, upon account of the largeness and height of its new walls, the temple of Belus, his own palace, and the hanging gardens belonging to it; the banks of the river, and the canals made for the draining of it: all which were the works of this king, and an exact description of them may be seen in Dr. Prideaux's Script. Connex. par. i. p. 94, &c. 

The words of Nebuchadnezzar here recited sa- vour of great pride and arrogance, and are therefore justly punished by that judgment pronounced upon him in the following verses (compare v. 20). 

Ver. 31.] So Herod was struck immediately, because he gave not God the glory (Acts xii. 23). 

Ver. 32.] At the end of seven years (see ver. 16) I recovered the use of my reason (ver. 36), and became sensible of my dependence upon God, and lifted up mine eyes to heaven in a devout acknowl- edgment of his sovereign majesty, whose dominion is over all (Ps. cxlv. 3). 

Ver. 35.] The greatest monarchs, as well as persons of an inferior rank, are as nothing in his sight: and he disposes all things in heaven and earth by an irresistible power and authority (com- pare Isa. xli. 15, 17, xlv. 9). 

Ver. 36.] Or, "The glory of my kingdom (for the particle in the word lilkar is used for the nominative case, see Gen. xlix. 16), mine honour, and com- tenance," or comeliness, "returned to me." The word sul is translated comeliness v. 6, vii. 28. 1
counsellors and my lords sought unto me; and I
was established in my kingdom, and excellent
majesty was added unto me.
37 Now Nebuchadnezzar praise and exal-

recovered my former looks, was possessed of the
same outward glory and majesty, and was honour-
ed with the same attendance and retinue as I was
before.
Ver. 37. *All whose works are truth,* &c.] Who

and honour the King of heaven, all whose works
are truth, and his ways judgment: and those that
walk in pride he is able to abase.

CHAPTER V.

1 Belshazzar the king made a great feast to a
thousand of his lords, and drank wine before the
thousand.

2 Belshazzar, whiles he tasted the wine, com-
manded to bring the golden and silver vessels
which his father Nebuchadnezzar had taken out
of the temple, which was in Jerusalem; that the
king, and his princes, his wives, and his concubines,
might drink therein.

3 Then they brought the golden vessels that
were taken out of the temple of the house of God

which was at Jerusalem; and the king, and his
princes, his wives, and his concubines, drank in
them.

4 They drank wine, and praised the gods of
gold, and of silver, of brass, of iron, of wood, and
of stone.

5 ¶ In the same hour came forth fingers of a
man's hand, and wrote over against the candle-
stick upon the plaster of the wall of the king's
palaces: and the king saw the part of the hand
that wrote.

again, and sent them for a present to the church
of Jerusalem (see Evagrius, lib. iv. cap. 17).

His father Nebuchadnezzar] Nebuchadnezzar
was in truth his grandfather; for he was the son
of Evil-merodach by Nitocris his queen: so he was
grandson to Nebuchadnezzar: and thus the prophecy
of Jeremy was fulfilled, that "all nations should
serve Nebuchadnezzar, and his son, and his son's
son," Jer. xxvii. 7. It is usual in scripture to call
the grandfather, by the name of father (see 2 Sam.
xix. 7, 2 Kings viii. 36, compared with ver. 18; 2
Chron. xv. 16, compared with xi. 30; Zech. i. 1,
with Ezra vi. 14).

Ver. 4.] They sang praises to their false gods,
who were fitly represented by senseless images; and
this they did by way of triumph over the God of
Israel, the vessels of whose temple they brought forth
as so many trophies of their victory (see ver. 29).

Ver. 5. In the same hour came forth fingers of a
man's hand.] Next to murder, no sin is so remark-
able punished in this world as that of sacrilege; as
appears by innumerable instances taken out of the
histories of all ages, of heathens and infidels,
as well as Jews and Christians. For to profess a
religion to be true, and yet to offer violence to the
places and utensils dedicated to the service of that
religion, is downright impiety, and argues a con-
tempt of all religion. Remarkable examples of this
kind in the heathen story are, the miserable end of
the Phocens, who robbed the temple of Delphos,
and were the occasion of that war, which was called
from thence the holy war; an account of which may
be seen in Petavius, Rationum Temporum. par. i.
p. 118: the destruction of the Geals in their attempt
upon the same temple; and of Cencus, who plun-
dered the temple of Jerusalem, and that of the Sy-
rian goddess: these two last stories are very par-
icularly related by Dr. Prideaux, par. ii. p. 26, 262.

Grotius's note upon this place is worth observing:
"The heathens thought it a great impiety to con-
vert sacred things to common uses: but now-a-days
neither princes nor people think there is any harm in it:
and can we expect that God should not visit for
these things?"

And wrote over against the candlestick] The Feast

CHAPTER V.

 Argument.—A judgment is denounced against Bel-
shazzar, for his sacrilege, by a hand-writing upon
the wall, which Daniel reads: importing the downfall
of the Babylonish monarchy, and trans-

1. Belshazzar the king] This was the last
king of the Babylonish race, and therefore must be
the same who is called Nabonodus by Berosus,
and Nabonodus by Josephus, Antiq. lib. x. cap.
11 (see this clearly proved by Dr. Prideaux, Script.
Connex. par. i. p. 114).

Made a feast] The king made a great feast to the
principal officers and great men of his court,
and was himself present at it. This feast was
made at a time of public rejoicing, being an annual
feast, when the whole night was spent in revel-

ing: which season Cyrus took the advantage of
to make himself master of the city, as Herodotus, lib.
i., and Xenophon, lib. vii. relate, and was foretold
by Jeremy, li. 39, 57.

Ver. 2. The golden and silver vessels] These ves-
sels were carried by Nebuchadnezzar into the
temple of his own god (1, 2), and set apart, as it seems,
for religious uses. So this farther profanation of
them was contrary to the rules of their own religion,
and may be supposed to have been done out of a
drunken frolic by Belshazzar.

Without question the vessels and other furniture
with which Solomon adorned the temple, were ex-
traordinarily magnificent: since Nebuchadnezzar
thought them worth carrying to Babylon, to furnish
the temple he had built there for his god Belus, a
structure that might be esteemed one of the won-
ders of the world (see Dr. Prideaux, ubi supra, p.
98). Some of these vessels were afterward carried
in triumph to Rome by Titus, after he had con-
quered Jerusalem, as Josephus, an eye-witness, as-
serts (Bel. Jud. lib. vii. p. 1306, edit. Oxon.); af-

terward, when Genéricus sacked Rome, he carried
these away with the rest of his booty; but when
Justinian conquered Africa, he recovered them


governs the world with equity and justice (compare
Rev. xv. 3, xvi. 7).

Those that walk in pride he is able to abase.] Of
which Nebuchadnezzar himself was a remarkable
instance, ver. 30, 31, and v. 20.
6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

10 ¶ Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father, light, and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers:

12 Forasmuch as an excellent spirit, and knowledges, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?
of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified.

24 Then was the part of the hand sent from him; and this writing was written.

25 § And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

to that supreme Being, who hath an absolute disposal, not only of thy affairs (compare Jer. x. 23), but even of thy life itself.

Ver. 36.] The determinate number of years which God hath appointed for the continuance of thy reign and the Babylonish monarchy is finished. So God is said to “number the months” of man’s life, and to “appoint him bounds which he cannot pass,” Job xiv. 5. The word Mene is doubled in the foregoing verse, to show that the thing is certain, and established by God, as Joseph tells Pharaoh in a like case, Gen. xli. 32.

Ver. 27.] Wicked men are often compared to silver adulterated, and alloyed with baser metals, which makes it too light when weighed in the balances (see Jer. vi. 30, Ezek. xxii. 18). Such was Belshazzar when weighed in the scales of divine justice (compare Job xxxxi. 6, Ps. xlii. 10). The same comparison is used by Homer, when Hector’s fatal day approaches, Iliad, xxiii. and by Virgil at the death of Turnus, Aeneid, xii.

Ver. 28.] The verb parus, from whence Peres is derived, as an appellative, signifies to divide, or break: it is likewise the proper name of the Persians, who were to be sharers in the division of the Babylonish empire. Upharsin, in the twenty-fifth verse, is a particle of the verb paras; it literally signifies, And they divide it.

Ver. 29.] The king thought himself bound in honour to perform the promise he had made, ver. 16, which yet it is likely could not take effect at that unspeakable time of night: so the words might better be thus translated; “Then commanded Belshazzar, that they should clothe Daniel with scarlet—and should make a proclamation concerning him,” &c. The particle va is often put for the conjunction that (see Noldius, p. 312): so it is used in the second verse of this chapter.

Ver. 30.] He and all his nobles were slain together in the midst of their feasting and reveling, as Herodotus (lib. i.) and Xenophon inform us; the latter relates the story thus (Cyropæd. lib. vii.): “That two deserters, Gadata and Gobryas, having assisted some of the Persian army to kill the guards, and seize upon the palace, they entered into the room where the king was, whom they found standing up in a posture of defence; but they soon dispatched him, and those that were with him.” Thus the prophecy of Jeremy was accomplished, that Babylon should be taken at the time of a public feast, while “her princes and great men, her captains, her rulers, and mighty men, should be drunken, and should sleep a perpetual sleep, and not awaken” (Is. 30. 57).

Ver. 31. And Darius the Median took the kingdom. This Darius is said to be of the seed of the Medes (ix. 1): and is supposed by the most judicious chronologers to be the same with the Cyrus, the son of Astyages: him Cyrus made king of the Chaldeans, as being his uncle by his mother’s side, and his partner in carrying on the war against the Babylonians, and left him the palace of the king of Babylon, to live there whenever he pleased, as Xenophon relates, Cyropæd. lib. viii. Darius succeeding in the empire, being Cyrus’s gift, Ptolemay’s Canon supposes Cyrus to be the immediate successor of Nabonodas, or Belshazzar, and allots nine years to his reign; whereas Xenophon reckonds two of these years to Darius, and seven to Cyrus: ubi supra. The Chaldee paraphrase rendered here, “took the kingdom,” is translated possessest the kingdom, vii. 18, and means the same with succeeding in the kingdom.

CHAPTER VI.

1 Ir pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents: of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the princes which were subject to the Medo-Persian empire. These were afterward enlarged to a hundred and twenty-seven by the victories of Cambyses and Darius Hystaspes (see Esth. i. 1).

Ver. 2. And over these three presidents; of whom Daniel was first.] He had been appointed one of the principal officers of state by Belshazzar, v. 29. Darius came not to Babylon, but tarried at Ecbatane in Media, whither he sent for Daniel, that he might
CHAPTER VI.

Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decrees; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then a king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Daniel's prayer and his fasting are mentioned, but the focus is on the decree that Daniel was not bound to obey. The king realizes the mistake and attempts to save Daniel, but the decree is unchangeable. Daniel's faith is tested, and he remains steadfast in his devotion to God. The king, in a moment of insight, realizes the power of Daniel's God and his own foolish mistake.

Acts i. 13 (see Bishop Pearson on that text, in his first Lecture upon the Acts).

Toward Jerusalem.) According to that petition in Solomon's consecration prayer (1 Kings viii. 45), "That if they were led away captive, and should pray to God towards the city which he had chosen, and the house which Solomon had built, then hear thou their prayer, &c. (compare Ps. v. 7, Jonah i. 4).

Three times a day.) Some learned writers tell us, out of Maimonides, that upon solemn days, such as were the third and fifth days of the week, the evening sacrifice was killed at half an hour after twelve; so the hour of prayer, which on other days was the ninth hour, or three in the afternoon, was then about noon; and the third hour of prayer must then be towards bed-time (see Thorndike on Religious Assemblies, ch. 8, and Dr. Pridaux's Dissertation, upon the Synagogue Service, par. i. book vi. of his Script. Conex.).

Ver. 13. That Daniel, which is of the children of the captivity of Judah.) Compare v. 19. This is added to aggravate his fault, that one who is a foreigner, and brought hither a captive, should offer a public affront to the laws of the king, whose favour and protection he enjoys.

Ver. 14. Then the king,— was sore displeased with himself.) Having too late discovered that the princes, in procuring him to sign this decree, had no other aim but to take advantage of it to the prejudice of Daniel.

Ver. 16. Thy God whom thou servest continually, he will deliver thee.) The words express the king's hopes and good wishes, but no certain persuasion (see ver. 20).

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CHAPTER VII.

ARGUMENT.—Daniel's vision concerning the four beasts, which an angel interprets of the four great monarchies, that were to continue successively unto the end of the world.

Ver. 1.] The prophet having related some remarkable passages concerning himself and his brethren in captivity, and given proofs of his skill in interpreting other men's dreams, proceeds to give an account of his own visions; and thereupon goes back to the first year of Belshazzar's reign, which was seventeen years before the history contained in the last chapter.

Ver. 2.] Denoting those commotions of the world, and that troublesome state of affairs, out of which empires and kingdoms commonly take their rise.

Ver. 3.] They took their rise from wars and commotions, which end in setting up the conqueror to be

3 And four great beasts came up from the sea, diverse one from another.

4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

a great monarch over those whom he hath subdued (compare Rev. xiii. 1). The reason why these monarchies are represented by fierce and savage beasts, hath been observed in the note upon ii. 31.

Ver. 4. The first was like a lion, and had eagle's wings: I. Warriors, especially conquerors, are compared to lions for their strength and cruelty, and to eagles for their swiftness (see Deut. xxviii. 49, 2 Sam. i. 23, Jer. iv. 7, xlvi. 40, Hab. i. 8). And it was lifted up from the earth.] Or rather, "Wherewith it was lifted up from the earth," as the margin reads, the conjunction copulative sometimes supplying the place of a relative (see Noldius, p. 296). There was a stop put to the progress of its victories, by the frequent irruptions of the armies led by Cyrus and Darius, or Cyaxares, against the Babylonians, for twenty years together, before the final overthrow of that empire. See Dr. Prideaux's Script. Connex. from the first year of Nergilissar's reign, and so onwards.
CHAPTER VII.

5 And beheld another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

And made stand upon the feet as a man, &c.] It became more tame and tractable.

Ver. 5. And behold another beast, a second, like to a bear.] This beast denotes the Persian empire, and its first beginning to advance itself and arrive at dominion. The margin reads, And it raised up one dominion; i.e. it made up one empire out of the joint powers of Media and Persia.

And it had three ribs in the mouth of it] The learned Bishop of Coventry and Litchfield, in the Vindication of his Defence of Christianity, vol. i., chap. 2, sect. 3, explains these three ribs to be Babylon, Lydia, and Egypt. It is certain that Lydia was conquered by Cyrus, from the famous story of Cresus, the king thereof, whom he condemned to the fire: and as Egypt had been conquered by Nebuchadnezzar (see Ezek. xxix. 19), so it still continued tributary to Cyrus under the government of Amasis (see the additional notes upon Ezek. xxix. 13, and Xenoph. Cyropod. lib. viii., viii.).

Arise, devour much flesh.] Their success made them still more greedy of dominion.

Ver. 6. After this I beheld, and lo another, like a leopard.] This third beast denotes the Grecian empire, begun by Alexander, and continued in his four successors (see viii. 8, 22). The four wings signify the swiftness of its progress and victories (see ver. 5, of that chapter). A leopard is a creature of extraordinary swiftness, and jumps upon its prey, as naturalists observe.

And dominion was given to it.] By the swiftness of Alexander’s progress, and the victories he obtained by small forces, it appeared that providence gave him the empire of the world.

Ver. 7. Behold a fourth beast, dreadful and terrible, and strong exceedingly;] And for that reason compared to iron, ii. 40. This must mean the Roman empire, as hath been fully proved in the note upon that place.

And it had ten horns.] It subdues all the nations who had been subjects of the former empires. The latter part of the sentence alludes to the fury of the wild beasts, who stamp upon that part of their prey which they cannot devour (compare viii. 7, 10). So those conquests which the Romans could not make use of themselves, they gave for a prey and spoil to their allies.

And it was diverse from all the beasts that were before it; and it had ten horns.] In this it was different from all the beasts or empires before it; that its dominion was to be divided into ten kingdoms or principalities, signified here by ten horns, and by the ten toes of the image, ii. 41 (see ver. 23, 24 of this chapter, and the notes there).

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Ver. 8. There came up among them another little horn, &c.] See ver. 24, 25.

Eyes like the eyes of man.] Denoting great cunning and foresight.

A mouth speaking great things.] See the note upon ver. 25.

Ver. 9. I beheld till the thrones were cast down.] Or, rather, pitched down, or placed. So the Greek interpreter understands it, and the word in the text is used in the same sense in the Chaldean paraphrase upon Jer. i. 15, where our translation reads, “They shall set every one his throne.” The following words “And the Ancient of days did sit,” justify this translation. The thrones here mentioned import, first of all, the thrones of God and Christ (see ver. 13, 14); and then those of the saints, who shall be assessors with God and Christ at the day of judgment (see ver. 22, and Rev. xx. 4). The fourth monarchy being to continue till the consummation of all things, the general judgment is described in this and the following verses, wherein sentence was to pass upon this fourth beast, and an end put to its dominion.

The Ancient of days did sit.] The eternal judge of the world (see Rev. xvi. 6), he “that was from the beginning” (1 John ii. 14), who is elsewhere described “covering himself with light as with a garment” (Psal. cii. 2), and as a clear and unspotted brightness (1 John i. 5).

In this divine representation there is mention made of the hair of the head, as there is in that vouchsafed to Moses and the elders of Israel of the feet, Exod. xxiv. 10, yet we are not to suppose that in either place any determinate shape or figure like that of a man was represented (see Deut. iv. 15). The expressions only import that both the upper and the lower part of this divine Shechinah was of an amazing inexpressible brightness.

His throne was like the fiery flame.] God is described as coming to judgment in flames of fire, whereby the world and the wicked that are therein shall be destroyed (see Ps. l. 3, 1 Cor. iii. 15, 2 Thess. i. 7, 8, 2 Pet. iii. 7, 10). His throne is here described in the nature of a triumphal chariot, supported by angels, as so many fiery wheels (see Ps. lxviii. 17, civ. 3, 4, Ezek. i. 12—15).

Ver. 10. A fiery stream—came forth from before him.] Lightnings and streams of fire were his harbingers, to give notice of his speedy approach (compare Ps. l. 3, xviii. 3).

Thousand thousands ministered unto him, &c.] His retinue was an “innumerable company of angels” (see Deut. xxxiii. 2, Ps. lxviii. 17, Heb. xii. 22, Rev. v. 11).

The judgment was set.] The court, God as the supreme judge, and the saints as his assessors, made
11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, are four kings, which shall arise out of the earth.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that were in his head, and of the other which came up, and before whom their public appearance (see ver. 9). The expression alludes to the seats in the Jewish consistories, where the abbdith div, or president of the court, had his assistants sitting with him; or, as some think, to the ancient custom among the Jews for the princes, or heads of the tribes, to sit with the king in the courts of justice.

And the books were opened. The books both of God's laws and men's actions. The phrase is an allusion to the rolls and records belonging to courts of judicature (compare Deut. xxxii. 24, Ps. lxi. 8, Isa. lxv. 6, Mal. iii. 16).

Ver. 11. Because of the great words which the horn spake. See ver. 25. I beheld even till the beast was slain. The prophet here relates what was the final destruction of this fourth and last beast, and of that little horn belonging to it, and coming up after the rest of the horns (ver. 24). See Rev. xvii. 8, xix. 20.

Ver. 12. As to the first three monarchies, though the succeeding monarchy took away the dominion of that which went before, yet it was not done all at once, but by degrees: and the nations where those monarchies were seated, still had a being, though they changed their masters. Whereas the destruction of the last monarchy implied the putting an end to that empire, and to all other earthly governments: the kingdom of Christ being then immediately to take place (see ver. 13, 14, and ii. 34).

Ver. 15. Behold, one like the Son of man came with the clouds of heaven. One in the shape and likeness of a man; but clothed with such ensigns of majesty, as showed him to be an extraordinary person (see the note upon Ezek. ii. 1, compare Rev. i. 13, xiv. 14); indeed, no less than the Messias, as the description of him that follows doth declare. The two foregoing verses having explained why the fourth beast was destroyed, this part of the vision declares by whom it was done, and shows to us Christ in his judicial capacity, and describes him by that title he often gives himself, the Son of man, in allusion to this place: particularly he alludes to this text, Matt. xxvi. 64, where he speaks of his coming in the clouds of heaven, by which expression he acknowledges himself to be the Messias here described; and gave a direct answer to the question there proposed to him, Art thou the Christ, the Son of the Blessed? (compare Mark xiv. 61, 62, Rev. i. 7). Whereupon they condemned him as guilty of blasphemy. A learned prelate, in his Defence of Christianity from the ancient Prophecies, p. 131, observes, that Ananti, the clouds, was a known name of the Messias among the Jewish writers, which shows that they understood this text as spoken of him.

And came to the Ancient of days. To signify that Christ received his kingdom from his Father (see Mat. xi. 27, xxviii. 18, John iii. 35, 1 Cor. xv. 27, Eph. i. 21, Phil. ii. 9, 10, Rev. v. 7, compare Jer. xxxi. 31).

Ver. 14. And there was given him dominion, and glory, &c. Upon the destruction of anticristh, the little horn of the fourth beast, the stone which Nebuchadnezzar saw in his first vision, was to become a great mountain (ii. 35); and then all the ancient prophecies are to be accomplished, which speak of the uninterrupted glory and universality of Christ's kingdom (see Ps. ii. 7, 3, viii. 6, cx. 1, Isa. ii. 2—4) ; and nothing in any of these prophecies of Christ's dominion will be illustrously displayed at the day of judgment, when all the world shall be summoned to appear before him (see Rom. xiv. 10—12).

His dominion is an everlasting dominion, &c. See ver. 27.

Ver. 15. I was grieved. The terrible appearance of this vision made an extraordinary impression upon my spirits (see ver. 28, vii. 27, x. 8).

In the midst of my body. The original reads, "In the midst of my sheath": a metaphor used by several heathen writers, who call the body the sheath of the soul (see Pliny's Nat. Hist. lib. vii. cap. 52, and Seneca, epist. 95).

Ver. 16. To one of the angels, who always attended upon the throne of God and Christ (ver. 9, 10); several angels are represented as attending upon Daniel's visions (see viii. 13, 16, x. 5, 6, 16, xii. 5, 6).

Ver. 17. These are four kings. Four kingdoms or monarchies: so the word king is used for kingdom. Isa. xxiii. 15 (see the note there).

Which shall arise out of the earth. Shall be of the earth, earthly, and have nothing of a heavenly spirit in them; whereas the kingdom of Christ is a heavenly kingdom, which the saints shall possess, as it follows.

Ver. 18. But the saints of the most High shall take the kingdom, &c. "Those earthly kingdoms being taken away," or destroyed, as the Greek adds by way of explication, the succeeding kingdom shall be that of Christ and his saints (see ver. 22). Instead of the "most High," the margin reads "high ones," from the Chaldee: sometimes the one true God is spoken of in the plural number, by way of eminence: see Josh. xxiv. 19, Eccles. v. 8, where it is in the Hebrew—He is holy Gods.

Ver. 20. Whose look was more stout than his fellows. Or, "his appearance was more excellent than
CHAPTER VII.

three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the

his fellows." Though he was little at first, yet he afterward claimed a superiority above the other horns or principalities.

Ver. 21. The same horn made war with the saints.] So antichrist is described as making war with the saints, and overcoming them for a time (see Rev. xi. 7, 9, xiii. 7, xvii. 14).

Ver. 22. Until the Ancient of days came.] Came to judgment, ver. 9.

And judgment was given to the saints of the most High:] They were to sit in judgment with God and Christ (see the note upon ver. 9).

And the time came that the saints possessed the kingdom.] The saints are described as reigning with Christ in his kingdom: 2 Tim. ii. 11, Rev. ii. 26, iii. 20, 21.

Ver. 23.] As being managed under different forms of government: having the form of a commonwealth at the beginning of its greatness, and afterward governed by kings and emperors: and in process of time being divided into ten kingdoms or principalities; and all of them under the direction of one spiritual head (see Rev. xvii. 13, and compare ver. 7 of the chapter).

Ver. 24. The ten horns out of this kingdom are ten kings that shall arise:] A horn is an emblem of strength, so it comes to signify power and authority (see Deut. xxxviii. 17, Ps. lxxxix. 17): and from whence it is applied to denote sovereignty or dominion (see vss. 21, 22, Rev. xvii. 12). These ten horns or kingdoms rose out of the dissolution of the Roman empire, which came to pass about the year of Christ 476. And it was divided into the following principalities or kingdoms, according to Mr. Mede (see his works, p. 661): 1. Britons. 2. Saxons. 3. Franks. 4. Burgundians. 5. Wisigoths. 6. Suevians and Alans. 7. Vandals. 8. Almonas. 9. Ostrogoths; succeeded by the Lombards, first in Panonia, and then in Italy. 10. Greeks.

The late learned Bishop Lloyd hath given the following list of the ten kingdoms which arose out of the dissolution of the Roman empire, and the time of their rise.

1. Huns, erected their kingdom in that part of Pannonia and Dacia, which from them was called Hungary, about A. D. 556.

2. Ostrogoths settled themselves in the countries that reach from Rhetia to Massia, even to Thrace, about 577, and afterward came into Italy under Alaricus in 410.

3. Wisigoths settled in the south parts of France, and in Catalonia, about 378.

4. Franks seized upon part of Germany and Gaul, about 314.

5. Vandals settled in Spain, afterward set up their kingdom in Africa, 407.

6. Suevians and Alans seized the western parts of Spain, 407, and invaded Italy, 457.

7. Burgundians came out of Germany into that part of Gaul, called from them Burgundy, 407.

fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak great words against the most High, and shall wear out the saints of the

8. Herules, Rugians, and Thongrians, settled in Italy, under Dacior, about 476.

9 Saxons made themselves masters of Great Britain about the same time, 476.

10. Longobards, called likewise Gopipes, settled in Germany about Madgeburg, 583, and afterward succeeded the Heruli and Thuringi in Hungary, about the year 826.

And another shall rise after them:] The papacy took its rise from the same cause, but did not arrive at direct supremacy till the year 606, when pope Boniface usurped the title of Universal Bishop. Mr. Mede translates the words, "Another shall arise behind them; i. e. in an unperceived manner, so as the other kings were not aware of his growing greatness till he overtopped them."

And he shall be diverse from the first:] His authority will be ecclesiastical, yet so as to lay claim to temporal power too, and to assert a right of disposing of secular affairs.

And he shall subdue three kings:] Or, kingdoms, see ver. 17. Mr. Mede (p. 775, 779), explains these three kingdoms to be, 1. The exarchate of Ravenna, which Charlemagne recovered from the Lombards, and gave to the pope. 2. The kingdoms of the Greeks in Italy, of which the emperor Leo Isaurius was deprived by the popes Gregory the Second and Third: and, 3. The kingdom of the Franks, or German emperors: from whom the popes wrested the election and investiture of themselves and other bishops, and by degrees took from them all the jurisdiction they had in Italy; which was the occasion of grievous wars for several ages, between the popes and the emperor Henry IV. and his successors. See a brief account of those encroachments of the popes, and the disturbances which followed upon them, in Bishop Stillingfleet's Disc. of the Idolatry of the Church of Rome, &c. ch. 10.

Ver. 25. And he shall speak great words against the most High.] See ver. 8, 20, xi. 36. St. John plainly alludes to this text, Rev. xviii. 5, 6, where the beast is said to "open his mouth in blasphemy against God:" this he did by advancing his own authority above that of God's, and in derogation to his laws (compare 2 Thess. ii. 4): as also by setting up the worship of images, and other idolatrous practices, which the prophet Isaiah calls reproaching and blaspheming God, Isa. lv. 7.

And shall wear out the saints of the most High.] By raising wars and persecutions against them (see ver. 21, Rev. xvii. 6, xxviii. 24).

And think to change times and laws:] To alter governments and the constitutions (compare i. 21, 1 Chron. xxix. 30). This the papacy hath done by claiming a power to depose kings, and set up others in their stead: and not only to abrogate human laws, but likewise to dispense with divine ones.

And they shall be given into his hand (or power, see Rev. xiii. 7), until a time and times and the dividing of time.] Or "half a time," as the Hebrew

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most high, and think to change times and laws: and they shall be given unto his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

28 This is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAPTER VIII

1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass,

CHAP. VIII.

ARGUMENT.—This vision, as it is interpreted by the angel, foretells the succession of the Persian and Grecian monarchies, and how, during the latter, Antiochus Epiphanes should grievously persecute the Jews, profane the temple, and take away the daily sacrifice there offered: wherein he should be a type or figure of those horrible desolations which antichrist should make in the church of God.

Ver. 1.] The foregoing prophecy was written in Chaldee, being a farther explication of Nebuchadnezzar's dream, interpreted ch. ii. This vision that follows is written in Hebrew, because that part of it which relates to the time of Antiochus Epiphanes did chiefly concern the Jews.

A vision appeared unto me.—Daniel, after that which appeared unto me at the first.] Or, "in the beginning of Belshazzar's reign," (vii. 1): or the sentence may be translated, "After that which appeared to me before:" as the word botecchilah signifies, ix. 21.

Ver. 2. I saw in a vision.] When I was awake, and had the use of my bodily senses (see ver. 3; compare x. 4, 5).

I was at Shushan in the palace; (or, the palace; compare Ezech. i. 1), which is in the province of Elam; the province of Elam, or Persia, properly so called, was taken from Astyages king of Media by Nebuchadnezzar, according to the prophecy of Jeremi-

when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had ten horns against Elam, xlix. 34. So it was subject to the king of Babylon when Daniel saw this vision; though afterward the viceroy of that country revolted to Cyrus, and joined with him in taking Babylon; as hath been observed in the note upon that place. Daniel's reading in the palace of Shushan, shows that he still continued in those posts of honour to which Nebuchadnezzar had advanced him (see ver. 27 of this chapter).

The river of Ulai.] This river divides Susiana from the province of Elam, probably so called (see Pliny, lib. vi. cap. 27); though Elam is often taken in a larger sense, as to comprehend Susians under it. It was usual for the prophets to see visions by river sides: of which Daniel gives us another instance, x. 4, and Ezekiel saw his first vision by the river Chebar (Ezek. i. 3); such places being proper for retirement and contemplation.

Ver. 3. Behold, there stood before the river a ram which had two horns:] Horns are an emblen of power and dominion (see vii. 24). So this ram with two horns denotes the kingship of Media and Persia united into one government. The Hebrew reads one ram: but the adjective one means no more than an article prefixed to a noun substantive; and so it is used x. 5, 1 Sam. i. 1. The ram was the royal ensign of the Persians, as Amm. Marcellinus observes (lib. xix.); and rams' heads with horns, the one higher, and the other lower, are still to be seen among the remains of the ruins of Persepolis, as Sir John Chardin takes notice in his Travels.
had two horns: and the two horns were high, but one was higher than the other, and the higher came up last.

4 And I saw the ram pushing westward, and northward, and southward: so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

5 And I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

But one was higher than the other, and the higher came up last. To denote that the Persian kingdom, though it was of a later date, should overtop that of the Medes, and make a greater figure in the world, as it did from the times of Cyrus (see the note upon 51.11).

Ver. 4. I saw the ram pushing westward.] Persia lay eastward of Babylon: so all the conquests of Cyrus over Syria and the adjacent countries enlarged his dominions westward. But we may probably include under this head Cyrus’s conquests in the lesser Asia, particularly over Ciusasus, whereby he carried on his victories as far as the Ægean sea. And his successors were for some time masters of a great part of Greece, called the west in the following verse.

And northward.] In the conquests over the Iranians, Albans, those of Colchis and Armenia, and the adjacent countries.

And southward.] This chiefly relates to Cambyses’s conquests over Egypt and Ethiopia, together with those of Darins Hystaspes over India, whence Ahasuerus, king of Persia, is said to have reigned from India to Ethiopia, Esth. i. 1.

But he did according to his will.] Nobody being able to oppose him (see v. 19, xi. 3, 15).

Ver. 5. And as I was considering, behold, an he-goat came from the west on the face of the whole earth.] A he-goat was anciently the emblem of princes or great commanders: see Prov. xxx. 31. Isa. xiv. 9, Zech. x. 3, where the word translated chief and signifies in the Hebrew great goats.

The goat is described here as coming from the west, that is, from Greece, on the face of the whole earth; i.e. carrying all before him as he went: denoting thereby the uninterrupted success of Alexander the Great. A goat was the emblem, or arms, of Macedonia, as we now-a-days express it, ever since their king Caramus (see Justin’s Hist. Lib. viii.).

And touched not the ground.] Hereby is signified the swiftness of his conquests: for which he is here described as having four wings of a fowl,” vii. 6, having in eight years’ time conquered all the countries that lay between the Ægean sea and the river Hypanis in India (see Dr. Prideaux, par. i. p. 595).

And the goat had a notable horn between his eyes.

See ver. 21.

And I saw him come close unto the ram, &c.] He made a quick and furious onset upon the Medo-Persian empire, and utterly broke it in two engagements, the first at Issus, the second at Arbela. He cast him down to the ground, and stamped upon him.] See vii. 7. This prophecy of Alexander’s success, Jaddus the high-priest showed to him when he came to Jerusalem, and thereby encouraged him to go on in his expedition (see Josephus, Antiq. lib. XI. cap. 5).

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great: and when he was strong the great horn was broken, and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

Ver. 8. The great horn was broken.] Alexander died in the height of his triumphs and prosperity (see ver. 21, 22).

And for it came up four notable ones] This the angel explains by four kingdoms standing up” instead of one (see ver. 22) (see likewise xi. 4). Dr. Prideaux (ubi supra, p. 557) shows, that this prophecy had its exact completion upon the partition of the Grecian empire after the battle of Ipsus, where Antigonus was killed. There were, indeed, partitions of it into provinces under the brother and son of Alexander; but this was a partition of it into kingdoms, among so many kings or independent governors, represented here by horns, and by heads, vii. 6. And these four kings were: 1. Ptolemy, king of Egypt, Lybia, Palestine, Arabia, and Celo-Syria, which may be called the southern part of the empire. 2. Cassander of Macedonia and Greece, which was the western part of it. 3. Lysimachus of Thrace and Asia, which was the northern part; and, 4. Seleucus of Syria, and the eastern countries.

From the description here given of the empire of Alexander and his four successors, it is plain that the prophet represents it as one and the same empire: and as the third in order of four great monarchies. For it is represented under the emblem of one and the same he-goat, having first one notable horn in its forehead, which is expressly called the first king, ver. 21, and afterward four growing up in the room of it. This is a confirmation of what is observed before upon vi. 40, that the fourth kingdom must be the Roman empire.

Ver. 9. And out of one of them came forth a little horn.] From one of these four successors of Alexander came forth Antiochus, afterward called Epiphanes, or Illustrious, by his flatterers, but was, indeed, “a vile person, to whom the honour of the kingdom did not belong,” as the angel gives his character, xii. 21, Domitius, his elder brother’s son, being the rightful heir.

This little horn belonging to the third head, o. monarchy, must not be confounded with the little horn belonging to the fourth, mentioned vii. 8, 30, although this here spoken of may be allowed to be a type or figure of the latter.

Which waxed exceeding great.] He took advantage of the youth of Ptolemy Philometor (see I Mace. i. 16) to seize the crown, and made himself master of Egypt, called the south in several places of the twelfth chapter of this prophecy.

The cast.] Towards Armenia and Persia (see the note on xi. 4).

The pleasant land.] Judea is so called by the holy writers, as being made choice of by God to place his people there, and to make it the seat of his peculiar residence (see Ps. xlviii. 2, Ezek. xx. 6, and compare
And it waxed great, even to the host of heaven; and it cast down some of the host of heaven and of the stars to the ground, and stamped upon them.

11 And he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand three hundred and eighty years.

Ver. 12. And it cast down the truth to the ground.) He prospered so far in his attempts against the truth, as to suppress it for a time, and hinder the open profession of it, by the word of God, (compare ver. 21, xi. 29, 32.)

Ver. 13. I heard one saint.) The word saint is equivalent to angel (see iv. 13). What this saint or angel said is not expressed; no more than the words spoken by that illustrious person who appeared to Daniel, x. 5, are recorded.

And another saint said unto that certain saint.) Several angels are introduced in Daniel's visions: see ver. 15, 16, x. (see x. 10, 16, xii. 5, 6; and so in Zechar. i. 13, 14, ii. 2, 4. The word rendered here "certain saint," is translated in the margin, "the numberer of secrets," or "the wonderful numberer," and must mean a person of extraordinary rank, as being able to unfold those secrets which were hid from other angels: and is therefore justly supposed to mean the Son of God, called the "Wonderful Counsellor," Isa. ix. 6, as being acquainted with all God's purposes and designs (compare John i. 18). The participle meddler, "speaking," used hero twice with relation to this person, may denote him to be the Logos, or the Word of God.

How long shall be the vision concerning the daily sacrifice, &c.) The words may be rendered more agreeably to the Hebrew thus; "How long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue?" The "transgression of desolation," or "making desolate," is the same with the "abomination that maketh desolate," xi. 31, and applying the expression to the persecution raised by Antiochus, denotes the idol which he caused to be set upon God's altar, and there to be worshipped (see 1 Mac. i. 53, compared with xi. 8, 10). Ver. 14. The computation of time, in its obvious sense, contains something more than six years and four months, reckoning three hundred and sixty days to a year: and if we explain it with relation to the persecution set on foot by Antiochus, we must date it, not from the height of that persecution, when the daily sacrifice was actually taken away, but that continued but just three years (compare 1 Mac. i. 54, with iv. 29); but we must date the rise of it from those transgressions which occasioned the desolation (see 1 Mac. i. 11, &c.); and so we may reasonably suppose the two thousand three hundred and sixty days to commence some time before Antiochus's first invasion of Judea, and his pillaging the sanctuary, mentioned 1 Mac. i. 20—22, which invasion was above two years before the entire abolishing of God's worship in the temple, as appears from the twenty-ninth verse of the same chapter. But since it is generally agreed, that the persecution of Antiochus was a type, or an imperfect representation, of a greater desolation which antichrist should make in the church of God (compare ver. 13 here with xil. 11); it is the opinion of some learned men, that these two thousand three hundred days are a line of time that is to be extended to the end of the prophecy of antichrist; taking each day for a year, according to the genius of the prophetical writings (see Numb. xv. 34, Ezek. iv. 6); according to
and three hundred days; then shall the sanctuary be cleansed.

15 § And it came to pass, when I, even I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

which sense the three years and a half, mentioned vii. 25, and the seventy weeks in the ninth chapter, are explained by most interpreters. According to this opinion these two thousand and three hundred days will be commensurate to the one thousand two hundred and ninety, or one thousand three hundred and thirty-five prophetic days, or years, mentioned xii. 11, 12, and then the sanctuary will be thoroughly cleansed, and God's indignation will come perfectly to an end, as it is expressed, ver. 19.

The phrase here translated "two thousand three hundred days," is in the original "two thousand three hundred mornings [and] evenings:" which is the Hebrew way of expressing a natural day (see Gen. i. 5). According to this way of speaking, Christ is said to be "three days and three nights in the heart of the earth," Matt. xxi. 40; i.e. part of three natural days. And perhaps the phrase may be here used, in allusion to the daily sacrifice, which was to be offered every morning and evening: the taking away of which is here foretold.

Ver. 15.] Compare xii. 8.

Ver. 16.] The person who utters this voice seems to be the same who is called the "wonderful number," ver. 13, because he speaks as one that had authority over the angel Gabriel.

Ver. 17. When he came I was afraid.] Being struck with fear and astonishment (compare xiv. 2, Ezek. i. 28, Rev. i. 17).

Understand, O son of man.] This is a title given to none of the prophets but Ezekiel and David, who had more frequent converse with angels than any of the rest; and is given to the prophet here, either to put him in mind that he was but flesh and blood, that he might not be excited for having these heavenly visions imparted to him; or else it may be interpreted for a mark or title of honour, as implying something more than an ordinary man, even such a man that was highly favoured and beloved of God (see ix. 28, x. 11, and the note upon Ezek. ii. 1). At the time of the end: i.e. there is a precise time determined for the accomplishment of the vision, when it shall certainly be fulfilled (see ver. 19, and compare ix. 27, xi. 55, 36. Hab. ii. 3).

Ver. 18. Now as he was speaking with me. I was in a deep sleep.] As one that faints away, and falls into a swoon through fear and astonishment (see ver. 17). But he touched me, and set me upright.] See x. 10, Ezek. ii. 2.

Ver. 19.] Or, "To the last end of the indignation:" I will explain to thee the whole series of God's judgments upon his people to the end and conclusion of them (see xii. 8). God will not continue his anger for ever, but there is a fixed period appointed for it (see ver. 17).

Ver. 20—27.] See the notes upon ver. 3, 5, 8.

Ver. 22.] Four kingdoms shall be set up by Alexander's generals, who shall be of the same nation with him, although not of his posterity; nor shall they have that power or extent of dominion which he possessed (see x. 4).

Ver. 23. And in the latter time of their kingdom.] Greece was the chief province of this empire, from whence it had its original and its name: the bringing this country into subjection to the Roman power was a manifest indication of the declension of the third monarchy, and the advancement of the fourth; this empire was remarkably brought to pass when Alexander the Roman consul vanquished Perseus King of Macedon; and thereby brought all Greece under the power of the Romans: and this happened much about the time when Antiochus set up the abomination of desolation in the temple of Jerusalem (see Mr. Mede's Works, p. 534, and Dr. Prideaux, obi supra, ad. A. C. 169).

When the transgressors are come to the fill.] When many of the Jews shall be disposed to cast off the true religion, and embrace the gentile idolatries (see I Macc. i. 11, 13, 43, ii. 15, 16). God spares sinners for a time, to give them space for repentance, till their iniquities come to their full height, and are ripe for judgment (see Gen. xv. 16, Matt. xxiii. 32, I Thess. ii. 16). A king of fierce countenance, &c. One of a fierce and untractable temper, without pity or compassion, (compare Deut. xxviii. 50); one practised in craft and policy (see ver. 23): especially in the arts of inveigling men, and seducing them from their religion. This character may be justly applied to Antiochus Epiphanes: though in other respects he behaved himself so unaccountably, that he might more fitly be called Epiphanes the Madman, than Epiphanes the Illustrious, as Prideaux observes (see the Fragments of his twenty-sixth book; and Dr. Prideaux, par. ii. book iii. at the beginning). This makes some interpreters think that the character here given to Antiochus, more properly belongs to antichrist, whose type he was: an observation that may be applied to some other expressions in the following verses. Ver. 24. And his power shall be mighty, but not by his own power.] He shall subdue Judea, Egypt, and several other countries (see ver. 9, xi. 4—19). It is added here, that he shall not effect this "by his own power:" which they that apply to Antiochus understand either, first, of the assistance which Eumenes, king of Pergamus, and his brother Attalus, gave him in keeping the kingly power he had usurped (see xl. 3 x. 2.
his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

CHAPTER IX.

I In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet as in former times, and should so continue for seventy weeks of years, i.e. four hundred and ninety years; and then should be utterly destroyed for putting the Messiah to death.

Ver. 1.] See v. 31. This is the same person who is called Cyaxares, the son of Astyages, by the heathen historians, with whom Josephus agrees. His father Astyages had the name of Abasueus among the Jews, as appears by a passage in Tobit, xiv. 15, where the
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phant, that he would accomplish seventy years in the desolations of Jerusalem.

3 If And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments:

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgements:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither

taking of Nineveh is ascribed to Nebuchadnecesar and Assuerus, who were the same with Nebupolasasar, Nebuchadnecesar's father, and Assyages: Nebuchadnecesar being a name common to all the Babyloniai kings, as Pharaoh was to the kings of Egypt (see Dr. Prideaux's Script. Connex. ad A. C. 619).

We need not wonder to find the same persons called by such different names, especially in different countries: the scripture affords several instances of this kind: so Daniel was called Belteshazzar by Nebuchadnecesar, who changed the names of his three companions, i.e. Zerubabbel was called Sheb-bazzar, Ezra i. 8, Esther, Undassah, Esth. ii. 7.

Ver. 2. I Daniel understood by books) The several prophecies of Jeremiah are called so many books (see xxv. 13, xxix. 1). We may observe from hence, that the prophets studied the writings of those prophets who were before them, for the more perfect understanding of the times when their prophecies were to be fulfilled. The same they did by several of their own prophecies (see 1 Pet. i. 11, 12).

That he would accomplish seventy years in the desolations of Jerusalem.) See Jer. xxv. 11, 12, xxix. 10. The seventy years mentioned both here and in Jeremy, are to be dated from the end of the third, or beginning of the fourth, year of Jehoiakim (compare Jer. xxv. 1, with Dan. i. 1): from which time to the first year of Cyrus, according to the scripture account, are just seventy years. These desolations began from the fourth year of Jehoiakim, when the city was taken by Nebuchadnezzar (see i. 1), at which time the king of Judah became tributary to the king of Babylon: and they were from time to time increasing, till the eleventh year of Zedekiah, when they were finally destroyed by burning the city and temple; after which time it continued desolate till the end of the captivity (2 Chron. xxxvi. 21).

Ver. 3. And I set my face unto the Lord God, I directed my face towards the place where the temple stood (see vi. 10).

To seek [him] by prayer and supplications.] The promises of God are generally conditional, and the promise of restoring the Jews' captivity after seventy years, had this condition particularly expressed in it, that they should call upon him, and pray unto him, and then he would hearken unto them, Jer. xxix. 12.

thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him:

10 Neither have we obeyed the voice of the Lord our God, or walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As it is written in the law of Moses, all

With fasting, &c.] The soul and body are so nearly related, that the humiliation of both is necessary to make our repentance complete (see James iv. 9, 10).

Ver. 4. And I made my confession,) Both acknowledging his justice and holiness, and my own and my people's iniquity. The better men are, the greater is the sense of their guilt, and the deeper is their humiliation (see Job xlii. 6, I Tim. i. 15).

Keeping the covenant and mercy to them that love him, &c.] The prophet does not insist upon any right the people had in those gracious promises made to their fathers, because the condition of their obedience, whenever it was not expressly mentioned, yet was tacitly implied (compare Neh. i. 5).

Ver. 5. Daniel uses the same confession that is prescribed in Solomon's consecration prayer, to be used by the Jews in the land of their captivity: with a promise subjunctive of a favourable answer, that God would make to their supplications, presented to him upon that occasion (see I Kings viii. 45-50, and compare Neh. i. 7, Ps. cvi. 6).

Ver. 7.] Some of the Jews were carried captive, or went voluntary exiles, upon foreseeing the calamities which were coming upon their country, into the neighbouring countries, of Edom, Moab, and Ammon (see the note upon Jer. xlii. 14): as others went down into Egypt (see Jeremiah xliii. xlv.). Those were not removed to such a distance from their own country, as those that were carried to Babylon.

Ver. 10. To walk in his laws, which he set before us] By Moses, and the succession of the prophets that followed him: who reinforced the law of Moses, and gave the people new instructions from God upon emergent occasions.

Ver. 11.] Those solemn denunciations of God's judgments declared against impenitent sinners, Lev. xxvi. Deut. xxviii. xxix. 20. The Hebrew Shenu-nah, is taken here for an imprecation, as it is used, Numb. v. 21, the forms of swearing or adjuration, implying an imprecation upon those that forswear themselves. For which reason the Hebrew alah signifies both swearing and cursing (see the note upon Jer. xxiii. 10).

Ver. 12. Against our judges] Judges here signify any princes or rulers (compare Job xii. 17, Ps. ii
this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

15 For now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and

10, exlviii. 12, Prov. viii. 16). See Lam. i. 12, ii. 13, Ezek. v. 9.

Ver. 13.] A devout acknowledgment of God's justice and providence, in making his judgments exactly fulfil the threatening denounced many ages before by Moses [see Lev. xxvi. 14, &c. Deut. xxviii. 15, &c.].

Ver. 14.] The same expression is used by the prophet Jeremy in his threatenings against the Jews, xxxvi. 25, xliv. 27.

Ver. 15.] And now, O Lord our God, &c.] A form of supplication used in several places of scripture, whereby devout persons entreat God to continue his favours, by recounting his former mercies towards them [see Exod. xxxxi. 11, 13, Neh. ix. 10, Jer. xxxii. 20]. This the Latin tongue expresses by the word obsercatio: of which kind is that form of supplication used in our Litany, By the mystery of thy holy incarnation, &c., which some men's ignorance or prejudice hath misinterpreted, as if it were a sort of conjuration.

We have sinned, we have done wickedly.] The entire sense is, Although we have sinned, and are unworthy of the continuance of thy mercies, yet deal with us according to all thy righteousness, as it follows.

Ver. 16.] O Lord, according to all thy righteousness, &c.] The word righteousness is in many places of scripture equivalent to mercy [see 1 Sam. xii. 7, Ps. xxxi. 1, exlii. 1, Mic. vi. 6, and Dr. Hammond upon Matt. i. 19].

Thy holy mountain.] The temple (see ver. 20, and the note upon Isa. ii. 2).

Ver. 17.] For the sake of the Messias, known by the title of the Lord among the Jews [see Ps. ex. 1]: and called "Messiah the Prince," ver. 25 of this chapter. All God's promises are fulfilled in and for the sake of Christ, 2 Cor. i. 20. To this sense some interpret Ps. lxxx. 14, 16, "Behold, and visit this vine; and the vineyard which thy right hand hath planted, even for the sake of the Son, whom thou madest strong for thyself:" expressed afterward by "the Son of man," ver. 18.

Ver. 19.] The seventy years of our captivity are near being expired (see ver. 2); therefore I beseech thee not to defer the accomplishment of the promise thou hast made to restore us to our own country, and the free exercise of our religion. So remarkable a turn of providence will very much redound to the honour of thy name [see Ps. lxix. 9, 10, cii. 15, 16].

Ver. 21. The man Gabriel.] The angel Gabriel appearing under the shape of a man (compare x. 16).

At the beginning.] Or "before" [see viii. 16]. The word batechillah signifies "before," viii. 1.

Being caused to fly swiftly.] The angels are commonly described as having wings, with respect to their appearance in a bodily shape, to signify their readiness to execute the divine commands [see Isa. vi. 2, Ezek. i. 11].

Touched me [see viii. 15, x. 10] about the time of the evening oblation.] There were three hours of prayer [see vi. 10], but the two most solemn seasons of it were at the time of the morning and evening oblation, that solemn service which was offered daily in the temple in the name of the whole nation [see viii. 11]. This service was performed at the third and ninth hours of the day, answering to our nine of the clock in the morning and three in the afternoon. Devout persons that could not attend the temple service, set apart those hours for their private devotions: and we find Elijah made that solemn prayer and sacrifice recorded 1 Kings xviii. 36, "at the time of the offering of the evening sacrifice." But upon their solemn days of fasting and humiliation, they continued their devotions from the time of the morning sacrifice till that of the evening was finished. Such was this of Daniel, and that of Cornelius, mentioned Acts x. 30. This custom was continued among the primitive Christians, who did not conclude their prayers or fasts on their stationary days till three in the afternoon [see Mr. Bingham, Eccles. Antiq. book xxi. ch. 3].

Ver. 23. At the beginning of thy supplications the commandment came forth.] God's command to me to finish. I might instruct the reader that I should hereafter build the city and temple of Jerusalem, in whose behalf thou didst pour forth thy supplications. Here was a remarkable completion of that promise, Isa. lxv. 24, "While they are yet speaking I will hear." For thou art greatly beloved.] Learned men have observed a near affinity between the prophecy of Daniel and the Revelation, wherein John and we may take notice, that much the same title is given to them both. Daniel is styled "a man greatly beloved," here and x. 11, 19, and the character given to St. John is.
24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make

that of "the disciple whom Jesus loved," John xxi. 20, 24.

Therefore understand the matter.] Apply thy mind carefully to what is said, for this prophecy contains in it truths of the greatest importance. Our Saviour pleaded to come to Jerusalem which occasioned, ver. 25, when, explaining the latter part of this prophecy of the final destruction of Jerusalem, he adds, "Let him that readeth understand," Matt. xivv. 15.

Ver. 24. Seventy weeks] To recite all the different methods chronologers have taken of computing these seventy weeks, would be too large a work for a commentary. I shall only take notice of three opinions, which seem most agreeable to the text. The first is, that of Petavius, Ratisbon, Temp. par. ii. p. 154, and Archbishop Usher, Annal. V. T. ad An. P. J. 4200. These two learned authors date the beginning of this prophecy from the twentieth year of Artaxerxes Longimanus, when he gave his commission to Nehemiah to rebuild Jerusalem (Neh. ii. 1), from which time they reckon half of the week here specified (ver. 27), to be completed at the death of Christ. But these authors suppose Artaxerxes to have begun his reign nine years sooner than the historians commonly date it. The second opinion is that of Dr. Prideaux, Connex. of Script, par. i. ad an. A. C. 458, who fixes the date of this prophecy to the seventh year of Artaxerxes, when he gave a commission to Ezra, to settle the state of the Jews at Jerusalem, to which sense he understands the commission to reaffirm and to build Jerusalem, which time he computes four hundred and ninety years to the death of Christ.

The third opinion is that of the late right reverend and learned Bishop Lloyd, which may be seen in the Chronological Tables, published by his direction, Numbr. 3, 4. He supposes the years here specified to consist of three hundred and sixty days: such years he affirms the scripture always makes use of in the computation of time; as appears in the history of Noah's flood, Gen. vii. 11, compared with ver. 24, and viii. 4, and from Rev. xii. 6, compared with ver. 24, and xiii. 5, where twelve hundred and sixty days are reckoned equivalent to three years and a half, and to forty and two months. The same computation of years was generally made use of in ancient times by all nations, particularly by the Chaldeans, where Daniel now lived. The reasons of this opinion are at large set forth by Mr. Marshal, in his treatise upon the Seventy Weeks, par. ii. ch. 4. The bishop proceeding upon this hypothesis, computes the date of this prophecy from the twentieth year of Artaxerxes, and reckons sixty-nine weeks of years, or four hundred and eighty-three years, from thence to the year before Christ. But then he supposes seven weeks, that remains to make up the number of seventy he separates from the rest, and begins it from the year of Christ 63, in the latter half of which the "sacrifice and oblation were to cease, and the city and sanctuary to be destroyed by the Romains" all which was fulfilled in the seventieth year after Christ.

The difference of these opinions as to the main point, the completion of this prophecy, is not very great; for, as the learned Bishop Chandler hath judiciously observed (Answers to Grounds and Reasons, p. 139): "The commencement of the weeks must be either from the seventh of Artaxerxes, which falls upon the four hundred and fifty-seventh year before Anna Domini, or from the twentieth of Artaxerxes. Add to four hundred and fifty-seven years before Christ, twenty-six years after Christ (which is the number that four hundred and eighty-three years, or sixty-nine weeks, exceeds four hundred and fifty-seven years), and you are brought to the beginning of John the Baptist, by the sone of the angel of the Messias: add seven years, or one week, to the former, and you come to the thirty-third year of Anna Domini, which was the year of Jesus Christ's death. Or else compute four hundred and ninety years, the whole seventy weeks, from the seventh of Artaxerxes: by subtracting four hundred and fifty-seven years (the space of time between that year and the beginning of Anna Domini) from four hundred and ninety, and there remains thirty-three, the year of our Lord's death. Let the twentieth of Artaxerxes be the date of the seventy weeks, which is the four hundred and forty-fifth year before A. D. and reckon sixty-nine weeks of Chaldean years: seventy Chaldee years being equal to sixty-nine Julian; and so four hundred and seventy-eight Julian years making four hundred and eighty-three Chaldean years, and placed in the thirty-third year after Christ, or the passover following. Any of these reckoning (add this learned author) are sufficient for our purpose. It is rather to be wondered, how, at this distance of time, learned men have been able to come to any exactness in these matters." Seventy weeks are determined] By seventy weeks are to be understood seventy weeks of years, or seventy times seven years; i. e. four hundred and ninety years, each day being accounted for a year, according to the prophetic way of reckoning (see Numbr. xivv. 34, Ezek. iv. 6). Daniel distinguisheth between these weeks and the weeks after the common reckoning, by calling the latter "weeks of days," x. 2, according to the sense of the Hebrew, expressed in the margin. And Isaiah distinguisheth a natural year from a prophetic one, by calling it "the year of the Lord's favour," Isa. xvi. 14, xvi. 16.

The Jews numbered their time by sevens of years: every seventh year was a year of release, and after seven times seven years, i. e. forty-nine years, came the year of jubilee. So the computation of time here made use of alludes to Lev. xxv. 8, "Thou shalt number seven sabbaths [or rather weeks] of years, seven times seven years," or Hebrew word "sabbath" signifying the number seven, as it is rendered קֶשֶׁר by the LXX. in the latter part of the verse; and so the Greek word κηρήστηκα is used in Luke xviii. 12, xxiv. 1. Daniel, by examining the prophecy of Jeremiah, had discovered how the seventy years of the captivity were near expiring; and here the angel discovers to him another line of time, importing, that after the restoration of Jerusalem it should continue for a period of one hundred and forty-nine years, or seven times seven years, which being expired, it should be finally destroyed. Seventy weeks contain ten jubilees, and ten being the number of perfection, these seventy weeks denote the bringing in the most complete jubilee, or remission, as the LXX. render that word: when all former trespasses should be cancelled, and men should be restored to that heavenly inheritance they had forfeited, by the death of the Messias.

Upon thy people and upon thy holy city.] Daniel in his prayer to God, speaking of the Jews and Jerusalem, had used these expressions, "Thy people, and thy holy city," ver. 18, 19, as if their title to God's favour were indefeasible. To correct this mistake, the angel, directing his discourse to Daniel, returns
25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; as to

him his own expressions, as if the people and the city were rather his than God's. In the same paragraph God speaks to Moses, after the sin of the Israelites in making the golden calf, Exod. xxxii. 7. At the twenty-sixth verse of this prophecy, the angel tells Daniel how they ceased to be God's people.

To finish the transgression, etc.] This the Messiah did by making an atonement for sin, and absolving men from the guilt of it: by giving men the best rules and assistance for the promoting true and inward righteousness; called here "everlasting righteousness," in opposition to the righteousness of the law, a great part of which consisted in external ordinance, "imposed on them," for a season till the time of reformation," Heb. ix. 10, where the English text reads, "to make an end of sin:" the margin translates it, to seal up sin, following a various reading in the Hebrew: but the sense comes all to one, for the verb which signifies to seal up, denotes likewise the accomplishing of any thing, and is applied to sin, or the punishment of it, Lam. iv. 22 (see likewise the following note).

To seal up the vision and prophecy.] To fulfil the prophecies of foregoing ages concerning the Messiah, and to confirm them, by making the event to answer the prediction, as the setting of a seal confirms the authenticity of any writing. Thus the rabbins upon the text interpret the words, "All the prophecies (say they) shall be fulfilled at the coming of the Messiah." Bishop Lloyd explains the sentence of the finishing and completing the prophetic writings of the Old Testament, which he supposes to have been done forty-nine years after the commencement of this prophecy (see the note upon the following verse).

And to anoint the most Holy.] The word "anoint" plainly alludes to the name of Messiah, expressed in the following verse, which signifies in Hebrew, "the Anointed," and is translated "Christ" in Greek (see John i. 41). To "anoint" is the same here as to consecrate the Messiah to be a priest, prophet, and king, all which offices were conveyed by the ceremony of anointing. The Messiah is styled here "the most Holy," upon the account of his unsotted original, as well as his unblamable life (see Luke i. 35, Acts iii. 14, Heb. vii. 26, Rev. iii. 7). The words may be literally translated, "To anoint the holy of holies:" an expression which usually signifies the inner sanctuary, called "the holiest of all," Heb. ix. 3, and it is very properly applied to the Messias, who was "greater than the temple," Matt. xii. 6, because "in him dwelt the fulness of the Godhead," Col. ii. 9, whereupon he calls his body the "temple," John ii. 21, Ver. 25. Know therefore and understand.] See ver. 23.

From the going forth of the commandment to restore and to build Jerusalem] Or "To build again Jerusalem," as the margin reads, and so the verb shall is translated in the latter part of this verse. Compare Neh. vi. 16. Daniel had besought God to "behold their desorations, and the ruins of the city which is called by his name," ver. 15. In answer to this his supplication, the angel acquaints him that the city, both the streets and the wall thereof, should be rebuilt. These expressions do very much confirm their interpretation, who date this prophecy from the twentieth year of Artaxerxes, when he gave a commission to Nehemiah to rebuild the city and its walls (Neh. ii. 1): whereas Dr. Prideaux, who dates this prophecy from the seventh year of Artaxerxes, is forced to understand the expressions in a metaphorical sense, for restoring and establishing the church and state of the Jews. Now it is a received rule, that a literal sense is always to be preferred, if it be consistent with the main scope of the text.

Unto the Messiah the Prince] Anointing being the ancient ceremony of investing persons in the highest offices and dignities, the name of "Messiah," or "Anointed," was in an eminent manner appropriated to him that was sanctified, or set apart, and sent into the world under the highest character of being the Redeemer of it. By that name he was commonly known unto the Jews, John i. 41, iv. 26, and that title was chiefly given to him from the authority of this prophecy. He is called here the Prince, or Ruler, a title often given to David (see 1 Sam. xix. 24, 26), and the same as the title of the Messiah himself, spoken of under the name of David, Isa. iv. 4. The author of the first book of Chronicles probably alludes to this place of Daniel, ver. 2, "Judah prevailed over his brethren, and of him was the chief ruler [the nagid here in the text] to come:" as the words may best be translated. The Messiah was commonly known under the title of "king of Israel," or "king of the Jews," (see Matt. ii. 2, Luke xxiii. 2, 3, John i. 49, xix. 19).

Shall be seven weeks, and threescore and two weeks:] A colon should be placed at the end of this sentence, which is wrong placed in the middle of it in our English bibles. "Seven weeks and threescore and two weeks" put together, make sixty-nine weeks of years, or four hundred and eighty-three years. As the cutting off of the Messiah is appropriated to the period of threescore and two weeks in the following verse, so the seven weeks or forty-nine years, here mentioned, must in all probability be assigned to the building of the street and the wall, whether we understand it literally, or metaphorically with Dr. Prideaux, for the restoring and settling the Jewish church and state (see Dr. Prideaux, ubi supra, and ad an. A. C. 409). Bishop Prideaux supposes the date of this prophecy from the twentieth year of Artaxerxes concludes the seven weeks, or forty-nine years, in the eighth year of Artaxerxes Memnon, at which time he supposes Malachi to have written his prophecy, and thereby finished the Old Testament Canon, or sealed up the vision and prophecy, after whom the Jews were to look for no other prophet till John Baptist and Jesus Christ. Mal. iv. 4, 5, compared with Matt. xxvii. 11, 14.

The street shall be built again, &c.] When the Jews were sorely assaulted by their adversaries, who did all they could to hinder them from rebuilding the city, and fortifying it with a new wall (see Neh. vii. 7, etc., vi. 15). These words, taken in their obvious sense, plainly fix the date of this prophecy to the twentieth year of Artaxerxes, who then gave Nehemiah a commission to rebuild the city, and raised the walls and ramparts of it (see Neh. ch. ii. — iv., compared with Ecles. xlii. 13). Before which time the Jews, that returned from captivity, lived in the cities where their inheritance lay (see Ezra ii. 70, Neh. vii. 4). The word haruts, translated wall, properly signifies the circuit bounding out the limits of the city, whereas the wall was built, and it was generally used to be marked out with a plough making a furrow round about, as Mr. Mele observes (Works, p. 704); and by rekshoth, the street, or broad place, he understands
people of the prince that shall come shall destroy the city and the sanctuary: and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

1, edit. Hudson); and the Jews relate that a plough was drawn over the ground where they both stood (see Dr. Largen's letter in the Med. for 1855, May 3.) These evident accomplishments of our Saviour's prediction, that one stone should not stand upon another, with respect either to the city (Luke xix. 44), or to the sanctuary (Matt. xxvii. 58, xxiv. 2).

And the end thereof shall be with a flood.] The desolations made by an army are often compared to the inundations of a flood, whose violence nothing is able to withstand (see Deut. xii. 29, Jer. vii. 7. 

Desolations are determined.] Or, "decreed." That war shall make an utter destruction both of the city and the nation.

Ver. 27. And he shall confirm the covenant with many for one week:] The former part of the verse may be literally translated thus: "One week shall confirm the covenant with many, and the midst of (or the half part of) the week shall cause the sacrifice and oblation to cease."

Most interpreters suppose the seventy weeks to be completed at the death of Christ, or at least one-half of the seventieth and last of them; accordingly they understand the "confirming the covenant" of the new covenant, and the terms of salvation therein proposed, first by John Baptist, as the forerunner of Christ, and then by Christ himself (compare Isa. xlii. 6, 4., Jer. xxxi. 31, Ezek. xviii. 66). They thus combine the promulgation of the new covenant to the first half of the seventieth week, understand it of Christ's preaching for three years and a half, and then suffering in the midst of that week. That they understand the confirming the covenant to be of the same extent with the seventieth week, suppose John Baptist's preaching to have taken up three years and a half, before Christ entered on his prophetic office, and translate the following words, In the half part of the week (see the next note but one).

With many] The same expression is elsewhere used of the universal redemption, or general promulgation of pardon by the gospel covenant (see Isa. lii. 11, Matt. xx. 28., Rom. v. 15, 19, Heb. ix. 28.)

In the midst of the week] Our translation of the words follows their opinion who place the death of Christ in the middle of the seventieth week. Bishop Usher's Annals, par. ii. p. 569): whereas they that suppose the whole seventy weeks completed at our Saviour's passion, translate the sentence thus, "In the half part of the week he shall cause the sacrifice and oblation to cease;" understanding it of the latter half (see Dr. Prideaux, ubi supra). The Hebrew word chasis, signifies properly "the half part," and is commonly translated by "Hyere in the Septuagint. [In this sense it is to be understood by our translation, xii. 7, of this prophecyl.

He shall cause the sacrifice and the oblation to cease.] Christ, by his "one oblation of himself once offered," shall put an end to all the sacrifices and oblations made in the Jewish temple (compare Heb. x. 5, 13), in fulfillment of Matt. xxiv. 3): which were that suppose the seventy weeks to have been finished at our Saviour's death. To confirm this exposition we may observe, that the putting an end to the temple service by violence, such as was threatened under Antiochus Epiphanes, is expressed in a different manner; viz. by "taking away the daily sacrifice," vii. 11, 12, xi. 31. Others understand these words of the final destruction of the Jewish temple and worship by the
27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Romans; and it may be observed, that the word minchah, "oblation," is sometimes used for the daily sacrifice (see 1 Kings xvi. 29, 30). Bishop Lloyd explains the words to this sense: he separates this single, or odd week (so he translates shabbos eckah, "one week"), from the other sixty-nine; and makes it commence in the sixty-third year after Christ, and to end in the final destruction of the city and temple of Jerusalem, which came to pass A. C. 70. It must be granted, that this interpretation agrees better with the letter of the text than the former: and the "abomination of desolation" immediately following it, they may both be reasonably thought the express characters of one and the same week, viz. the seventh, "determined upon Daniel's people and city."

The same learned prelate understands the words, "He shall confirm the covenant with many—of the prince's future people," mentioned in the foregoing verse, viz. the Romans: who, by their general Cer- bulo, made a peace with the Parthians, Medes, and Armenians, that they might be better at leisure to make an entire conquest of Judea: of which Tacitus speaking, saith, "There never was so firm a peace as now." (Annal. lib. xv.)

There is one difficulty which attends this explication; viz. that instead of setting forth one continued "line of time," from the "going forth of the commandment to rebuild Jerusalem," to the conclusion of the events here foretold, it makes a considerable break, or interval of time, between the fulfilling one part of the prophecy and the other. Whereas the other interpretations suppose the destruction of the city and temple to run beyond the computation of the seventy weeks, and to be immediately subjoined to the death of Christ, as we see they are, ver. 26, to show what shall be the catastrophe, or final punishment, which shall attend so great a wickedness.

And for the overspreading of abominations, he shall make it desolate.] Mr. Mede translates the words thus, "And being a desolator," he shall command "over a wing of abominations." (Works, p. 407.) Bishop Lloyd, with some little variation, renders them, "And upon the battlements (shall be) the idols of the desolator."

Bishop Lloyd, with some little variation, renders them, "And upon the battlements (shall be) the idols of the desolator." They both understand by the phrase the Roman army, which is the interpretation Christ himself gives of it (Luke xxii. 20, compared with Matt. xxiv. 15). The word kenaph, translated in the English "overspreading," properly signifies a "wing," and may either signify an army, as it is used, Isa. viii. 8, or else stand for the battlements of the temple, as the Greek ἱππορύσσειν, which answers to it, plainly does, Matt. iv. 5. Here the Romans, after they had set the temple on fire, pitched their tents, and were about to be exercised against the eastern gate of the temple, and offered sacrifice to them, as Josephus expressly tells us (Bell. Jud. lib. vi. cap. 6, edit. Hudson). The word shikutain, "abominations," is commonly used for idols (see 1 Kings xi. 5, 7, 2 Kings xxviii. 13); and the "abomination of desolation" set upon the altar by Antiochus (1 Macc. i. 54), is explained by the idolat- rious thing set up. So the abominations here spoken of do very properly signify the ensigns, or standards, or the Roman legions; each standard having stamped upon it the image of the tutelar god of that legion, to whom they offered sacrifice. Tacitus calls the eagle, and the other ensigns, Propria legi- onum numina, the "deities which were peculiar to their legions" (Annal. lib. ii.)." "Abominations" are the same purpose; Religio tenuit castrorum signa venatorum, signa jurat, et Diis omnibus pro- ponit: "All the religion of the army consists in paying divine worship to their standards, in swearing by them, and preferring them before all other deities!" (Apol. cap. 16.)

Even until the consummation.] Till God's indignation be accomplished, as the same sense is express- ed, xi. 20.

And that determined [or which is decreed] shall be poured upon the desolator.] Compare ver. 11 of this chapter. Mr. Mede translates it, "shall continue upon the desolator," p. 769. The words briefly declare those terrible calamities which made an entire destruction of that city and people, and were executed upon them in a most dreadful manner that any nation ever suffered, and with the most evident tokens of a divine vengeance upon them, according to the relation of their own historian Josephus, who was an eye-witness of these desolations. And ever since their posterity have been dispersed all the world over, living only upon sufferance in their several dispersions, and very often exposed to grievous oppressions and persecutions, enough to have extinguished their race, unless they had been preserved by providence, on purpose to verify the truth of those prophecies which foretold these calamities: and particularly those words of Christ, which have a plain aspect upon the text before us (Luke xxi. 22—24). "These be the days of vengeance: that all things that are written may be fulfilled—for there shall be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword, and be led away captive unto all nations, and Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled:" i. e. till the times of the fourth monarchy, spoken of ch. ii. vii. are expired (see the note upon xii. 7).

Bishop Lloyd renders the last word homen, "desolate," in an active sense, "the desolator," or him that makes desolate: in which sense the word is plainly taken, viii. 13, xii. 11. The sense he gives of the sentence is much the same with the former: viz. that the divine vengeance shall continue upon the Jews, till it be returned upon the author of their desolations, which he interprets of the Roman government, as it was exercised under the seventh head (see Rev. xvii. 11).

Having given a particular account of the most probable expositions of this famous prophecy. I need not take any notice of Sir John Marsham's explica- tion of it in his Chronicus Canon, p. 568, since a learned writer, Mr. Marshal, in his Treatise upon the Seventy Weeks, lately published, hath shown it to be inconsistent with itself, as well as with the undoubted monuments both of sacred and profane history. The late author of Grounds and Reasons of the Christian Religion, hath thought fit to men- tion Sir J. M's hypothesis with approbation: but it is to be presumed that this writer took it upon trust, without ever examining it, and was glad to find an opinion prejudicial to Christianity countenanced by so great a name.
5 Then I lifted up mine eyes, and looked, and beheld a certain man clothed in linen, whose loins were girted with fine gold of Uphaz:

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to brazen brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this used to do constantly (see Plin. Nat. Hist. lib. xiii. ch. 1).

9 Ver. 4. In the four and twentieth day of the first month.] According to the Jewish computation, which was the month Nisan, beginning about our 10th of March. The commentators observe from hence, that Daniel's fast fell upon the time of the paschal solemnity; and therefore the Jews did not think themselves obliged to keep their solemn festivals anywhere but in their own country, and at the place appointed by God for that purpose.

10 I was by the side of the great river, which is Hiddekel.] The same with Tigris (see Gen. ii. 14). This was near Shushan, where Daniel probably resided (see the note upon vii. 2).

11 Ver. 5. I lifted up mine eyes.] Being by the river side in a deep contemplation, I looked up and saw a person appear before me, placed in the air above the waters, or hovering over them (see xii. 6, and compare Rev. x. 2, 5).

12 Behold a certain man clothed in linen.] He appeared in the habit of a high-priest (see Exod. xxviii. 4, 39, xxix. 5). The description St. John gives of Christ as high-priest of the church, Rev. i. 15, seems to be taken from this place of Daniel, which proves that the person here described can be no other than the Son of God: which may be farther confirmed by comparing the person described here, and xii. 5, with Rev. x. 2, 5, 6, who in these represented as "setting his right foot upon the sea, and his left upon the land," as sovereign Lord of both elements (compare Matt. xxviii. 19).

13 Concerning the "fine gold of Uphaz," see the note upon Jer. x. 9.

14 Ver. 6. Like the beryl.] Of an azure, or sky-colour, mixed with a bright green (see Ezek. i. 10).

15 His arms and his feet like—(as polished brass.) Of a bright blazing colour (see Ps. civ. 4, Ezek. i. 7, Rev. i. 15, x. 1).

16 And the voice of his words like the voice of a multitude.] Great and powerful (compare Ezek. i. 24, Rev. i. 15, x. 3).

17 Ver. 7. A great quaking fell upon them, &c.] They were seized with such terror and astonishment, that they made what haste they could to get out of the reach of such an amazing sight (compare Acts ix. 7).

18 Ver. 8. There remained no strength in me.] I fell into a swoon or fainting fit (see ver. 9).

19 My comeliness was turned in me into corruption.] Or, "my vigour," as the margin reads to a better sense. So the word is used Prov. v. 3, where our translation renders it, "thine honour;" but it should be translated "thine strength," or vigour, as appears 3L
great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

by comparing that verse with the parallel text, Prov. xxxi. 3. [Ver. 9.] The very sound of his words put me into a fainting fit (see vili. 18).

Ver. 10.] This seems to be a distinct appearance from that described ver. 5, not so terrible, but nearer approaching to a human form (see ver. 16): and may probably be supposed to be the angel Gabriel, who had been sent to Daniel upon the like occasions (see vili. 17, 18, ix. 21). The Logos, or Son of God, in the representations made of him in the Old Testament, usually appears with a retinue of angels attending him (see Gen. xviii. 2). And in this prophecy (vili. 15, &c.), we have a vision of several angels attending upon one principal one (compare xii. 5).

The same retinue of angels may be observed in Zechariy’s visions, i. 8—10, 12, 13, ii. 3, 4, 8, iii. 2, 4, 7. The angel who now appeared to Daniel, putting forth his hand, raised him from the ground, and restored him to his former strength in some degree (see ver. 11, xv. 21, Jer. i. 9, Ezek. ii. 2, Rev. i. 17). [Ver. 11. O Daniel, a man greatly beloved.] See ix. 23.

Understand the words that I speak unto thee—unto thee am I now sent. Though this angel was inferior to that eminent person described ver. 5, yet he being the angel that informs Daniel of all those matters contained in the following chapter, and the beginning of the twelfth (the man clothed in linen, speaking nothing but what is related xii. 7), he may possibly take the whole business of the vision upon himself, as he does here and in the following verse.

Ver. 12. And I am come for thy words.] To give an answer to thy requests, by the direction of that divine person (ver. 5), upon whom I attend (compare vili. 15—17, ix. 22).

From the first day that thou didst set thine heart to understand, &c.] As God graciously answered those prayers thou madest in thy former humiliation, occasioned by thy searching out the time allotted for the captivity of thy people (see ix. 2, 22, 23); so now God is pleased, in answer to thy repeated humiliation and solicite concern for thy people, to send me to inform thee what shall be their state and condition in after times.

Ver. 13. But the prince of the kingdom of Persia withstood me. The princes of the kingdom of Persia and Grecia, mentioned here and ver. 20, are generally supposed to be the guardian or tutelar angels of those several countries. That there were such tutelar angels, not only over private persons (see Acts xii. 15), but likewise over provinces and kingdoms, was an opinion generally received. The four spirits mentioned Zecl. vi. 5, seem to be the guardian angels of the four great empires. Every heathen nation thought their country under the peculiar protection of some tutelar deity; and they looked upon the God of the Jews to be no other than that deity who presided over that nation (see 1 Sam. iv. 8, 1 Kings xx. 23, 24, 2 Kings xviii. 32—35, Isa. x. 10, 11).

This notion was very much countenanced by a passage in Deuteronomy xxxii. 8, where the Septuagint translate the text thus: "When the most high divided the nations their inheritance—he set the bounds of the people according to the number of the angels of God, for the Lord’s portion is his people." As if the sense were, That the government of other nations was committed to so many tutelar angels, whereas Israel was under the immediate care and government of God himself. The opinion I have been hitherto explaining supposes the presiding angels here mentioned to have been good angels; from whence it is followed, that the occasion of their contention was because neither party was as yet acquainted with the divine will, to which they were already to submit (see this point largely treated of by Pseudo-Dionysius, Dogma. theolog. tom. iii. de Angelis, cap. 8).

But others suppose those princes or angels who opposed Michael and Gabriel to be evil spirits, such as are described by St. Paul under the names of the rulers of the darkness of this world, having their residence in the lower regions of the air (Eph. ii. 2, vi. 12). These evil spirits are sometimes represented as part of the heavenly host, both in respect to their original station, and because these are the instruments of providence, and have a command over the inferior world, as far as God thinks fit to permit (see 1 Kings xxii. 19, &c. Job i. 6, 12, &c.). They are likewise represented as accusers of good men before God, and as aggravating their faults, in order to have them delivered over to them, as the executioners of God’s judgments (see Job i. 11, ii. 5, Zech. iii. 1, Rev. xii. 10). If we follow this opinion, the contest here will be of the same nature with that of the angel and Satan. Zech. iii. 1, and with the dispute that Michael the archangel had with the devil "about the body of Moses," mentioned in St. Jude’s Epistle, ver. 9.

The prince of the kingdom of Persia withstood me one and twenty days.] The Persians upon the solicitation of the Jews’ enemies, had put a stop to the building of the temple, all the time of Daniel’s humiliation (see the note upon ver. 2). And the tutelar genius of that empire still insisted that they might be kept under these hardships, while the angel Gabriel was doing them all the good offices he could. In like manner, Satan is represented as eagerly opposing the rebuilding the temple, and the restoration of the Jewish nation, Zech. iii. 1, 2.

But, lo, Michael, one of the chief princes.] Michael is styled an archangel by St. Jude, ver. 9, and "a great prince that stands up for the children of thy people," xii. 1 of this prophecy. Christ himself, as he is often represented under the character of an angel, so he is described under the name of Michael, Rev. xii. 7. But in this and the parallel texts of Daniel, the name rather denotes some principal angel,
CHAPTER XI.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, one like the similitude of the son of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

whom the Jews looked upon as the guardian angel of their nation (see ver. 21, and xii. 1).

And I remained there with the kings of Persia:] I still continued to oppose any motions the tutelary genii of Persia might make in prejudice of the Jews. The word king is equivalent in Hebrew to prince or governor (see vii. 17, Jer. xxy. 30, &c., 1 Kings xxii. 47).

Ver. 14.] Daniel was solicitous about the present state of his people (see ver. 2). The vision informs him, first, that the empire shall be translated from the Persians to the Greeks (xi. 2), and then what should be the condition of the Jews under Alexander’s successors, the kings of Syria and Egypt: one of which, viz. Antiochus Epiphanes, should be a figure of antichrist, who should disturb the state of the Christian church in the latter times of the world (see ver. 1, and compare xii. 4, 5).

Ver. 15.] I was perfectly astonished, and deprived of all sense (see ver. 16, 17, and compare viii. 18).

Ver. 16. One like—the sons of men] One that appeared in a human form, the same angel that touched me with his hand before (see ver. 10), restored my speech to me, which my fright and concern had quite deprived me of.

And said unto him that stood before me.] Compare viii. 15. This angel stood upon the earth near Daniel, not above the waters of the river, as the person did whose appearance was so glorious: ver. 5. O my lord, &c.] See ver. 8.

Ver. 17. How can the servant of this my lord talk with this my lord?] How can thy servant, a poor mortal man, maintain a discourse with a person of your rank and dignity (see Noldius, p. 359)? The words may be translated thus, “How can the servant of this my lord, talk with that my lord?” i.e. with the other person that first appeared to me with so majestic a presence; at whose sight I was perfectly confounded (ver. 5, 9); the pronoun ech, when it is doubled, often signifies two distinct persons or things (see Exod. xiv. 20, Eccles. vi. 3, vii. 14, 18, Isa. vi. 3).

18 Then there came again and touched me one like the appearance of a man, and he strengthen ed me.

19 And said, O man greatly beloved, fear not: peace be unto thee, he be strong, yea, he be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I came unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

Ver. 19. O man greatly beloved, fear not: peace be unto thee.] Thou needest not be under such terrible apprehensions, as if this vision did portend thee some mischief (see Jug. vii. 22, xiii. 20); for it is a peculiar token of God’s favour to thee (see ver. 11).

Ver. 20. Knowest thou wherefore I came unto thee?] viz. “To make thee understand what shall befall thy people in the latter days" (ver. 14).

Now will I return to fight with the prince of Persia.] Or, “I shall again fight,” or contend, “with the prince of Persia;” in which sense the verb shub, return, is often used (see ix. 25).

When I am gone forth, lo, the prince of Grecia shall come.] When I am gone forth from the divine presence the tutelar angel of the Grecian empire will appear in the court of heaven, and offer his reasons for translating the empire from the Persians to the Greeks, that the Jews may enjoy the benefits of their dominion; as a government that will be more favourable to them than the Persian emperors were. Alexander and some of his successors bestowed many favours upon the Jews, as may be seen in Josephus’s Antiq. lib. xi. cap. ult. lib. xii. cap. 2, 3.

Ver. 21. I will shew thee that which is noted in the scripture of truth:] Or, “In the writing of truth:” i.e. what is certain and irrevocable. God’s decrees are spoken of as if they were committed to writing, and registered in a book (see Deut. xxxxi. 34, Ps. liv. 8, Isa. lxv. 6, Mal. iii. 16).

There is none that holdeth with me in these things, but Michael your prince.] None of the guardian or tutelary angels, who have the care and presidency of other nations committed to them, join with me in defending the cause of the Jewish nation, but Michael your prince and protector (see xii. 1). St. Jerome, in his Commentary upon the thirteenth verse, supposes the prince of Persia to oppose the Jews upon account of their sins, which reason may be applied to other guardian angels or ministering spirits.

CHAPTER XI.

1 Also I in the first year of Darius the Mede, even I stood to confirm and to strengthen him.

CHAP. XI.

See the Argument of the foregoing chapter.

Ver. 1. This verse should have been joined to the last chapter: the angel adds, that as he now joins with Michael in defending the cause of the

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Per-

Jewish nation: so, at the time of the overthrow of the Babylonish empire, he assisted Michael in advancing Darius to the succession, which was the occasion of restoring the Jewish captivity. The word him may relate either to Michael or Darius, and the sense, taking it either way, is much the same.
DANIEL.

The word translated `plucked up,' is the same as `rooted up, or destroyed,' and is opposed to `planting,' or making to thrive; Jer. i. 10, xxiv. 6, xxxi. 28, or the phrase may allude to the feathers of a bird being plucked and scattered abroad (compare vii. 4).

Ver. 5. The king of the south.] By the "king of the south" in this and the following verses, is meant the king of Egypt; and by the "king of the north," the king of Assyria. These two kings came at length to have the principal share of Alexander's dominions, and make the greatest figure among his successors. But the reason why they are only mentioned here is because they only were concerned in the affairs of the Jews; Judea bordering upon each of their dominions, and sometimes belonging to one, and sometimes to the other of those princes. The "king of the south," mentioned in this verse, denotes Ptolemy the first, the son of Lagus, called, by way of distinction, Ptolemy Soter. The text saith of him, that he should be strong; for he had all Egypt and the adjacent parts of Lydia under his dominion, besides Palestine, Cilico-Syria, and most of the maritime provinces of the lesser Asia.

One of his princes; and even he shall be strong above him.] Another of the successors of Alexander, who took upon them the style of kings, or princes (see note on ver. 4). This was Seleucus Nicator, the first king of the north, or of Syria; who, by the conquest of Lygimachus king of Thrace, and Demetrius king of Macedon, obtained the name of Nicator, i.e. conqueror.

His dominion shall be a great dominion.] He had under his dominion all the countries of the east, from Mount Taurus to the river Indus: and from thence westward to the Egean sea; whereupon Appianus the historian reckons him the most potent of all Alexander's successors.

Ver. 6. In the end of years they shall join themselves together.] In process of time the successors of these two kings, viz. Ptolemy Philadephus, the son of the former Ptolemy, and Antiochus Theus, the grandson of Seleucus Nicator, shall enter into a league or confederacy with each other.

For the king's daughter of the south!] This league shall be concluded by the marriage of Berenice, daughter to Ptolemy Philadephus, with Antiochus Theus king of Syria. Although he had another wife, Laodice, and two children by her, Seleucus Callinicus and Antiochus.

She shall not retain the power of the arm.] She shall not be able to keep her power or interest with Antiochus; for as soon as her father Ptolemy was dead, Antiochus divorced her, and recalled his former wife Laodice and her children.

Neither shall he stand, nor his arm.] Nor shall Antiochus himself long survive, for Laodice, being jealous of his fickle temper, procured him to be poisoned, and concealed his death till her son Seleucus had secured the succession.

She shall be given up, and they that brought her.] Berenice, after she had shut herself up in the asylum and fourtieth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled:

Ver. 2. Will I show thee the truth.] What is contained in the scripture," or writing of truth," x. 21. Or, I will show thee the succession of the Persian and Grecian empire in plain and naked truth, not in symbolical or figurative representations, as it was shown before, ch. viii.

There shall stand up yet three kings in Persia; after Cyrus, shall succeed Cambyses, Smerdis, and Darius Hystaspes.

So Ezra mentions two kings, whom he calls Ahaseurus and Artaxerxes (names which were common to most of the Persian kings in the Jewish history), who reigned between Cyrus and Darius Hystaspes (Ezra iv. 6). The fourth shall be far richer than they all:] This plainly meaneth Xerxes, who brought together an army of above four millions, according to Herodotus's account: of eight millions, as others say, to over-run the whole country of Greece.

These wars, carried on by Xerxes's successors, ended at last in the conquest of the Persian monarchy by Alexander the Great. Upon this account the angel passes over the rest of the Persian kings; and proceeds immediately to relate the successes of Alexander: it being the chief design of the former part of this vision to foretell the translation of the empire from the Persians to the Greeks (see x. 20). St. Jerome rightly observes upon the fifth verse of this chapter, "That it was not the design of the scripture to give us a historical narrative of the actions of heathen princes any farther than the affairs of the Jewish nation were concerned in them." In like manner, at the thirty-sixth verse, the angel breaks off the succession of the Syrian kings after Antiochus, to describe antichrist, of whom the former was the type and forerunner. [So viii. 9, the prophet passes over all the successors of Alexander to Antiochus Epiphanes, whose reign had a particular influence upon the Jewish affairs.]

Ver. 3.] Compare ver. 16. This denotes Alexander the Great, whose success was so uninterrupted, that nobody was able to put a stop to the progress of his victories (see viii. 5).

Ver. 4. When he shall stand up.] When he shall be in the height of his prosperity.

His kingdom shall be broken:] See vii. 8.

Not to his posterity.] Alexander had a brother, Arrhidæus, and a sister and Merope; these were all cut off in a few years after his death, to make way for his generals, who divided his empire among themselves.

Nor according to his dominion which he ruled:] They did not immediately take upon them the title of kings (see Dr. Prideaux, ad an. A. C. 301); and his dominion being divided, lost much of that strength and power which the empire had when it was united in the person of Alexander (see viii. 22).

His kingdom shall be plucked up.] Alexander's four great successors were Ptolemy, Cassander, Lysimachus, and Seleucus (see the note upon viii. 8); but others beside them came in for a share of his dominions, such as Eumenes, Philotas, and others. For his kingdom shall be plucked up, even for others besides those.
power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

9 So the king of the south shall come into his kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up: and he shall cast down many ten thousands: but he shall not be strengthened by it.

13 For the king of the north shall return, and Euergetes' death, and the succession of his son Ptolemy Philopator, a weak and profligate prince: under whose reign he attempted the recovery of Syria. We may observe the text here speaks only of a single person, viz. Antiochus, for his brother Seleucus died in the beginning of this enterprise, having scarce reigned three years. The devastations of an army are fitly compared to inundations (see ver. 22, 40, and ix. 29).

Then shall be return, and be stirred up, even to his fortress, being enraged at the attempts of Antiochus, shall come with a great army to encounter him.

He shall set forth a great multitude: if we understand the words of Ptolemy's army, that consisted of seventy thousand foot, five thousand horse, and seventy-three elephants: Antiochus' was little inferior to his, for he had sixty-two thousand foot, six thousand horse, and sixty-two elephants.

The army of Antiochus was discomfited by Ptolemy, ten thousand being slain, and four thousand taken prisoners. The author of the third book of Maccabees ascribes this victory to the passionate importunity of Arsinoe. Ptolemy's sister, who ran about the army with her hair about her shoulders, and by promises and entreaties engaged the soldiers to fight with more than ordinary resolution.

Ver. 12. His heart shall be lifted up.] So far as to offer to force his passage into the holiest part of the Jewish temple, when he came to Jerusalem to offer sacrifices there, after his victory: the story is related at large in the forementioned third book of the Maccabees, ch. 1.

And he shall cast down many ten thousands: but he shall not be strengthened by it.] Or, "Though he shall cast down—he shall not be strengthened by it."

He shall content himself with recovering the provinces of Caro-Syria and Palestine, and make no further advantages of his victory; being willing to agree to a peace, that he might securely follow his pleasures (see Dr. Prideaux, par. ii. ad ann. A. C. 217).

Ver. 13. For the king of the north—shall certainly come after certain years with a great army.] Fourteen years after the ending of the former war, upon the death of Philopator, and the succeeding of his infant son Ptolemy Euphrates, Antiochus the king of the north shall return into Caro-Syria and Palestine for
shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

18 After this shall he turn his face unto the islands, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

Ver. 16. He that cometh against him shall do according to his own will.] Nobody being able to oppose him in Cæsio-Syria or Palæstine (compare viii. 4, 7, and ver. 36 of this chapter).

He shall stand in the glorious land, which by his hand shall be consumed. [He shall make himself master of Judea (see note upon viii. 9), which shall be consumed by the foraging and plundering of his soldiers: Jerusalem itself receiving great damages during the siege, the garrison which Scopas left there: as appears by Antiquias's decree for repairing the ruins of the city, in Josephus, ubi supra. In the contests between the kings of Syria and Egypt, Judea lying in the middle between them, whoever were conquerors, that country was sure to suffer: Josephus compares its condition to that of a ship in a storm, which is beaten by the waves on both sides (Antiq. lib. xii. cap. 9, 4, 5). The Greek interpreter renders the former part of the sentence, "And he shall stand in the land of Sabi:"

Thus shall he do.] Or, "He shall succeed," as the word is taken, ver. 28, 32. He shall succeed in this his proposal.

Give him the daughter of women, corrupting her.] In making this proposal of marriage, his intent was that she should betray her husband to him, and by that means become master of Egypt. She is called "the daughter of women," xxi. 157, by way of excellence, either upon the account of her quality, or else because of her great beauty.

But she shall not stand on his side.] When she was married to Ptolemy, she forsook the interest of her father, and embraced that of her husband: and we find her joining with him in an embassy to the Romans, to congratulate the victory they had obtained over her own father, as Dr. Prideaux observes out of Livy, lib. xxxvii. (see Script. Connex. par. ii. ad ann. C. 187).

Ver. 18. After this shall he turn his face unto the isles, and shall take many.] Antiochus shall set out a great fleet for reducing the lesser Asia, which sailing along the coasts of Cilicia, Pamphylia, Lyibia, and Cariæ, took a great many of the maritime cities of

the recovery of those provinces, and shall bring with him a greater army than he had in the former war, the same which he brought out of the east, at his late return from thence.

After certain years] The Hebrew reads, "At the end of times, even years:" which expression confirms the interpretation given before of the word times in this prophecy (see the note on lv. 10).

With an abundant supply of all necessary provisions for an army; and especially, with beasts of burden for removing their baggage: for that is the proper sense of the word recus.

Ver. 14. In those times there shall many stand up against the king of the south.] Antiochus, king of Syria, and Philip, king of Macedon, entered into a league, to divide the dominions of Ptolemy Epiphanes, king of Egypt, being then an infant of six years of age. Agathocles, his father's comrade, and her brother Agathocles, who managed everything under Ptolemy Philopator, were framing projects to keep the regency in their own hands during the minority of this prince. And Scopas, one of his generals, some time afterward formed a design of usurping the sovereignty over Egypt.

The robbers of thy people shall exalt themselves to establish the vision; but they shall fall.] The apostates from the Jewish law shall exalt themselves under the favour of the king of Egypt and his ministers, to accomplish what is said in the writings of the prophets concerning the persecutions that should befall God's people, and the punishments that should at length overtake those that forsake the truth. These apostates according as they did fall, and were cut off by Antiochus, as also Epiphanes, who was at the rise of Epiphanes's reign, Antiochus made himself master of Jerusalem, and cut off or drove from thence all those Jews that were of Ptolemy's party, and bestowed particular favours upon those that persevered in the observance of the law. Josephus, Antiq. lib. xii. ch. iii. gives us a copy of Antiochus's decree in favour of their temple, and the service therein performed, and to secure it from being profaned.

Ver. 15. The king of the north shall come, and take the most fenced cities.] Antiochus having vanquished the king of Egypt's army under Scopas at Panaces, near the fountain-head of the river Jordan, he besieged and took first Zidon and Gaza, then all the other cities of that district, viz. Abilo, Samaria, and Gadra: and afterward became master of the whole country. The word sollicitus, translated, a mountain, does likewise signify battering-engines for throwing stones, and such-like offensive artillery (see 2 Kings xix. 32; Jer. xxxii. 34; xxxiii. 4).

The arms of the south shall not withstand, neither his chosen people.] Neither the king of Egypt's best generals, such as Scopas and others that came to relieve him, nor his choicest troops, shall prevail or be able to withstand Antiochus.
19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

These provinces, and the islands adjoining. All countries lying upon the sea-coasts are called islands, in the Hebrew dialect, as hath been observed in the notes upon Isa. xi. 11.

But a prince for his own behalf shall cause the reproach offered by him to cease, &c.] Or, "But a prince shall cause to cease his [i.e. Antiochus'] reproach against him: moreover, he shall cause his reproach to return upon him" (compare Hos. xii. 14).

The particle bilt, translated without, signifies likewise moreover (see Niddius, p. 202). Lucius Scipio, the Roman consul, made the reproach which Antiochus had offered to the Romans by that invasion, to return upon his own head, by overthrowing him in battle at Mount Syrus, and forcing him to quit all the conquests he had made in the lesser Asia. From this great victory, whereby Asia was delivered out of the hands of Antiochus, this Scipio had the surname of Asiaticus: this action is at large related by Livy, in the thirty-seventh book of his history.

Ver. 19. If he shall turn his face toward the fort of his own land: but he shall stumble After this great defeat, Antiochus returned back to Antioch, the chief seat and fortress of his kingdom. From whence going into the eastern provinces, to raise the money he was by agreement to pay the Romans, and attempting to rob the temple at Elymas, for that purpose, he was slain there, and never returned again into Syria.

And not be found.] An expression, denoting utter destruction (see Job xx. 8, Ps. xxxvii. 36, Ezek. xxvi. 21).

Ver. 20. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom:] Seleucus Philopator, the son of Antiochus, shall succeed in the kingdom of Syria (compare ver. 4). His father by the treaty of peace was obliged to pay a thousand talents for twelve years together to the Romans; and it was the main business of his son's reign to raise this money upon his subjects. His necessities put him upon offering to seize the treasures which were laid up in the temple at Jerusalem; for which attempt his treasurer Heliodorus, was miraculously punished, as the story is told at large, 2 Macc. iii. 4, &c.

Within few days he shall be destroyed, neither in anger, nor in battle.] Dr. Prideaux, par. ii. Script. Connex. at the end of the second book, translates this sentence, "Within few years he shall be destroyed:" the word yamin, days, often signifying years: which seems suite better with the event here foretold. For Seleucus reigned but eleven years, which may properly be called a few, in comparison of the thirty-seven years of his father's reign: and he came to his end neither by war abroad, nor by a sedition at home, but was poisoned by Heliodorus his treasurer, who designed to usurp the kingdom to himself, as Apian relates it.

Ver. 21. In his estate [or place] shall stand up a vile person.] This is a description of Antiochus Epiphanes, the great persecutor of the Jewish nation and religion. He is called here a vile person, not for any want of wit or parts, but for the extravagance of his life and actions, which made many doubt whether he had more of the fool or the madman in him: so, instead of Epiphanes, the Illustrious, they called him Epiphanes, the Madman (see the Fragments of the twenty-sixth book of Polybius, p. 1492, of the Leyden edition).

To whom they shall not give the honour of the kingdom: The right of succession did belong to Demetrius, the son of Seleucus Philopator, and nephew to Antiochus: but he being sent a hostage to Rome by his father, Antiochus took advantage of his absence, and by uniting Eumenes king of Pergamus, and Attalus his brother, with flattering speeches and great promises of friendship and assistance against the Romans, prevailed with them to stand by him against the usurper Heliodorus, and so came peaceably into the possession of the kingdom.

Ver. 22. With the arms of a flood shall they be overflowed:] Compare ver. 10. Antiochus, by the assistance of Eumenes and Attalus, shall vanquish all the forces that opposed his pretensions, both those raised by the usurper Heliodorus, and those which Cleopatra, mother to Ptolemy Philometer, had got together to assist her son's right, as being nephew to the deceased king Seleucus.

The prince of the covenant:] Onias the high-priest, as several interpret it, whom they suppose to be meant by the prince of the host, viii. 11, where the prophet speaks of the persecution of the Jews, of which the same Antiochus was the author. This Onias was deposed and banished by him, and afterward murdered by one of his lieutenants (2 Mac. iv. 10, 24). But the following verses incline me to think, that Ptolemy Philometer is meant here, for he it is with whom the league there mentioned is made: and he was the principal person that opposed Antiochus chiefly in his pretension to Coelo-Syria and Palestine: in whose name a war was carried on against Antiochus, the success of which is foretold in the following verses.

Ver. 23. After the league made with him he shall work deceitfully:] This league was made between Ptolemy Philometer and Antiochus, in the lifetime of Cleopatra his sister, and mother of Ptolemy. But when the king of Egypt's ministers demanded the restitution of Coelo-Syria and Palestine, as belonging to the king of Egypt, by virtue of the marriage-articles between Ptolemy Epiphanes and Cleopatra, Antiochus, without any regard to the league he had made with Philometer his nephew, marched his army towards the frontiers of Egypt, and having obtained a victory over the Egyptians, he put a battle fought between mount Casius and Pelusium, the next year made himself master of the greatest part of Egypt, Philometer himself falling into his hands: whom he pretended to take care of as his nephew, and to man age his affairs as his tutor and guardian. But this belongs to his second expedition, mentioned ver. 25.

Shall become strong with a small force:] As the sees then were but small, as St. Jerome observes out of Sutorius, a historian extant in his time: at least
from the strong-holds, even for a time. 25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. 26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. 27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; in comparison of those he brought with him in his second expedition (see the note upon ver. 29). Ver. 24. He shall enter peaceably even upon the fat- ted places.] By his clemency towards the Egyptians, and civil treatment of Philometor, he shall succeed in his attempts upon Egypt, beyond all his predecessors, the former kings of Syria: viz. Antiochus Theron, Seleucus Callinicus, and Antiochus surnamed the Great, whose actions are specified in the foregoing part of the chapter: all these had a design of getting Egypt into their hands, but none of them ever succeeded so far in their designs: he, in those rich and miserable plundered the whole country, and divided the riches of it among his followers (see 1 Macc. i. 19, 81. Jerome in his notes upon the place, and Athenaeus, Deipnosophist. lib. v. and x.). Epiphanes was in himself of a profuse and prodigal temper, as the author of the first book of Maccabees, ii. 30, and several other historians agree in giving his character, from whence he gained the name of Munificent and Liber- al, as Josephus informs us, Antiq. lib. xii. cap. 11. He shall forecast his devices against the strong-holds.] He shall not only seize upon the richest parts of Egypt, but shall likewise make himself master of the chief places of strength in that country, keeping Pelusium in his hands, which was the key of Egypt, and laying siege unto Alexandria. Even for a time.] See ver. 29. Ver. 25.] The preparations here described belong to Antiochus's second expedition into Egypt, as the author of the second book of Maccabees rightly calls it, v. 1, when he invaded that country with great forces both by sea and land, as that expedition is described, 1 Macc. i. 17, 18, where the historian adds, that "Ptol- eleny fled from him, and many of his army were wounded to death; thus they got the strong cities in the land of Egypt, and he took the spoils thereof." After which victory Ptolemy Philometor surrendered himself into Antiochus's hands, as was observed before: whereupon the Alexandrians set up his brother upon the throne, whom they surnamed Euergetes. Ibid. and ver. 26. But he shall not stand:—they that feed of the portion of his meat shall destroy him.] The ill success of Philometor's expedition was chiefly owing to the maladministration of Lænus, Eulens, and other ministers and officers employed under him, and to the treachery of Ptolemy Macrow, who forsook Philometor's interest, and went over to Antiochus. His army shall overflow.] The arms of Antiochus shall overrun the whole kingdom of Egypt, like a sudden inundation (see ver. 10, 28). Ver. 27. Both these kings' hearts shall be to do mis- chief.] These two kings shall meet at Memphis, and frequently eat at the same table as friends; Antiochus pretending to take care of the interests of his nephew Philometor, especially after the Alexandrians had proclaimed his brother Euergetes king: and Philometor seemingly confiding in his uncle's protection, but it shall not prosper: for yet the end shall be at the time appointed. 28 Then shall he return into his land with great riches; and his heart shall be against the holy co- venant; and he shall do exploits, and return to his own land. 29 At the time appointed he shall return, and come toward the south: but it shall not be as the former, or as the latter. 30 ¶ For the ships of Chittim shall come against him: therefore shall he be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, but herein they both designed to impose upon each other; Antiochus's design being to seize the kingdom of Egypt to himself, and Philometor's to disappoint those designs of his, by coming to an agreement with Euergetes and the Alexandrians. So this pre- tended friendship broke out into open war, wherein Antiochus subdued all the country as far as Memphis, and marched to Alexandria to besiege that city. For yet the end shall be at the time appointed.] These wars and calamities are not yet come to an end, but shall be determined at the time of God's appointment (see ver. 29, 35, 36, viii. 19). Ver. 29. Then shall he return into his land with great riches.] Having taken the spoils of Egypt, 1 Macc. i. 19 (see the note upon ver. 24). This return of Antiochus into his own dominions, is the same which is again mentioned at the end of the verse: so the sense might be more clearly expressed thus: "Then shall he return into his land with great riches, having had his heart stirred up against the holy covenant, and having finished his designs, he shall even return into his own land." His heart shall be against the holy covenant.] While Antiochus was in Egypt, a false report was spread over Judea that he was dead, whereupon Jason with his party made himself master of Jerusalem, in order to regain the office of high-priest, from which he had been turned out by the hand of his brother Menelaus. Upon this, Antiochus, supposing the whole nation had revolted from him, marched with all haste out of Egypt into Judea to quell this rebellion : and taking Jerusalem by force of arms, he slew forty thousand of the inhabitants in three day's time, profaned the temple, and took away all its ornaments and treasures (see 1 Macc. i. 20, 23, 2 Macc. ii. 24, v. 11, 20). He shall do exploits, and return to his own land.] Or, having finished his designs, he shall return, &c. (see the last note but one, and compare ver. 30, 82, viii. 12). After having satisfied his revenge upon the Jews, he shall return to Antioch, the chief seat of his empire, with the spoils of the temple at Jeru- salem (besides those of Egypt, amounting to eighteen hundred talents (2 Macc. v. 24). Ver. 30.] Antiochus shall make a third expedition into Egypt, in order to reduce Alexandria: but this attempt shall not be attended with the same success as the two former, for the reason mentioned in the next verse. Ver 30. For the ships of Chittim shall come against him: therefore he shall be grieved, and return.] The embas- sadors Popilius Lænus and his companions, coming in ships (see ver. 30) Antiochus of Macedon and Greece, shall come to him, bringing peremptory demands from the Romans, that he should desist from making war against Egypt, otherwise they would denounce war against him. This message will make him, to his great grief, return out of Egypt, and quit his designs upon that country. The isles of Chittim," Jer. ii. 10, Ezek.
and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall be corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things.

xxvii. 6, signify the coasts of the Mediterranean sea, so as to comprehend both Italy and Greece.

And have indignation against the holy covenant.] Being enraged at this disappointment, he shall vent his fury and indignation against the Jewish church and nation; and send Apollonius with an army of seventy-two thousand men to lay Jerusalem waste, and cause the temple worship to cease there: this happened two years after the taking of Jerusalem by Antiochus (compare 1 Macc. i. 29, 40, with 2 Macc. v. 24—26).

So shall he do [or, shall prosper in his undertakings; see ver. 32]: he shall even return.] At his return, as in Ps. cxviii. 6, Ezek. xxiv. 25, the temple is called the "sanctuary of strength," because it was a token of the divine protection, being the place of God's especial residence (see Ps. xxxviii. 6, xxvi. 21, 29).

They shall place the abomination that maketh desolate.] Idols are commonly called abominations in scripture, as hath been observed upon ix. 27. In agreement with that usage of the word, "the abomination of desolation" must signify the idol which was placed upon the altar of burnt-offerings (see 1 Macc. i. 54, 59). As the temple itself was dedicated by the heathen to Jupiter Olympus, 2 Macc. vi. 2, so the idol was probably the image of Jupiter. This idol is said to make desolate, because it banished the true worship of God and his worshippers from the place (see 1 Macc. iv. 38).

Such as do wickedly against the covenant shall be corrupt by flatteries.] Such as Jason and Menelaus, who had bought the high-priesthood of him, and became his instruments in spelling and profaning the sanctuary of strength, and such other apostates whom the king by fair words and promises brought over to comply with his designs (see 1 Macc. i. 52, 2 Macc. vi. 21).

But the people that do know their God shall—do exploits.] Or, shall prosper (see ver. 28, 30). They that have a sense of their duty shall courageously resist these apostates, and behave themselves valiantly (see 1 Macc. i. 62, ii. 41—43, iii. 43, &c. 2 Macc. v. 27).

They that understand among the people shall instruct many.] They that know their duty, and are zealous in doing it, will arm others against the temptations whereby the wicked would persuade them to forsake the true religion. Such were Matthanias and his family, 1 Macc. ii. 1, &c. Eleazar, 2 Macc. vi. 19, 19, and the mother and her seven children, 2 Macc. vii.

Yet they shall fall by the sword.] It was death for any person to observe the law, and disobey the king's command: and accordingly many suffered for their constancy in adhering to their religion (see 1 Macc. i. 50, 62, 2 Macc. vi. 9—11, 19, 30, vii. 1, &c.).

By flame, &c.] This was remarkably verified in the torments inflicted upon the seven brethren recorded 2 Macc. viii. 3, 5. Burning alive was a punishment usual in those countries (see iii. 6).

By captivity, and by spoil.] By banishment and loss of goods.

Many days.] For three years and a half, as the time is computed by Josephus, reckoning from the first beginning of the persecution till the sanctuary was cleansed (see the note upon vii. 25). The persecution may be enlarged to a longer time, if we date it from the beginning of this apostasy (see the note upon viii. 14).

Many shall cleave to them with flatteries.] Not sincerely: such were Joseph and Azarias, who engaged in the common cause out of ambition, and a desire of fame (1 Macc. v. 56, 62): such were they who, after their death were found with idols consecrated under their clothes, 2 Macc. xii. 40. Such was Rhodocus, who disclosed their secrets to the enemy, ibid. xiii. 21.

Some of them of understanding shall fall, to try them, &c.] Some of the principal men for piety and knowledge shall fall under this persecution (see ver. 50), for the trial of their faith and patience, and to purge them from lesser corruptions, which are the usual effects of prosperity (compare 1 Pet. i. 7). The persecutions which shall befall the church under anticrist, are designed for the same purpose, as appears by comparing xii. 10, with the words here: Antichus's persecution being a type and figure of that under anticrist (see the note upon vii. 14, 24, and the thirty-first verse here, with xii. 11).

It is set for a time appointed.] Till the time appointed by God for an end of those calamities shall come (compare ver. 27, viii. 19). Mr. Mede refers the latter part of the sentence to the following verse, and so connects the following prophecy with what went before, to this sense: "This persecution shall last to the time of the end: for as yet for a time appointed a king shall do corruptions, which are to the usual effects of prosperity. (see his works, p. 909). [To the same sense the Vulgar Latin translates it, Qnia adhuc ulium tempus crit.] Antichus was a type and forerunner of anticrist, as hath been observed; so the angel makes a sudden transition from the type to the antitype, or the description of anticrist himself: the words in the
against the God of gods, and shall prosper till the
indignation be accomplished: for that that is de-
tamed shall be done.
37 Neither shall he regard the God of his fa-
ters, nor the desire of women, nor regard any
god: for he shall magnify himself above all.
38 But in his estate shall he honour the God of
forces: and a god whom his fathers knew not
shall he honour with gold, and silver, and with
precious stones, and pleasant things.
39 Thus shall he do in the most strong-holds
with a strange god, whom he shall acknowledge
and increase with glory: and he shall cause them
to rule over many, and shall divide the land for
gain.
40 And at the time of the end shall the king

"Even together with the god whom his fathers knew
not (see ver. 37), shall be honour [them] with gold
and silver," &c. i. e. with the most costly ornaments.

Pleasing things: The Hebrew word nammudah, is
used by the prophet Isaiah (xliv. 9), to signify
the costly ornaments wherewith the heathens decked
their images.

Grotius and some others explain this verse of An-
tichus's setting up the statue of Jupiter Olympos
within the precincts of the temple (1 Macc. i. 54, 2
Macc. vi. 1). But I do not apprehend how he can
be called a god whom Antichus's father knew
not," since he was worshipped under the name of
Baal by the Phoenicians many ages before.

Ver. 39. Thus shall he do in the most strong-holds
with a strange god;" According to Mr. Mede, the
words should be thus translated: "And he shall
make the strong-holds [or fortresses] of the Mau-
zims jointly with [or to] the strange [or foreign]
god": i.e. He shall consent to be, isto the unknown
and strange God:" whom St. Paul tells them, "they
ignorantly worshipped," as not knowing him to be
the one supreme God.

And shall divide the land for gain.) Or, "Distri-
bute the earth for a reward:" i.e. he shall assign
whole provinces and kingdoms to the protection of
several saints and angels, to whom they may have
recourse as their patrons: and shall give them suit-
able titles and honours, as a reward of their care
and protection.

Ver. 40. At the time of the end) At God's apointed
time (see ver. 35); or, in the latter days (see xii. 8).

The king of the south—and the king of the north
shall come against him) They that understand this
and the following verses of Antiochus Epiphanes
and Polonius Philometor, suppose that the angel
reckons what he said before at large, from ver.
23. It is certain these and the following words can-
not be explained of any further wars between the
kings of Egypt and Syria; for Antiochus never
made any further attempt upon Egypt, after that
peremptory demand of the Roman ambassador, re-
quiring him to desist from that enterprise, mention-
ed ver. 30. Whereupon venting all his indignation
against the Jews upon that disappointment, he af-

afterward took a journey into Persia, where he died
(1 Macc. vi. 1, 6, 2 Macc. ix. 1, 28).

These difficulties attending the common interpreta-
of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him.

Ethiopians, being joined with Libyans or Africans, as they are in some other places (see 2 Chron. xii. 3, xvi. 8, and the note upon Jer. xiii. 23. St. Jerome observes upon the place, that it is not recorded of Antiochus Epiphanes, that he ever marched so far as into these countries, or had any footing there. So Mr. Mede more probably expounds the place of the Turks, who have extended their dominions into these parts of the world.

Ver. 44.] This Dr. Prideaux explains of Antiochus thus: That in the east, i. e. in Persia, his taxes were not duly paid, which engaged him to take a journey into Persia, to gather up the arrears due to him there: and in the north Artaxias, king of Armenia, had revolted from him. They that understand the words of later times, suppose them not yet fulfilled, and so not capable of a certain interpretation.

Ver. 45. And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain.] If we apply the words to Antiochus, the sense will be, that he shall place the ensigns of his sovereignty as a conqueror at Jerusalem (compare ver. 41, and Ps. xlviii. 2): which city was placed upon a mountainous situation, between the Mediterranean sea and the sea of Sodom, near the middle of Judea, which had those two seas for its boundaries (see Joel ii. 20, Zech. xiv. 8). To "plant the tabernacle of his palace" or pavilion at Jerusalem, is an expression denoting an entire conquest, and is applied to Nebuchadnezzar in that sense, Jer. xxiii. 10, where the Hebrew word shapharir, translated pavilion, is expounded in the Chaldee paraphrase by apadon, the word used in the text here. The holy mountain oftentimes denotes the Christian church in the prophetical writings (see the note upon Isa. ii. 2): and if we apply this text to antichrist, we may compare it with the boasts of that proud prince, who is supposed to be the figure of antichrist, Isa. xiv. 13, where he saith, "I will sit in the midst of the congregation, in the sides of the north:"

and we may explain both these texts by those words of St. Paul, who describes antichrist as "sitting in the temple of God," 2 Thess. ii. 4, meaning the Christian church, as that phrase commonly signifies in St. Paul's writings (see 1 Cor. iii. 16, 2 Cor. vi. 16, Eph. ii. 20, 1 Tim. iii. 15).

Yet he shall come to his end, and none shall help him.] He "shall be broken without hand;" i. e. by a judgment immediately inflicted by God, as is said of Antiochus, viii. 25. The like judgment is denounced against antichrist, 2 Thess. ii. 8.
1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

CHAPTER XII.

ARGUMENT.—See the Argument of the tenth chapter.

Ver. 1. At that time shall Michael stand up.] See x. 13, 21. He, as the protector of the Jewish nation, "contended with the devil about the body of Moses," as St. Jude informs us from some ancient writing or tradition, Jude, ver. 9. He is probably that archangel who shall make that awful summons to the day of judgment, mentioned i Thess. iv. 16, and as several angels will be employed "in gathering together God's elect," Matt. xxiv. 31, so we may collect from this place of Daniel, that it will be his province to assemble those of the Jewish nation.

There shall be a time of trouble.] The scriptures speak of the extraordinary appearance of God's kingdom, as ushered in by great tribulations (see Isa. xxvi. 30, 21, Jer. xxx. 7, Matt. xxiv. 21): so the saints are said to have "come out of great tribulation," Rev. vi. 14. This some learned men suppose to relate to the times of the last rival, Rev. xvi. 18, when "there was a great earthquake," saith the text, "such as was not since men were upon the earth."

Every one that shall be found written in the book.] That is, in the book of life (compare Exod. xxxii. 32, Ps. lxxix. 28, Ezek. xiii. 9, Phil. iv. 3, Rev. iii. 5, ixii. 5, xx. 12). The phrase alludes to the registers that used to be kept of the members of any city or corporation; the privileges of which society none can lay a claim to but those whose names are found in such registers.

Ver. 2. And many of them that sleep in the dust—shall awake.] A plain description of the general resurrection both of the just and unjust; the belief of which St. Paul speaks of, as grounded upon the writings of the law and the prophets, Acts xxiv. 15, 16, xxvi. 6—8, and there is no text so full to that purpose as this before us. The word many is sometimes equivalent to all, as hath been observed in the notes upon ix. 27.

Some to shame and everlasting contempt.] In this life men may so far harden themselves in sin as to be past shame; but this shame shall be doubled upon them in the world to come, when they shall be convicted of their sins in such a manner, as neither to be able to deny or excuse them; and shall thereupon be objects of scorn and contempt to God and all his saints. And "as a thief is ashamed when he is found," or taken in the very fact, "so shall the wicked be ashamed" and confounded at that time, as the prophet Jeremiah makes the comparison, Jer. vi. 36.

Ver. 3.] The words allude to xi. 33, 35, and import, that they who have been the great lights of the world, who have instructed others by their doctrine, and confirmed them in the truth by their sufferings and example, shall have an eminently glorious reward at the day of judgment. So the mar-
of the river, and the other on that side of the bank of the river.

6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, these things shall be finished.

of the river Hiddeskel, attending upon that supreme angel, or the Son of God, who appeared in that glorious form described x. 1, 5 (see the note upon x. 10).

Ver. 6. And one of them said to the man—which was upon the waters of the river.] Or rather, "above the waters of the river" (see note upon x. 5).

How long shall it be to the end?] So the inferior angel inquires of the superior concerning the accomplishment of the events foretold, viii. 13.

Ver. 7. I heard the man clothed in linen—when he held up his right hand and left hand unto heaven.] "Holding up the hand" was a ceremony anciently used in taking an oath (see Gen. xiv. 22, Deut. xxxii. 40). St. John plainly alludes to this place, Rev. v. 5, 6, and by the description he gives of the angel, that "he set his right foot upon the sea, and his left foot upon the earth," ver. 2, he can be no other than Christ, who had "all power given to him in heaven and in earth."

That it shall be for a time, times, and an half:] Or, "the dividing of time," as it is expressed in the Chaldee (vii. 25), which contains, in the literal sense, "three years and a half;" during which time the public sacrifices and worship were discontinued during the persecution of Antiochus, the figure of antichrist (see the note there). But this line of time is expressly applied to the antichristian persecution, Rev. xii. 14, and is farther explained in that chapter, ver. 6, by "twelve hundred and sixty days;" which is "three years and a half," reckoning "three hundred and sixty days" to a year (see note upon ix. 24). And if we suppose each day to signify a year, which, by the Chaldees, was the case of the word day, this period of time denotes twelve hundred and sixty years (see note upon viii. 14, ix. 24).

When he shall have accomplished to scatter the power of the holy people, &c.] When the Jews' dispensations shall be ended, then the most remarkable events contained in this prophecy shall be fulfilled. The restoration of the Jewish nation is foretold by the prophets as one of those signal events to be brought to pass in the latter days, or times of the world (see Isa. xi. 11, xxvii. 12, 13, lxvi. 10, &c., Jer. iii. 18, xxiii. 5, 8, xxx. 3, &c., xxxii. 1, 1.4, Ezek. xx. 38, 41, xxxii. 25, xxxiv. 18, xxxvi. 24, &c., xxxvii. 12, &c., Hos. i. 11, iii. 5, Joel iii. 1, Amos ix. 14, 15, Obad. ver. 17, &c., Micah vii. 14, 15, Zeph. iii. 11, Zech. vii. 7, 13, x. 6, xii. 10, xiv. 8, &c.). Mr. Mede makes the text before us parallel with those words in Christ, Luke xxii. 24, "Jerusalem shall be trodden down of the gentiles, until the times of the gentiles shall be fulfilled:" i. e. till the times of the fourth monarch be expired (see his Works, p. 709, 744, 753).

Of the holy people.] See viii. 24.

Ver. 8. I heard, but I understood not.] I did not understand what time was allotted for bringing to pass this event, viz. the restoration of the Jewish nation.

What shall be the end of these things?] See ver. 6.

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10 Many shall be purifi¬ed, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate.
maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

appoint thee till the finishing of all these wonderful events (ver. 4, 6, 8).

For thou shalt rest, and stand in thy lot at the end of the days.] The prophet was now ninety years of age at least (see note upon x. 1): so he could not expect to live much longer: and the angel here tells him, that after his life was ended, he should rest in peace with the souls of the righteous (compare Isa. lii. 2, Rev. xiv. 13), and at the resurrection, foretold ver. 2, of this chapter, he should obtain a share of that happiness which is reserved for the faithful servants of God, and shall be actually conferred upon them at the conclusion of the times here specified, ver. 12.

The righteous are said "to stand in the judgment of the last day" (Ps. i. 5), and to "have boldness in the day of judgment" (1 John ii. 28, iv. 17), whereas the wicked are described as "hiding themselves for fear of the Lord, and for the glory of his majesty, when the great day of his wrath is come (Isa. ii. 10, Rev. vi. 15—17).

The word lot signifies a state or condition of life, Jer. xiii. 25, and is often used for an inheritance, because the land of Canaan was divided by lot among the Israelites; as the promised land was a figure of that better and heavenly country, which all the good men among the Jews expected, so here it signifies that heavenly inheritance which belongs "to the heirs of salvation."

THE BOOK
OF
THE PROPHET HOSEA.

A GENERAL PREFACE
TO THE
MINOR PROPHETS.

The twelve minor prophets were always comprised in one book, called the "book of the prophets," by St. Stephen, Acts vii. 42, and the "book of the twelve prophets," by St. Cyprian, Epist. 59. The son of Sinach speaks of them under one and the same character, Ecclus. xlix. 12, "Let the bones of the twelve prophets flourish out of their place." And both Jewish and Christian writers, particularly Josephus (lib. i. contr. App.) and St. Jerome (Prolog. Galent.), when they mention the canonical books of the Old Testament to be in number twenty-two (a number equal to the letters of the Jewish alphabet), comprehend the twelve minor prophets under one book.

These twelve prophets are not placed exactly in the order of time when they lived, either in the Hebrew or Greek copies: for Jonah, who was the eldest of them, is placed the sixth in order both in the Hebrew and Greek Bibles: there being in other respects some little difference between them: the series of them standing thus in the Greek—Hosea, Amos, Micah, Joel, Obadiah, Jonah; but no variation as to the rest.

Hosea, who is placed the first in order, is as ancient as any of them, except Jonah: having prophesied before the captivity of the ten tribes, to whom he chiefly directs his prophecy; and threatens them with a sudden destruction for their great and crying sins, which he, in all probability, lived to see brought upon them.

CHAPTER I.

The word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah,

CHAP. I.

ARGUMENT.—Under the figure of a wife living in whoredom, and bearing illegitimate children, is represented the great idolatry of the ten tribes, which provoked God to cast them off utterly; yet with the promise of repairing that loss, by bringing and in the days of Jeroboam the son of Joash, king of Israel. If the beginning of the word of the Lord by ing in the gentiles into the church: and afterward of uniting Israel and Judah under one head, the Messias. The prophet does likewise foretell the extinction of Jehu's family.

Ver. 1.] Jeroboam the son of Joash, who was the second king of Israel of that name, and was contem-
Hosca. And the Lord said to Hosea, Go take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredoms, departing from the Lord.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And God said unto him, call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God.

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to
children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

CHAPTER II.

1 Say ye unto your brethren, Ammi: and to your sisters, Ruhamah.

2 Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

CHAP. II.

ARGUMENT.—The prophet reproves the ten tribes for their ingratitude to God, their great benefactor, and giving the glory of all the good things they possessed to their idols; for which he threatens them with severe judgments, yet gives them some hopes of obtaining mercy and reconciliation.

Ver. 1.] Several interpreters join this verse with the foregoing chapter, to this sense: 'When that general restoration of the Jewish nation shall come to pass, ye may alter your style in speaking to those of your brethren and sisters, whom I had before disowned, and you may call them my people, and such as have obtained mercy.' This interpretation gives the plainest and easiest sense. However, other expositors join this verse with the following words, and translate it thus, 'Ye that are my people, and have obtained mercy, speak to your brethren and sisters, and plead with your mother.' But this sense I think not so agreeable with the context, which threatens the ten tribes with the miscarriages of their ensuing captivity.

Ver. 2. Plead with your mother, plead.] The words are directed to those pious persons that still remained among the ten tribes, who are required to reprove, and use their best endeavours to return that general corruption which the nation had contracted by its idolatry: whereby they have broken the covenant I had made with them (frequently expressed in the prophecies by a marriage contract; see Jer. iii. 1, 8, xxxii. 32), and made a separation or divorce between them and me (see Isa. l. 1).

Let her therefore put away her whoredoms] Let her leave off her idolatries, usually expressed by the familiarity and caresses which pass between unchaste lovers (compare Ezek. xvi. 23, &c.).

Ver. 3. Lest I strip her naked.] The punishment commonly inflicted upon harlots was to strip them naked and expose them to the world (see ver. 10, Jer. xiii. 22, 26, Ezek. xvi. 37). So God threatens to deal with the nations or kingdom of Israel; to deliver her into the hands of her enemies, who shall strip her of all her wealth and ornaments, and carry her away naked into captivity (see ver. 9), in a forlorn and desolate condition, as she was during her bondage in Egypt (see Ezek. xvi. 4, compare likewise ver. 37, 41, of the same chapter.)

Make her as a wilderness.] The state of captivity is fitly compared to being placed in a wilderness, in want of common necessaries (compare Ezek. xix. 13).

Ver. 4.] As an injured husband has no regard for the children his wife has brought by another man; so he understood here in both senses: they ascribed all the plenty they enjoyed chiefly to the favour of the idol gods which they worshipped (see Jer. xiv. 17); and then they placed their trust and confidence in the confederacies they had made with their neighbouring idolaters, and thought the peace and plenty they possessed was very much owing to their protection and alliance.
CHAPTER II.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.

8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which she prepared for Baal. Therefore, I returned, and took away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness.

9 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

10 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

Ver. 6.] I will bring her under great calamities, that she shall not know which way to turn herself, or get out of them (compare Job iii. 23, xix. 8, Lam. iii. 7, 9).

Ver. 7. She shall follow after her lovers.] She shall seek for help of her idols, but shall receive none. She shall seek them, but shall not find them.] A proverbial expression, denoting lost labour, when persons receive no assistance from those whose help they implore (see v. 6, Prov. i. 28).

I will go and return to my first husband.] Her affections will bring her to a sense of her duty, and the happiness she enjoyed as long as she cleaved steadfastly unto God (see v. 13, and compare Luke xv. 19).

Ver. 8.] Or, bestowed upon Bal (compare 2 Chron. xxiv. 7). "She did not consider," so the first part of the sentence should be translated (compare vii. 9), that all the necessaries she enjoyed, as well as her riches and ornaments, were my gift, which yet she ungratefully bestowed upon the service of her idols (compare viii. 4, and Ezek. xvi. 17—19).

Ver. 9. Take away my corn, &c.] For a punishment of her ingratitude, I will take away the good things I have given her; at the very season when she expects to receive the fruits of the earth, her enemies shall invade her and destroy them.

And will recover [or take away] my wool and my flax given to cover her] They shall strip her of her very clothes, and carry her away captive: without leaving her any covering for her nakedness (see note upon Isa. iii. 17).

Ver. 10.] The filthiness of her idolatries shall appear by the punishments I will inflict upon her, which shall be so remarkable, that it shall be taken notice of by the idolatrous nations round about her (see ver. 5, and Ezek. xvi. 37, xxii. 29).

Ver. 11. The public festivals were frequently called days of joy and gladness; the observation of several of these festivals was retained in the worship of the golden calves (see 1 Kings xii. 32, Amos viii. 5). God here threatens them, that, under their captivity, they should have no opportunity to celebrate them, since they had so much abused those solemn seasons of divine worship (see ix. 4, 5, Amos viii. 10, and the note upon Dan. x. 4)

Ver. 12. These are my rewards] See ver. 5, and ix. 1.

The beasts of the field shall eat them.] I will give up their lands unto their enemies, who shall destroy the fruits of it, or else leave it desolate, for the beasts of the field to devour (compare Ps. lxxx. 12, 13, Isa. v. 7).

Ver. 13. I will visit upon her the days of Baalim.] I will punish her for all the idolatries she has committed from the days of Jeroboam, who first set up the worship of false gods (see xili. 1). The chief god of every country was called by the name of Baal; so Baal-zebub was the god of the Moabitians; Baal-zebul was the god of Ekron (2 Kings i. 2); Baal-berith was the god of the Phœnicians (Judg. viii. 33). Those several deities are called in the plural number Baalim (see Judg. iii. 7).

Ver. 14.] Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

Ver. 15.] I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

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38 7
16 And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baal.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.

20 I will even betroth thee unto me in faithful-ness: and thou shalt know the Lord.

21 And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth: 22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezebel.

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

She shall sing there, as in the days of her youth. She shall express her joy in God, as her forefathers did at their first coming out of Egypt, after their deliverance at the Red sea, when I espoused them for my peculiar people, and entered into a covenant with them at Mount Sinai: where they solemnly promised an entire obedience to me, (see Exod. xix. 5, 8 (compare xi. 1, Jer. ii. 2, Ezek. xvi. 8, 22, 60). Ver. 16. Thou shalt call me Ishi; and—no more Baal. Whereas God had formerly renounced any marriage relation with Israel by reason of their idolatry (see ver. 2); he now declares himself reconciled to them again (see ver. 20); and permits them to call him by the name of Ishi, i.e. "husband," but not of Baal, i.e. "Lord." The word Baal signifies a husband, and is particularly spoken of God, as he was by his covenant relation a husband to his people (see Isa. liv. 5, Jer. iii. 14). But because the word Baal had been so much profaned by being given to idols, he forbade it to be applied any more to himself (see the following verse).

Ver. 17. The Jews were forbidden to mention the names of heathen idols (see Exod. xxiii. 13, Josh. xxii. 7, Ps. xvi. 4, compare Zech. xiii. 2, and see the note upon xiv. 2). Baalim is sometimes equivalent to Baal (see 1 Kings xviii. 18, compared with ver. 21, and 2 Chron. xxiv. 4, compared with 2 Kings ii. 24), Baalim and Ashtaroth, Judg. x. 6, 7, is the same with Baal and Ashtaroth, Judges ii. 13, for the plural number in the Hebrew language sometimes expresses an excellence, as in the word Elohim. In like manner Baal was called Baalim by his worshippers, to denote that he was a principal object of their worship; but the word likewise signifies the several Baals which the idolaters worshiped under so many distinguishing characters: such as Baal-peor, Baal-berith, Baal-zebub, and the like; and, in general, it signifies the many strange gods of the heathens (see 1 Sam. vii. 3, 4, 2 Chron. xxiv. 7, Jer. ii. 23).

Ver. 18. Make a covenant for them with the beasts I will protect them from that violence and annoyance which beasts and birds of prey or venomous creatures might threaten them with (compare Job xi. 23, Ezek. xxxiv. 25).

I will break the bow and the sword A universal peace and freedom, both from foreign and domestic enemies, is mentioned by the prophet as a concomitant of that flourishing state of the church, which shall commence from the restoration of the Jews, and the coming in of the gentiles (see Isa. ii. 4, xi. 6, 9, Zech. ix. 10).

Make them to lie down safely. As flocks do when they are secure from beasts of prey (see Ezek. xxxiv. 25, Zech. iii. 13, Jer. xxiii. 6, xxx. 10).

Ver. 19. And I will betroth thee unto me for ever. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord. Ver. 20. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth. They shall hear Jezebel. And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezebel. Ver. 21. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God. Ver. 23. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy. Compare i. 6. I will have mercy both on the Jews and gentiles, who shall become true converts to the Christian faith. This was in part fulfilled at the first preaching of the gospel (see Rom. ix. 24.—28), but shall receive its completion at the restoration of the Jews, and the coming in of the fulness of the gentiles (compare i. 10, 11).
CHAPTER III.

1 Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley:

CHAP. III.

ARGUMENT.—Under the figure of the prophet’s receiving his adulterous wife home again, and her continuing there in a state of widowhood, yet with hopes of reconciliation, is signified that Israel (the ten tribes especially) shall be for several ages without any external form of civil government, or public worship; yet with a promise of being restored to their ancient dignity and privileges in the later ages of the world.

VER. I. Love a woman beloved of her friend, yet [or, although] an adulteress.] This is probably the same woman mentioned i. 3, who, upon her ill life, was parted from her husband, who yet had a kindness for her still, and was willing to receive her upon conditions of her better behaviour. The Hebrew word reug, friend, is used for a husband, Jer. iii. 20, Cant. v. 16.

According to the love of the Lord toward—Israel, who look to other gods, and love flagons of wine.] Hosea’s dealing thus with a wife who had injured him, exactly resembles the favour which God hath shown towards the Israelites, who, notwithstanding all their obligations to him, retain an incurable propension to idolatry, often called by the name of spiritual whoredom.

The words which our translation renders “flagons of wine,” may be translated “cakes made of (dried) grapes.” Such were the cakes, probably, which the Jews offered to the queen of heaven.” Jer. vii. 18, xlv. 19. So, Cant. ii. 5, the word asheb might rather signify cakes, or round, than flagons: as our translation renders it. The expression signifies, in general, those entertainments which they were partakers of in the idol temples (Amos. ii. 8, i Cor. x. 7, 21).

VER. 2.] The expression alludes to the custom anciently practised of men’s buying their wives: and it implies, that the prophet made a new espousal or contract with her; as God intended to be-throw Israel a second time, ii. 10, and the meaness of the price offered, shows how little value the Israelites were in God’s sight, since their apostasy from the worship of God to idolatry (compare Zech. xi. 13). A homer was about ten bushels (see the note upon Ezek. xlv. 14).

VER. 3, Thou shalt abide for me many days.] Thou shalt continue in a solitary condition (see Deut. xxiv. 3). For a certain time, that I may make some proof of thy amendment.

Thou shalt not be for another man.] The word another is not in the Hebrew, so the sentence may be thus translated more agreeably to the original, “Thou shalt not have a husband, neither will I have thee” [to my wife]: i.e., thou shalt continue some time in the state of widowhood. The Hebrew phrase Lo tohi irash properly signifies, “Thou shalt not have a husband;” and so it is rendered by our interpreters, Ezek. xlv. 25, and to the same sense without the negative particle, Ruth i. 12. The

3 And I said unto her, Thou shalt abide for me many days: thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

LXX. render it to the same sense, Odet xe 
and, so it is used by St. Paul, Rom. vii. 8.

VER. 4. Israel shall abide many days, &c.] This threatening was fulfilled upon the ten tribes immediately upon their captivity by Shalmaneser (compare ix. 4), and upon the two remaining tribes at the destruction of their temple and commonwealth, during the Babylonian captivity. The later Jews thus express the sense of those exiles in the Song of the Three Children, as it is found among the apocryphal writings, ver. 14, “Neither is there at this time, prince, or prophet, or leader, or burnt-offering, or sacrifice, or oblation, or income, or place to sacrifice before thee, and find mercy.” This threatening was still more remarkably fulfilled upon the whole nation of the Jews, from the destruction of Jerusalem by Vespasian unto this day. From that time they have had no republic or civil government of their own; but live everywhere, like so many exiles, only upon sufferance; they have had neither priests nor sacrifice, their temple being destroyed where only they were to offer sacrifice: and yet the want of a place where to perform the most solemn part of their public worship, does not tempt them to idolatry, or make them fond of image worship, or any such idolatrous practices, which was the epidemic sin of their forefathers. This seems the general import of this remarkable prophecy: but the several expressions must be more particularly explained.

Without a king.] A king in the Hebrew language signifies any sort of governor or magistrate: it is applied to Moses, Deut. xxxvii. 5, and to the judges, Judg. xvii. 6, and to the four successive monarchies, Dan. vii. 14. So in the New Testament, Rev. xvii. 10, the seven kings are commonly explained of seven sorts of governments: so here a king means any civil magistrate with supreme authority.

Without a prince.] The word may be equivalent to the former: if we suppose it to denote a distinct authority, it may be fitly explained of the high-priest, and the heads of the priestly courses: called “the princes of the sanctuary,” Isa. xiii. 8, and “governors of the house of the Lord,” Jer. xx. 1. Taking the word in this sense, it fitly follows, “And without a sacrifice,” which could only be offered by the priests.

Without an image,—an ephod, and without teraphim.] Some interpreters suppose these words to denote the several ways of lawful worship, or means of inquiring after the will of God; and by the word metzetbek, they understand an altar: this sense agrees very well with the word sacrifice, going before: the same word is joined with an altar erected to God’s worship, Isa. xix. 19, and signifies in that place such a religious memorial as Jacob set up, Gen. xxx. 20. Teraphim they suppose to signify the same with the urim, or the oracle placed in the breast-plate of the high-priest, and therefore fitly joined with the ephod, which often signifies the whole priestly habit, and is particularly mentioned
HOSEA.

5 Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.

CHAPTER IV.

1 Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and

stealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven;

They break out;] There is an inundation of all manner of wickedness, and all law and right are broken through and violated.

Blood toucheth blood.] Compare v. 2, vi. 9. This may more particularly relate to the murder of their kings, that were slain by their successors: as Zerediah by Shallum, Shallum by Menahem (2 Kings xv. 10, 14). In such civil broils a great many of their friends and dependants are commonly slain with the kings themselves (see 1 Kings xvi. 11).

Ver. 3.] These civil wars and contemions make the whole land look desolately: the inhabitants are either destroyed, or forced to leave their habitations, and languish under want of all things; the beasts of the field, and fowls of the air, are consumed by famine or pestilence: and the fishes of the rivers and great waters (called seas in the Hebrew language) are killed through drought, or the waters being tainted by the infection of the air, or corrupted by the blood of the slain (compare Jer. iv. 25, Zeph. i. 3). The prophets sometimes describe a general desolation by

when there is occasion of consulting God by the high-priest, 1 Sam. xxviii. 9, xxx. 7. This interpretation is followed by the LXX. and it makes an easy and natural sense of the text, viz. that God will deprive the Jews of the principal offices, for the enjoyment of which they chiefly valued themselves, viz. that of the priesthood, and that of prophecy. The Jews had no succession of prophets for a considerable time before Christ's coming (Ecclesiuses, xxxvi. 15, 1 Macc. iv. 46, ix. 27, xiv. 41): and both kingdom and priesthood were taken away within forty years after Christ's death. Dr. Spencer carries this interpretation so far, as to be very positive that terraphim means the same with the urim, and that both words denote an image enclosed within the folds of the high-priest's breast-plate, which uttered oracles by a voice (lib. iii. De Legib. Halib. Dissert. ult.). This opinion is strenuously opposed by Dr. Pocock in his notes upon this place, to which I refer the reader. Other learned men agree with Dr. Pocock, in observing that the word terraphim is, in other places of scripture, used for a sort of divination practised by idolaters, and therefore think it unlikely that the prophet should express an oracle of God's own appointment by so infamous a name: whereupon they suppose, that Hosea here speaking to the ten tribes, means some idolatrous kind of divination practised by the priests at Dan and Bethel, after Jeroboam's schism: as if he had threatened them, that in a short time they should have neither king, nor priest, nor sacrifice, nor any degree of prophecy or foreknowledge of what is to come. This interpretation exactly agrees with that state of the people's widowhood, described ver. 3.

To this interpretation it may be objected, that it cannot be thought a proper punishment to threaten the taking away an idolatrous sort of worship. But to this they answer, that the prophet here conforms his speech to the sentiments of those he speaks to, and threatens them with the loss of what they were extremely fond of.

Ver. 5. Afterward shall—Israel return, and seek the Lord. They shall be touched with a true remorse for their former errors (especially that of rejecting the Messias), and shall desire to be instructed in the knowledge of the truth (compare Jer. 1. 4). The expression of "seeking the Lord," alludes to the custom of the Jews going up in companies to celebrate their solemn feast at Jerusalem (compare v. 6, Ps. cv. 4, Jer. l. 4, 5).

David their king.] The Messias is often called so by the prophets, as being the person that was to spring from his loins, and in whom all the promises made to David were to be fulfilled (see Isa. iv. 3, 4, Jer. xxx. 9, Ezek. xxxxi. 20, xxxvii. 24). So the Chaldee paraphrase expounds this and the parallel texts: David was a type of the Messias (see Ps. lxxxix. 20, 36): who therefore is called by the name of David: so John Baptist is called Elias, Mal. iv. 5, because he was to resemble him, and to succeed him in his office of reproving the people, and exhorting them to repentance. The expression cannot be literally understood here, David himself having been dead long before the uttering of this prophecy.

And shall fear the Lord and his goodness in the latter days.] The goodness of God in making them partakers of the mercies of the gospel, shall engage them to yield an entire obedience to him (compare Jer. xxxii. 9): and this will come to pass in the latter days or times of the world. The "latter days" are often spoken of the times of the gospel (see note upon Isa. ii. 2, Dan. ii. 28). But the phrase does sometimes denote the very last days of the gospel age, near which time probably the conversion of the Jews will be brought to pass (see Deut. iv. 20, Jer. xxx. 21, Ezek. xxxviii. 8, 16).
Yet let no man strive, nor reprove another: for they people are as they strive with the priest.

Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

As they were increased, so they sinned against me: therefore will I change their glory into shame.

They eat up the sin of my people, and they set their heart on their iniquity.

And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.

an enumeration of particulars (compare Isa. xix. 5. 8.)

Ver. 4.] The prophet speaks of the Israelites as one that despairs of their amendment, and thought it lost labour to reprove them, they being of that refractory temper, as not to hearken to instruction, and even to quarrel with their priests themselves, when they admonished them of their duty. This seems to be a proverbial expression to denote a stubborn and incorrigible temper; for it was a capital offence by law for any to behave themselves in a presumptuous manner against the injunctions of the priest (see Deut. xvii. 12).

Ver. 5. Therefore shalt thou fall in the day, and the prophet—in the night.] Thou shalt be destroyed both by open violence and by secret treachery (compare Jer. vi. 4. 5. xv. 8.) and the false prophets shall be involved in the same destruction (compare ix. 7. 8).

I will destroy thy mother.] The Hebrew reads, "I will cut off thy mother:" i. e. the whole state or kingdom of Israel (compare ii. 2. Jer. vi. 2. xv. 8.).

Ver. 6.] My people are destroyed for lack of knowledge.] The ignorance of the true principles of religion, which prevails among the people of the ten tribes, is the occasion of those sins which draw down such heavy judgments upon them: the Levites who are placed in every tribe by God's appointment for the better instructing of the people, are turned out of their possessions by Jeroboam and his successors, and none left to teach them their duty (see 2 Chron. xi. 14).

I will also reject thee.] This is spoken to Jeroboam's priests, who, being taken "out of the lowest of the people" (1 Kings xii. 31), were very ignorant themselves, and therefore unable to teach others.

I will also forget thy children.] I will not look upon them any longer "as the seed of Abraham," and children of my covenant.

As they were increased, so they sinned against me.] Or, "The more they were increased, the more they sinned against me" (see Noldius, p. 436). The greater were the favours I heaped upon them, the more presumptuously they sinned against me (compare xiii. 6). Therefore I will divest them of all those glories for which they pride themselves, and lead them thence in a poor and miserable condition into captivity.

Ver. 8.] These idolatrous priests, mentioned ver.

For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord.

Whoredom and wine and new wine take away the heart.

My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.

They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spousers shall commit adultery.

I will not punish your daughters when they commit whoredom, nor your spousers when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.

6. live upon the sin-offerings of the people; and are so far from restraining them, that they take delight in seeing them commit iniquity; because the more they sin, the greater is the number of their sin-offerings, which are the priests' portion.

Ver. 9.] As they are alike in sinning, so shall they be in punishment.

Ver. 10. And not have enough:] Or, "Not be satisfied;" as the word is elsewhere translated (see Lev. xxvi. 28. Mic. vi. 14.). The expression may signify either, their food shall not afford due nourishment, for want of God's blessing accompanying it (compare Deut. viii. 3. Hag. 1. 6.; or else the words imply a threatening them with famine, when they shall not have food enough to satisfy a craving appetite (compare Lev. xxvi. 20. Amos iv. 8. Mic. vi. 14.). The contrary phrase, "To eat, and be full," or satisfied, denotes plenty (see Lev. xxvi. 5. Dent. vii. 11. viii. 10. xi. 15. Ps. xxii. 26. Joel ii. 26.)

Ver. 11.] Deprive men of their judgment, and darken their understandings. So a gift is said to "destroy the heart," Eccles. vii. 7, to bereave men of the use of their discerning faculties.

Ver. 12. Ask caused at their stocks.] Of their idols: for so the word nets elsewhere often signifies (see Jer. ii. 27. x. 8. Heb. ii. 19.).

Their staff declareth unto them.] This, learned men suppose to be the same kind of divination with that made by arrows, which is described, Ezek. xxxi. 21 (see the note upon that place).

For the spirit of whoredoms hath caused them to err:] This is to be understood of idolatry, which is spiritual whoredom (compare v. 4.)

Ver. 13. They sacrifice upon the tops of the mountains.] The sacrificing upon mountains and shady groves was an ancient piece of idolatry, often mentioned and reproved by the prophets (see Isa. i. 29. Ezek. vi. 13. xx. 20. and the notes upon those places).

Your daughters shall commit whoredom.] God delivers men into the idolatry, as a punishment of their idolatry (see Rom. i. 28.).

Ver. 14. I will not punish your daughters when they commit whoredom.] I will suffer them to "fall from one degree of wickedness to another" (see the foregoing verse).

They sacrifice with harlots:] The word rendered harlot signifies such as performed themselves in an idol-temple, in honour of the idol: such lewd practices were frequent in the gentle temples dedicated.
Hosea.

15 Though thou, Israel, play the harlot, yet let not Judah offend: and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth.

16 For Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place.

to Venus, and such-like impure deities (see Baruch vi. 29); from thence the Jews learned those filthy customs (see 1 Kings xiv. 23, 24, xv. 12). The LXX. render the word very properly πεπήγαγος; such as are initiated into the service of the idol by lewd rites.

That doth not understand shall fall.] See ver. 1, 6.

Ver. 15. Yet let not Judah offend;] The kingdom of Judah still retained the worship of the true God, and the ordinances of the temple-service; so the prophet exhorts that people not to be led away by the ill example of their brethren of the ten tribes.

Come not ye unto Gilgal, neither go ye up to Beth-aven;] Gilgal was a remarkable place for the renewing of the rite of circumcision (Josh. v. 9); there the people afterward used to offer sacrifice (1 Sam. xv. 21); after Jeroboam's setting up of idolatry, it was noted for the worship of false gods, as appears by comparing this text with ix. 15, xii. 11, Amos iv. 4, v. 5. In those places of Amos, as well as in this verse, it is joined with Beth-el, noted for the worship of one of Jereboam's calves; called here Beth-aven, and x. 5. Beth-el originally signifies the house of God; that name was given to it by Jacob, because of God's appearing to him there, Gen. xxviii. 17. But when it became the seat of idolatry, it was called Beth-aven, i.e. the house of vanity.

Nor swear, The Lord liveth.] As long as ye continue to worship idols, I will not have my name mentioned by your polluted lips. Inasmuch as there is no fellowship between God and idols. Many of the Israelites hated between God and Baal, and the other idols, sometimes serving one, and sometimes the other (see 1 Kings xviii. 21, Ezek. xx. 39, xxiii. 38, 39, Zeph. i. 4, 5). Some understand the words, of their swearing by the name of the true God, which is a solemn act of religious worship (see Dent. x. 20), and yet meaning by it the god that is worshipped at Beth-el. This God forbids as a profanation of his name (see Amos viii. 14).

Ver. 16. Israel slideth back as a backsliding heifer.] The word translated slideth back, properly signifies being headstrong and untractable; it is a metaphor from oxen or heifers that draw their neck back, and will not put it under the yoke (see Jer. vii. 24). The expression alludes to the calves called heifers by the Septuagint, which they worshipped.

Now the Lord will feed them as a lamb in a large place.] The expression seems ironical; as if the prophet had said, they were like headstrong cattle, that would not be managed by their leaders or drivers; so God will suffer them to be scattered as sheep without a shepherd in the large country of Assyria, whither they shall be led captive.

Ver. 17. Ephraim signifies the same with Israel, or the ten tribes (see v. 3). It is to no purpose to take pains to reclaim him (see ver. 4).

Ver. 18. Their drink is sour.] The phrase may be metaphorical, to express the corruption of their manners (compare Deut. xxxii. 32, Isa. i. 22); or else, if we join it in sense with the remaining part of the verse, it imports their excessive drinking, till their liquor turn sour in their stomachs: and so the whole verse takes them for three great vices, drunkenness, whoredom, and bribery.

They have committed whoredom;] This may be understood of idolatry, which is spiritual whoredom (see ver. 12), but the literal sense agrees very well with the rest of the verse.

Her rulers with shame do live, Give ye.] i.e. Are continually asking or expecting bribes (compare Prov. xxx. 18): are still greedy of filthy lucre (see Mic. iii. 11, vii. 3).

The Hebrew word translated rulers, properly signifies shields: it is taken for rulers in Ps. xlviii. 9, as well as here.

Ver. 19.] The words threaten them with going into captivity; for it is common with the prophets to express what is future by thepreter-perfect tense (see the note upon Isa. xxi. 9); God's anger is often expressed by a blustering or tempestuous wind (see xiii. 15, Jer. iv. 11, 12, li. 1). This wind is said here to carry them away out of their country: and then they will have reason to be ashamed of their idolatrous sacrifices, which have brought such severe judgments upon them.

CHAPTER V.

1 Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are profound to make judgment is toward you (or against you), because ye have been a snare on Mizpah, and a net spread upon Tabor.] Ye have laid snares for others to seize upon them and kill them (see ver. 2): just as hunters spread their nets upon mountains and hills in order to catch their prey. Mizpah and Tabor were two noted mountains; the former on the hither side of Jordan, the other on the farther side of it, the same with Gilgal (see Gen. xxxi. 25, 40, 49).

Ver. 2. The revolters are profound to make slaughter.] The ringleaders in idolatry and other wickednesses have deep designs to ensnare men's lives (compare iv. 4, vi. 9).

CHAP. V.

Argument.—This chapter and the next to the fourth verse, threaten judgments both against Israel and Judah for their manifold sins, till they repent, upon which they may conceive hopes of pardon.

Ver. 1. O priests.] Or rather, "O princes:" which reading better agrees with "the house of the king" that follows; the Hebrew word is of both significations. So Gen. xii. 48, and Exod. ii. 16, where it is in the text "princes of On and Midian," but the margin reads "the prince of On and Midian" (compare vi. 9).
CHAPTER V.

I have been a rebuker of them all.] By my prophets (compare vi. 3).

Ver. 3. I know Ephraim, and Israel is not hid from me.] I know all the doings of Ephraim; and is equivalent to Israel, as distinct from Judah, in this prophecy, and comprehended the ten tribes, ver. 5, 12, 14, iv. 17, vi. 4, 10, vii. 8, 11, viii. 9, and in several other places. Ephraim was the head of the ten tribes, both for its numbers, and because Jeroboam had placed the seat of his kingdom in that tribe (1 Kings xii. 25).

and ver. 4. Ephraim, thou committest whoredom.] See its 12.

Ver. 5. The pride of Israel doth testify to his face.] Their indendent behaviour towards God, whose worship they despise, doth discover itself in all their behaviour; and convicteth them of the just desert of their sins (compare Isa. iii. 9).

Ver. 6. They shall go with their flocks—to see the Lord.] “The sacrifice of the wicked are an abomination to the Lord,” as the scripture often abominate (see Prov. xv. 5, 51, 10, 11. 15). This verse is meant of the people of Judah, mentioned in the latter part of the foregoing verse; who, though they did frequent the temple-worship, yet came thither without any true sense of religion; for which the prophets Isaiah and Jeremiah particularly reprove them (see Isa. i. 11, &c. Jer. vii. 3, &c.).

Ver. 7. The word bagad, to deal treacherously, signifies properly a wife’s being false to her husband (see Jer. iii. 20): from whence it is applied to the sin of idolatry; and is often styled spiritual whoredom (compare vi. 7, Isa. xviii. 8, Jer. v. 11).

Ver. 8. Begotten strange children.] “Strange children” may either mean children begotten of heathen women, whom they took to marriage, contrary to the law (Exod. xxiii. 12, Deut. vii. 2), or it may signify such children as are bred up in the idolatrous practices of other nations.

Now shall a month devour them.] If we understand this verse of Judah (which interpretation the foregoing and following verses favour), the words may be expounded of the invasion made upon Judah by Pekah, king of Israel; of which, see 2 Chron. xxviii. 6. By “a month’s devouring them,” is meant a sudden and speedy destruction (compare Zech. xi. 5), and the trumpet in Ramah: which imports the sounding an alarm to give notice of the approaching enemy (compare Joel ii. 1), which threatens to invade the kingdom of Judah (see the foregoing verse). These were towns in the tribe of Benjamin, that lay upon the frontiers of that kingdom.

Cry aloud at Beth-aven.] To give notice of the approach of the enemy (compare Isa. x. 30). Bethaven may either mean Beth-ol (see iv. 15), or a town of that name near to it (see Josh. vii. 2).

After thee, O Benjamin.] The enemy is just behind thee: or, Let him that is after thee, or behind thee, O Benjamin, prepare himself to battle; i.e. the tribe of Judah, which lay next to Benjamin.

Ver. 9. Ephraim shall be desolate.] God’s judgments shall likewise overtake Israel, or the ten tribes (see note on ver. 3), as well as Judah.

I have made known that which surely shall be.] I have denounced my judgments against the whole kingdom of Israel as well as that of Judah, and given them warning that they may escape them by a timely repentance.

Ver. 10. The princes of Judah were like them that remove the bound.] They have violated the most sacred laws of God, upon which not only the ordinances of his worship, but likewise the rights and properties of men depend; and are become guilty of the same injustice and confusion with those that remove the ancient bounds and landmarks (see Deut. xix. 14). Critics observe, that the note of similitude is sometimes in sense equivalent to a strong affirmation. So Isa. xiii. 6. “It shall come as a destruction from the Almighty:” i.e. it shall be an apparent instance of the divine vengeance. John i. 14, “We beheld his glory, as of the only-begotten of the Father;” i.e. such as proved him to be the only-begotten of the Father.

Pour out my wrath upon them like water.] Which shall overwhelm them like a deluge. Great calamities are often compared to the overflowing of water (see Ps. xxxii. 6, &c. xxiv. 7, Isa. xxx. 28, Dan. ix. 26).

Ver. 11. Ephraim is oppressed.] He is delivered over to oppressors by God’s just judgment: such were Pul and Tiglath-pileser, kings of Assyria (2 Kings xv. 19, 20, compare Deut. xxviii. 30).

He willingly walked after the commandment.] This is commonly said of the people giving to his subjects of forsaking the worship of the true God: which they readily complied with. Of the same kind were the statutes of Omri, which are mentioned in Mic. vi. 16. But the LXX. renders it, “He walked after vanity;” i.e. idolatry; either reading it shew for there: or else supposing the latter word put for the former: as there are frequent instances in the Hebrew text, that letters which are near the same sound are often changed one for another.

Ver. 12. My judgments shall consume both Israel
moth, and to the house of Judah as rottenness. 13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. 14 For I will be unto Ephraim as a lion, and to Judah, as a "moth fretted a garment" (see ver. 3). 

Ver. 13. When Ephraim saw his sickness, and Judah his wound.] When the king of Israel saw himself too weak to contend with Palt, king of Assyria, he sent an embassy to make him his ally, and in order to it became his tributary, that "his hand might be with him to confirm his kingdom to him" (2 Kings xv. 19); which king is therefore called king Jareb, i.e. the king that should plead for him, or defend his cause against any that should oppose him. So in like manner shall Ahaz, king of Judah, implore the assistance of Tiglath-pileser, king of Assyria, against his enemies (2 Kings xvi. 7, 2 Chron. xxviii. 16-18). Yet could he not heal you.] Yet neither of these alliances afforded any lasting benefit or succour to those that desired their help; Menahem's son being as a young lion to the house of Judah: I, even I, will tear and go away: I will take away, and none shall rescue him. 15 ¶ I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

CHAPTER VI.

ARGUMENT.—The first three verses of this chapter should have been joined to the fifth, as was observed in the argument of that chapter; in the following verses God complains of their incorrigibility, and threatens his judgments as a just consequence of their sins.

Ver. 1. Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and will bind us up. 2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. 3 Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the dawn, and have mercy upon us.
CHAPTER VII.

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings. 7 But they like men have transgressed the covenant: there have they dealt treacherously against me. 8 Gilead is a city of them that work iniquity, and is polluted with blood. 9 And as troops of robbers wait for a man, so sengers are like the sentence of a judge, which shall be certainly followed with execution. 10 Thy judgments are as the light that goeth forth. Thou wilt make the justice of thy judgments, O God, appear as clear as the light of the rising sun. It is frequent in the Hebrew language to change the discourse from the first to the second or third person. Ver. 6. And not sacrifice.] i.e. Rather than sacrifice; I am better pleased with true goodness, than with the exactest observance of the external duties of religion, unless they proceed from a sincere principle of obedience (see Mic. vi. 6—8). The Jews used to express comparisons by negatives, or rejecting the thing less worthy: so we are to understand that expression of the prophet Joel (ii. 13), "Read your heart, and not your garments!" and those words of Christ (John vi. 27), "Labour not for the meat which perisheth, but for that which endureth to everlasting life!" i.e. for this rather than the former; and that text of St. Peter (1 Pet. iii. 3, 4), "Whose adornment, let it not be the outward adornment of plaiting the hair, or wearing gold; but let it be the hidden man of the heart." Ver. 7. But they like men [Hebrew, like Adam] have transgressed the covenant.] Which I solemnly contracted with them; just as Adam did in Paradise. There have they dealt treacherously against me.] In that very instance of my loving-kindness, they made the most unsuitable returns (see v. 7). Ver. 8.] The iniquity which Gilead is here accused of is, probably, idolatry, as appears by comparing this verse with xii. 11. The Hebrew word even, used in both places, frequently signifies so; and the blood which is said to be polluted with, may mean the blood of their children which they sacrificed to Moloch. Dr. Wells interprets the verse of those Gileadites who assisted Pekah in the murder of Pekahiah, 2 Kings xxv. 25. The Hebrew phrase translated here "polluted with blood," literally signifies "with bloody footsteps," being taken from such as are found with their shoes stained with the blood they have shed (compare 1 Kings ii. 5). Ver. 9. The company of priests murder in the way by consent.] The word cohabin, priests, does likewise signify princes (see v. 1): who are often proved by the prophets as guilty of great injustice and oppression (see Ezek. xxii. 27, Zeph. iii. 9). They commit lewdness.] Or, enormity: as the margin reads to a better sense. Ver. 10. I have seen an horrible thing.] Such an apostasy from God as cannot be mentioned without horror (compare Jer. ii. 11, 12, v. 30). There is the whoredom of Ephraim.] This may be understood, both in a literal and a metaphorical sense, for idolatry (see iv. 12—14). Ver. 11. O Judah, he hath set an harvest for thee.] Or, a harvest is appointed for thee; the active is used for the impersonal (see the note upon Isa. xlv. 18): i.e. thou hast made thyself ripe for destruction (compare Jer. ii. 33, Joel iii. 13, Mic. iv. 12, Rev. xiv. 15). When I returned the captivity of my people.] The sense would be plainer if the words were rendered, "When I would have turned away the captivity of my people: when I would, upon their repentance, have averted my judgments, which will end in their captivity. The Hebrew language wants the potential mood, which is supplied by the tenses of the indicative.

CHAPTER VII.

1 When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. 2 And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face. 3 They make the king glad with their wickedness, and the princes with their lies. 4 They are all adulterers, as an oven heated

CHAP. VII.

Argument.—The prophet reproves the sins of the princes and great men of Israel, and denounces judgments against the people in general for their hypocrisy. Ver. 1. When I would have healed Israel, then the iniquity of Ephraim was discovered, &c.] When God was just avert ing his judgment from Israel, the people gave him new provocations, especially the inhabitants of Samaria, the principal seat of the kingdom (see ver. 5). For they commit falsehood, &c.] Both great and small seize other men's properties by the secret methods of fraud, and the open violence of rapine and oppression (see v. 1, vi. 10). Vol. III. — 29

Ver. 2. Their own doings have beset them about.] They shall be taken in their own wickedness (see Ps. ix. 16, Prov. v. 22), and their sin shall bring its own punishment with it. Ver. 3. They make the king glad with their wickedness.] They study to please their kings and great men by complying with the idolatry they have set up. The LXX. read, kings, in the plural number, meaning the succession of kings of Israel from Jeroboam. Princes with their lies.] Which they speak to please and flatter them. But the word lie sometimes signifies an idol, and the practice of idolatry, as being set up in direct opposition to the true God (compare ver. 13, ii. 4, x. 13, xi. 12, Hab. ii. 18, Rom. i. 25, Rev. xxii. 15). This sense agrees very well with the scope and design of the place. Ver. 4. They are all adulterers.] The expression 3 N
by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princess have made him sick with bottles of wine; he stretched out his hand with scorners.

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: there is none among them that calleth unto me. Ephraim is mixed himself among the people; Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this.

11 ¶ Ephraim also is like a silly dove, without a heart: they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have been TOKEN against me.

14 And they have not cried in my heart with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.

15 Though I have bound and strengthened their arms, yet do they imagine mischief against me.

25 may be metaphorical, implying that they were apostates from God, to whose service they were engaged by the most solemn bond and covenant (compare Jer. ix. 2, Matt. xiv. 4, James iv. 4). If the words be understood literally, the prophet compares the heat of their lust to the flame of an oven: as it follows, Who ceaseth from raising after he hath kneaded the dough.] When an oven is sufficiently heated, the baker doth not raise any more fire, but thinks what he has made, enough to keep the oven hot, till the dough be fit to put into the oven. Some render the latter part of the sentence thus, "Who ceaseth from waking, or watching" (his oven); to the same sense with that of ver. 6, "Their baker sleepeth all the night."

Ver. 5. Made him sick with bottles of wine.] Or, "With being overheated through wine:" so the word chamath signifies, Hab. ii. 15. The day of the king's birth or inauguration was kept with riot and excess.

He stretched out his hand with scatterers.] He encouraged mean and loose people to converse too familiarly with him, forgetting his rank and dignity.

Ver. 6.] This verse pursues the metaphor begun in ver. 4. As the baker, when he has thoroughly heated his oven, if he lays himself to sleep in the night, finds all in a flame in the morning: so the greatest men of the land kindle evil desires in their hearts, and at the first opportunity their hidden designs break out like a flame into open action.

Ver. 7.] The flame of civil discord is spread among the people in general: this hath been the destruction both of the inferior magistrates and of their kings too; an anarchy continuing for eleven years after the death of Jeroboam the second; and afterward his son Zecariah, and his successors Shallum and Pekahiah, being slain by conspiracies formed against them (2 Kings xv. 10, 14, 25.) And yet these confusions have not brought either kings or people to a due humiliation for their sins.

Ver. 8.] Ephraim, he hath mixed himself among the people.] Whereas Israel was by God's institution to be his peculiar people, Deut. vii. 6, he has mixed or joined himself with idolaters (see Ps. cvi. 38); and he shall have a just punishment for his sins, he shall be carried away captive to dwell among them (see ix. 3, Jer. xvi. 12, 13).

A cake not turned.] Baked only on one side: i.e. serving God by halves, and halting between his service and the worship of idols. The Chaldee paraphrase interprets it, "Before it is baked on both sides, it is devoured by its greedy enemies:" the metaphor being taken from the ravenousness of a hungry stomach. This sense agrees very well with what follows.

Ver. 9. Strangers have devoured his strength, and (or yet) he knoweth it not.] The Syrians, in the time of Jehoshaz, reduced them very low (see 2 Kings xiii. 7); afterward they became tributaries to Pul king of Assyria (2 Kings xv. 20), and at length were carried captive by Shalmaneser (2 Kings xviii.). And yet all these afflictions do not make them sensible of the ill state of their affairs, and that the hand of God is against them (see ii. 8, and the following verse: Isa. xlii. 25).

Grey hairs are here and there upon him.] He still declines in strength and power, like a man worn out with age, and ready to give up the ghost.

Ver. 10. The pride of Israel] See ver. 3. They do not return to the Lord] See ver. 9.

Ver. 11.] Like an uneasy dove which falls into the snare that is laid for it; so the Israelites betake themselves for refuge to their enemies; sometimes they apply themselves to the king of Egypt for succour; at other times they trust to the aid of the Assyrians (see 2 Kings xv. 10, xvii. 4).

Ver. 12.] I will spread my net upon them.] Whistsoever they betake themselves for safety, they shall no more escape than birds can escape the snares of cunning men (see Ps. lxxiv. 17-19). I will chastise them, as their congregation hath heard.] I will bring those calamities upon them, which I have denounced in my laws against the whole people of Israel, whenever they forsake me (see Lev. xxvi., Deut. xxviii., compared with 2 Kings xviii. 13, 14). The Chaldee paraphrase renders the latter part of the verse thus, "I will chastise them because they have followed their own counsels," as if he had read in the original la ansatham, instead of laddatham (compare x. 6, xi. 6).

Ver. 13 Though I have redeemed them.] Though I have redeemed them out of Egypt (see Mic. vi. 4), and afforded them many other signal deliverances, yet they have not given me the glory; but have represented me by their golden calves, and "changed my truth into a lie," Rom. i. 25 (see the note upon ver. 5).

Ver. 14. When they howled upon their beds.] When they were bemoaning their calamities, as sick men bewail themselves upon a bed of sickness, yet they did not call upon me heartily and sincerely (compare Jer. iii. 10, Ps. lxviii. 34, 36). They assemble themselves for corn and wine, and they rebel against me.] When they assembled them-
CHAPTER VIII.

16 They return, but not to the most High: they are like a deceitful bow: their princes shall yield by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

Ver. 15.] Though I have bound up their wounds, and given them new strength and vigour, yet they are continually devising some new idolatrous invention, whereby they may dishonour me.

Ver. 16. They are like a deceitful bow.] Their conversion is only outward, not inward and sincere: they are like an ill-contrived bow, which never directs the arrow to the mark (compare Ps. lxviii. 57).

CHAPTER VIII.

ARGUMENT.—God's judgments are denounced both against Judah and Israel, for their idolatries and other impieties.

Ver. 1. Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy call, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency?

6 For from Israel was it also: the workman made it; therefore it is not God: but the call of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall am and Jezhul had done, or consulting me by any prophet.

Of their silver and their gold have they made them idols.] They have abused their wealth to idolatry, which will be the occasion of their destruction (see ii. 8).

Ver. 5. Thy call, O Samaria, hath cast thee off:] As the people of Samaria (see ver. 6) have cast off that which is good (ver. 3), so the call which they worship shall not protect or deliver them from the evils coming upon them, now my anger is kindled against them.

How long will it be ere they attain to innocency?] I shall no longer show any patience towards them, since it is in vain to expect any reformation from them.

Ver. 6. From Israel was it also:] This call, as well as that made in the wilderness (Exod. xxxii.), was an invocation of the Israelites, not borrowed from any of their neighbouring idolaters.

The call of Samaria shall be broken in pieces.] And carried for a present to the king of Assyria." (see 1 Kings x. 16-29).

Ver. 5.] Wherein they have really cast off the true worship of God, and with that everything that is good: and as a punishment of their impiety, their enemy the king of Assyria shall pursue them like a wild beast, and they shall become a prey to him (compare Ps. xcviii, 3; Lam. iii. 66, v. 5). Dr. Wells reads the verse according to the division he has made of this and the foregoing verse: "As for Israel, Israel hath cast off the thing that is good," &c.

Ver. 4. They have set up kings, but not by me:] Shallun, and Menahem, and Pekah, usurped the kingdom by murder and treason (2 Kings xv. 13, 14, 29): not by any declaration of my will, as Jerobo-
CHAPTER IX.

1 Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every corn-floor.

2 The floor and the wine-press shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the Lord's land; Thou hast broken the covenant God made with thee, by serving other gods (see iv. 12, v. 4, 7), and hast offered the first-fruits, or tithes of thy increase, to idols, as an acknowledgment that the plenty thou enjoyest was their gift (see ii. 12, Jer. xiv. 17).

Ver. 2.] I will take away their plenty of corn and wine, as a just punishment of their ingratitude (see ii. 9, 12).

Ver. 3.] God will turn them out of that inheritance he gave to their fathers, and they shall be carried into captivity and bondage a second time into Egypt (see viii. 12). Their circumstances in captivity will

Ver. 4.] For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

12 I have written to him the great things of my law, but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the Lord accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

Jer. xvi. 13), and be the occasion of bringing my severest judgments upon him.

Ver. 12.] That law which I gave them by Moses, containing rules excellent in themselves, and such as would have made them great in the eyes of their neighbours (Deut. iv. 6, 8), they have disregarded, as if it had neither reason nor authority.

Ver. 13. They sacrifice flesh—but the Lord accepteth them not.] Their sacrifices are not acceptable to God, being not brought with a religious mind (see ev. 6, ix. 4, Amos iv. 4). The Chaldee paraphrast renders the expression xibehababait, "the sacrifices of mine offerings," as if it meant "the sacrifices of extortion," such as were gotten by bribes and rapine, which still adds to the wickedness of the offerers (compare Amos ii. 8).

Now will he remember their iniquity.] See ix. 9, Amos vii. 7.

They shall return to Egypt.] As into a second bondage there, which God threatens the Jews as one of the severest judgments he could inflict upon them (Deut. xxvii. 6, see xvi. 11, ix. 3, 6 of this prophecy). Or the expression may denote, that they shall go into a state of captivity and bondage, as bad as that which they suffered in Egypt. "Going into Egypt" was a proverbial speech for extreme misery (see note upon Zech. v. 11).

Ver. 14. Buildeth temples.] To his idols, at Dan and Beth-el.

Judah hath multiplied fenced cities.] Judah puts greater confidence in their fortifications than in God's protection: but God's judgments shall destroy them as surely as if a fire had been kindled in them (compare Amos i. 4, &c.). God's vengeance is often compared to fire (see note upon Ezek. xxx. 8).
but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

4 They shall not offer wine-offerings to the Lord, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord.

5 What will ye do in the solemn day, and in the day of the feast of the Lord?

6 For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.

7 The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.

9 They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at her first time: but they went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved.
Hosea.

11 As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them!

13 Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts.

Idolatries which they committed (see Numb. xv. 39, Deut. xxxix. 19, Amos iv. 5).

Ver. 11.] The multitude of their people, in which they pride themselves (see x. 13), shall vanish out of sight like a bird (compare Prov. xxiii. 4): their women shall not be so fruitful as they have been heretofore.

Ver. 12. Though they bring up their children, yet will I bereave them.] If after the hazards of conception and childbearing, they should breed up their children to man's estate, yet will I make them childless, and bear them without, and famish and pine without, and make an entire riddance of them and their posterity (see Deut. xxvii. 62, xxxii. 25, Jer. xvi. 3).

Woe also to them when I depart! They shall feel what miseries shall befall them, when I withdraw my protection from them (see Deut. xxxix. 17, 2 Kings xvii. 18, 29).

Ver. 13.] The situation of Ephraim, and particularly of the royal city of Samaria, situate in that tribe, is as pleasant as that of Tyre (see Ezek. xxvii. 3). But though Tyre held out against the siege of Shalmaneser, as Josephus relates (Antiq. lib. ix. cap. xvil.), yet Ephraim and the whole kingdom of Israel (see x. 3) shall be subdued by him, and many of their children shall be a prey to his murdering sword.

Ver. 14.] The prophet speaks as if he were in suspense, their condition being so desperate, that nothing could relieve them. But, saith he, rather let their women be barren, than bring forth children only for the slaughter (see the foregoing verse and compare Luke xxiii. 29).

Ver. 15. All their wickedness is in Gilgal: (see iv. 15:) for there I hated them.] Or, "Therefore I hated them:" so the particle shum sometimes signifies (see Neldus, p. 766).

I will drive them out of mine house.] Compare i. 6. I will not any longer treat them as my domestics, but deliver them of the privilege of living in my land (ver. 3), of coming to my temple (ver. 4, 5), or enjoying any marks of my favour (ver. 17).

All their princes are revolters.] Their rulers and magistrates revolt from my worship, and break all the rules of justice and honesty (compare iv. 8, Isa. i. 23, Ezek. xxvii. 27, Mic. iii. 11, Zech. iii. 3).

Ver. 16. They shall bear no fruit.] They are like a tree that is blasted and dead at root, and only fit to be cut down.

Though they bring forth, &c.] See ver. 13.

Ver. 17.] He will no more own them for his people, but leave them to wander and be dispersed among the other nations. They were afterward called by the name of the serrati, or dispersed among the gentiles (see John vii. 55, James i. 1, 1 Pet. i. 1).

CHAPTER X.

1 Israel is an empty vine, he bringeth forth fruit unto himself; according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

2 Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.

3 For now they shall say, We have no king, because we feared not the Lord; what then should a king do us?

4 They have spoken words, swearing falsely

They have made goodly images.] See ii. 8, viii. 4.

Ver. 2.] They think to divide their duty and affections between God and idols (see I Kings xviii. 21). This will manifestly appear in the punishment of their sin, when God shall destroy all the monuments of their idolatry (see ver. 5, 6, 8).

Ver. 3.] This verse relates to the time of anarchy, or an interregnum, which continued for eight or nine years, between the murder of Pekah and the settlement of Hosea in the throne (compare ver. 7, 15, and see Archbishop Usher's Annals, ad A. M. 3265, 3274).

What then should a king do to us?] Or rather, for us, as the phrase signifies, vi. 4, i. e. a king cannot protect us, if God be against us.

Ver. 4. Swearing falsely in making a covenant:] This may either relate to their breaking their solemn covenant with God (see v. 7): or their treachery towards their kings, against whom they had formed
in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof of that rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 As for Samaria, her king is cut off as the foam upon the water.

8 The high places also of Aven, the sin of several conspiracies (see 2 Kings xv. 10, 14, 25, 30).

This judgment springeth up as hemlock] Injustice being publicly countenanced, encourages the same practices in private men's dealings; thus, instead of judgment and fair dealing, injustice increases everywhere, as bitter and poisonous weeds grow up in a field, where there is no care taken to destroy them (compare Amos v. 7, vi. 12). The word rosh is sometimes translated gall, and in other places hemlock; and signifies some bitter poisonous herb expressed by a "root of bitterness," Hebrew xii. 15.

Ver. 5. Samaria shall fear because of the calves of Beth-aven ] Samaria here signifies the kingdom of Israel, of which Samaria was the capital city (see xiii. 3, 6). The inhabitants of that kingdom shall be seized with fear and confusion when the calf of Bethel (see iv. 15) shall be carried away as a present to Shalmaneser (ver. 6), when he made the king and kingdom of Israel tributary (2 Kings xvii. 3).

The Jewish writers have a tradition, that the golden calf at Dan was taken away by Tiglath-pileser, when he subdued Galilee (2 Kings xv. 20), and the other at Bethel by order of Shalmaneser. The plural number of the word calves, is an alludage for the singular: for the same idol is in this verse spoken of in the singular number (compare xiii. 2).

The priests thereof that rejoiced on it,] Dr. Pocock observes, that the word yapelin, translated rejoiced, is also used in a contrary signification, as several Hebrew words are for mannerwise, or being sorrowful, in which sense it is probably used, Job li. 32, Ps. li. 11, and then the sentence here may be word for word translated, "and the priests thereof shall sorrow over it." Both priests and people shall mourn and be sorrowful, when they see its glory departed from it (1 Sam. iv. 21), and it is no more the object of religious worship. The word kemanira, rendered priests, is translated "idolatrous priests," 2 Kings xxv. 5, but the original word is retained in our translation of Zeph. i. 5, which are all the places in which it occurs in the scriptures. From this word the Latin camillus, is derived, which in the primary signification denotes a priest.

Ver. 6. For a present to king Jareb ] King Jareb is a king that can plead their cause, and take them into his protection. As for Bethel, it is explained, v. 13, there it probably means Tiglath-pileser king of Assyria, unto whom Menahem betook himself for safety; and here it seems to denote Shalmaneser, who took the Israelites into his protection by making them tributaries (see note on ver. 5).

Ephraim shall receive shame.] They shall see the unsuccessful of Jeroboam's policy in setting up this idolatrous worship, and their complying with it; and shall be ashamed to find that the idol in which they trusted, could not defend itself (compare xi. 6).

Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 It is in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.

11 And Ephraim is as an heifer that is taught, and loved to tread out the corn; but I passed.

Ver. 7.] This may probably be understood of Pekah, who was slain by Hoshea (see ver. 3). The king of Israel is styled king of Samaria, 1 Kings xxi. 1, 2, 2 Kings i. 3, as being the capital city of that kingdom.

Ver. 8. The high places also of Aven, the sin of Israel, shall be destroyed. ] Aven is the same with Beth-aven, ver. 5. The idolatrous temples were usually placed upon mountains (see iv. 13); so was that at Beth-el, called the high places, the plural number being often used in the Hebrew to express a thing spoken of to be eminent or remarkable in its kind. The idolatry here practised is called the sin of Israel, as being such in an eminent manner (see Jer. ix. 2). So Jeroboam is said to "make Israel to sin," by setting up this idolatrous worship (see 1 Kings xii. 30, xiii. 34).

The thorn and the thistle shall come up on their altars;] Such usually growing among ruins (see ix. 6).

And they shall say to the mountains, Cover us, &c.] The words express the great consternation of the wicked, when God's judgments overtake them, whose guilt prompts them to cast about where to hide themselves (compare Isa. ii. 19, Luke xxiii. 30, Rev. vi. 16).

Ver. 9. Thou hast sinned from the days of Gibeah.] See ix. 9. Some render it, "More than in the days of Gibeah."

There they stood.] The other tribes set themselves in array of battle against the Benjamites, who refused to deliver up the men who had been guilty of so much lewdness (see Judg. xx. 13).

The battle in Gibeah—did not overtake them.] The other tribes did not at first get the better of the Benjamites, though at last they cut all of them off but six hundred (see Judg. xx. 40, 47). But if the same thing were to be done now, you would not have the zeal or courage to encounter any such offenders.

Ver. 10. It is in my desire that I should chastise them;] I shall take pleasure in punishing them for their sins, and shall now "rejoice over them to destroy them," Dent. xxxiii. 68.

The people shall be gathered against them.] Either the Assyrians, whose alliance they formerly sought after; or those people whose idolatry they had complied with (see Ezek. xxi. 3). When they shall bind themselves in their two furrows.] The LXV. give a much plainer and easier sense of the words, who follow the marginal reading of the Hebrew, and render it, "When I shall chastise them for their two iniquities," viz. the calves of Dan and Beth-el (compare ver. 5).

Ver. 11.] The sense would run easier if we read it, "Ephraim is as a heifer that is teachable—so I passed over her fair neck. I caused Ephraim to ride, Judah did plough, and Jacob did break the eels." God sets
over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his cedars.

12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reap'd iniquity; ye have eaten the fruit of lies: before the gentle and easy methods he used to bring both Israel and Judah to a sense of their duty; treating them with gentleness, as a husbandman does young bullocks or horses, stroking them, and encouraging them, till they are accustomed to the yoke; then he gave them his law, and prescribed him rules for the several duties and offices of life, and expected they should bring forth fruit answerable to the several helps and advantages which he had given them. Men's improvements in grace are often compared to the manuring of ground, in order to make it fruitful; so the church is styled "God's vineyard," Isa. v. 9, and his "husbandry," I Cor. iii. 9.

Ver. 12. Sow to yourselves in righteousness, reap in mercy.] Employ yourselves in works of justice and righteousness: and by God's mercy you may still hope to reap the fruits of your repentance and reformation.

Break up your fallow ground.] You have lain a long while uncultivated, so it is time for you to repent and bring forth the fruits of good living: and you shall not fail of God's blessing upon your sincere endeavours, to make you more and more fruitful. Ver. 13. Ye have plowed wickedness, &c.] As your thoughts and designs have been evil, such has been the fruit and reward of your labours (compare viii. 7).

Ye have eaten the fruit of lies:] You have received the just rewards of your idolatry (see note on vii. 3).

Then didst trust in thy way.] See ix. 11, xiii. 15. This way may signify that way of worship which thou hast devised: so the word is taken, Amos viii. 14 (see note there).

Ver. 14. A tumult arise among thy people.] This points at the taking Samaria, after a three years' siege, by Shalmaneser king of Assyria; which put a final period to the kingdom of Israel (see 2 Kings xvii. 6).

As Shalman spoiled Beth-arbel] The prophet compares the destruction of Samaria with another terrible desolation, which the same Shalmaneser, called here Shalman, made at Beth-arbel, a place in Armenia (famous afterward for the defeat of Darius, the last king of Persia, by Alexander), where all the inhabitants were put to the sword, without any distinction either of sex or age (compare xiii. 10).

Ver. 15. So shall Beth-el do unto you because of your great wickedness:] In a morning shall the king of Israel utterly be cut off.

In a morning shall the king of Israel utterly be cut off.] Suddenly shall Hosea be deprived of his kingdom, and an end put to the whole state and government of Israel. The expression in the Hebrew denotes the "first appearing of the morning," to signify that it shall be done early and without delay: so we read, Ps. xlvii. 3, "God shall help her, and that right early." when the Hebrew reads, "At the appearing of the morning," and again, Ps. xc. 13, exllii. 8. The same thing is elsewhere expressed by "rising early," Jer. vii. 13, xxxv. 15. The expression here may allude to the destruction of Pharaoh and his army when "the morning appeared," Exod. xiv. 27.

CHAPTER XI.

1 When Israel was a child, then I loved him, and called my son out of Egypt.

2 As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; which is observable in many other prophecies, which can but improperly be applied to those of whom they were at first spoken, and taking them in their true and genuine sense, are only fulfilled in Christ (see particularly Ps. xxi. 16, 15).

Ver. 2. As they called them, so they went from them.] Or, "The more they called them," or "they were called (the active being often used for the impersonal), so much the more they went from them," (see Noldius, p. 436). The more earnestly the prophets called upon them to cleave steadfastly to the true God (see ver. 7), the more they were bent to depart from him to the worship of idols.

They sacrificed unto Baalim.] See the note upon lii. 13, and xiii. 1.

Ver. 3. I taught Ephraim also to go, taking them by their arms:] In this time of childhood (ver. 1) I bare him, and carried him "as a man doth bear his son," Deut. i. 31; or, As a mother doth teach her
CHAPTER XI.

8 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboil? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord.

give thee up to be a perpetual desolation (compare Deut. xxix. 23).

Mine heart is turned within me.] Thus God's compassion towards sinners is elsewhere expressed by the sounding or yearning of his bowels, Isa. lxiii. 15. Jer. xxxi. 20, a metaphor taken from the natural affection which parents have for their children.

Ver. 9. I will not execute the fierceness of mine anger, I will not return to destroy] I will not deal with them like an enraged enemy, who thinks of nothing but satisfying his revenge: I will not, like such a one, "return to destroy," i.e. make a second destruction, so as to cut off those that escape the first fury of my vengeance: I do not give way to a blind rage, as men often do; but, as God, an unchangeable, and will still fulfil my gracious promises made to Abraham, and his people, of being their God (compare Mal. iii. 6).

I will not enter into the city.] A second time, in order to make an utter destruction.

Ver. 10. They shall walk after the Lord: he shall roar like a lion.] They shall follow God's call, and comply with his commands; when he shall convert them by an efficacious call of his providence, or powerful preaching of the gospel. God's voice is elsewhere compared to the roaring of a lion, because of the terror which accompanies it (see Joel iii. 16, Amos i. 8, Rev. x. 3).

Then the children shall tremble from the west.] The word tremble describes the motion which a bird makes with her wings when it flies; see the following verse. So the sense is, That at this efficacious call of God, his children, the remnant of Israel, who shall be accounted his children, and heirs of the promises made to their fathers (see i. 10), shall come in haste from the several places of their dispersions, and particularly from the western parts of the world (see Zech. viii. 7; called the sea in the original, and expressed in Isaiah, by "the islands of the sea," (see Isa. xi. 11, xxiv. 14, and the notes there).

Ver. 11. They shall tremble as a bird out of Egypt [i.e. fly with haste; see the foregoing note], as a dove out of—Assyria.] Great numbers of Jews were exiles in Egypt and Assyria: so when the restoration of the Jews is spoken of, Egypt and Assyria are mentioned as countries from whence a considerable number of them should return (see the note upon ix. 3, 6).

I will place them in their houses.] As doves naturally resort to the houses they are used to (see Isa. lx. 15), so shall these return and settle in their own native country (see the note upon Ezek. xxviii. 25).

Ver. 12. Ephraim compasseth me about with lies.] In several translations this verse begins the twelfth chapter, as of right it ought to do: for the reproof
12 Ephraim compasseth me about with lies; and the house of Israel with deceit: but Judah which God gives here to Israel belongeth to the subject of the following chapter: and sets forth the ten tribes abounding in all manner of idolatry and wickedness (see the note upon vii. 3).

Jehudah yet ruleth with God, and is faithfull with the saints.] Judah keeps close to that kindly govern-

ment which God settled in David's family, and faith-
fully observes those ordinances which God gave to his saints by Moses (see Deut. xxxiii. 3); by which they were to be distinguished to be a holy nation, and God's peculiar people. This relates to the times of Hezekiah.

CHAPTER XI.

1 Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The Lord hath also a controversy with Ju-
dah, and will punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother by the heel in the womb, and by his strength he had power with God:

CHAP. XII.

Argument.—The prophet reproves both Israel and Judah for their impieties, and puts them in mind of God's favours to their father Jacob, for which they made most ungrateful returns.

Ver. 1. Ephraim feedeth on wind, and followeth after the east wind:] A proverbial expression to signify labour in vain, or pursuing such measures as will bring damage rather than benefit (compare viii. 7). The east wind was a parching wind, which blasted the fruit of the earth: thence it denotes deso-

lation and destruction (see xiii. 15).

They do make a covenant with the Assyrians, &c.] At the same time that they engage themselves to be tributaries to the king of Assyria, they under-

hand send presents to the king of Egypt, that he should assist them in shaking off that yoke (see 2 Kings xvii. 4). The land of Judah had plenty of excellent oil (see Deut. vii. 8, Ezek. xxvii. 17).

Ver. 2.] See iv. 1. Though Hezekiah had abol-

ished idolatry, and restored God's worship in the temple (2 Chron. xxix. 3, xxx. 1), yet there was much hypocrisy and great corruption in the man-

ners of his subjects; for which God's judgments are here threatened, and the invasion of Sennacherib was actually inflicted (2 Kings xviii. 13, &c.).

Ver. 3. He took his brother by the heel in the womb.] From the mentioning of Jacob in the fore-

going verse, the prophet takes occasion to put his posterity in mind of the particular favours God had shown him, and bestowed upon his posterity for his sake. His taking his brother "by the heel" in the womb, denoted that he obtained the right of the first-born, and deprived his brother of it.

Ibid. and ver. 4. By his strength he had power with God: yea, he had power over the angel and prevailed.] The prophet alludes to those words of his, Gen. xxxii. 29, "I will not let thee go, except thou bless me;" intimating the strength and preva-
lency of his prayers for the obtaining a blessing from God. The words, ver. 3, "He had power with God," and those that follow, "He had power over the an-
gel," are equivalent; which plainly prove that this person who assumed a human shape was really God; i. e. "the Son of God," and the "angel of the cove-
nant," by whom all the divine appearances record-
ed in the Old Testament were performed; the affairs of the church being ordered by him from the beginning. This subject is learnedly handled by Dr. Alix, in his Judgment of the Jewish Church against the Unitarians, ch. 13—15, by Archbishop Tenison, in his discourse of Idolatry, ch. 14, and by Bishop Ball, Defen. Fid. Nicen. cap. 1, sect. 1.

Ver. 4. He wept, and made supplication unto him.] Jacob's wrestling with the angel was not only a cor-

poral conflict, but likewise a spiritual one: from bo-
dily wrestling he betook him to spiritual weapons: he poured forth tears with earnest supplications and prayers, and strove not so much for victory as for a blessing; the only way for a feble, impotent creature, to prevail over his Creator. Jacob's supplica-
tion and tears may probably relate to those earnest prayers he made, Gen. xxxii. 9—11. The combat here referred to, by which he had power with God, ended in an assurance that his prayers were answered.

He found him in Beth-el.] This relates to God's appearing to Jacob after the former vision, Gen. xxxv. 9, 14, where God renewed his promise of giving the land of Judea to his posterity. The pro-

phet takes particular notice of the place where he appeared, viz. Beth-el, which they had since so mis-

erably polluted by idolatry.

There he spake with us:] The Alexandrian copy of the Septuagint reads, "There he spake with him;" as if the expression alluded to Gen. xxxv. 14, where God is said "to have talked with Jacob:" but the present Hebrew reading yields a very good sense, importing that God did not only speak to him there, but likewise did instruct us not to set up an idol in that place which he had honoured with his presence.

Ver. 5.] Jehovah is the name by which he will be known, and remembered by all his servants, and dis-
tinguished from all false gods (see Exod. iii. 5).

Ver. 6.] Return to him and serve him faithfully, and thou mayst expect the continuance of his fa-
vours, and his making good the promises he made to your fathers.

Ver. 7.] Instead of keeping mercy and judgment (ver. 6), he loves those frauds and deceits, which are too commonly practised in buying and selling; and forgets those laws of God, which require the use of "just weights and measures" (see Lev. xix. 35, 36, Prov. xi. 1).
CHAPTER XII.

8 And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin.
9 And I that am the Lord thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.
10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.
11 Is there iniquity in Gilead? surely they are vanity: they sacrifice bullock’s in Gilgal; yea, their altars are as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.
13 And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.
14 Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.

Ver. 8. Yet I am become rich.] He pleneth himself with the thoughts that his riches increase, not withstanding his unjust dealings; and from thence concludes that God is not displeased with him, nor will lay his injustice to his charge.

They shall find none iniquity in me that were sin.] Or, "They shall find neither iniquity nor sin:" the particle after is sometimes taken in a copulative sense (see Eccles. v. 13). The words translated iniquity and sin are equivalent (see Ps. xxxii. 5).

Ver. 9. I that am the Lord thy God from the land of Egypt.] Who brought thee out from thence, and have still continued my favours towards thee (compare ver. 13, xiii. 4).

Ver. 10.] Here are three species of prophecy or divine revelation distinctly mentioned: first, immediate suggestion or inspiration, when God dictates or suggests the very words which the prophet was to deliver: secondly, visions, or a representation made of external objects to the imagination in as lively a manner as if they were conveyed by the senses; and, thirdly, parables, or apt resemblances; such as that of God’s church to a "vineyard," Isa. v. 1, of the destruction of Jerusalem to a "forest set on fire," Ezek. xx. 46, 49, and to a "soothing-pot," xxiv. 3. Hosen himself was a parable or type to the Jews in taking a "wife of whoredoms to represent the idolatries of the house of Israel, whereby they went a whoring after strange gods, and forsook the Lord their king and husband." It was an ancient custom in the eastern parts of the world, to convey instructions under symbols and sacred hyerogliphics: Pythagoras learned this method in his travels in the East, and the conversation he had there with the Jews, and other wise men of those parts. God said here, that he had inspired his prophets in these different ways to bring his people to repentance, but all in vain. Some interpreters understand the words in the future tense, "I will also speak by the prophets;" as if God had promised to give some new effusion of his Spirit in the latter days to facilitate the Jews’ conversion (see the note upon Isa. li. 13).

Ver. 11. Is there iniquity in Gilead? If we read the former part of the sentence with an interrogative, it might be more significantly rendered, "Is there not iniquity in Gilead?" So the particle in signifies, Esth. iv. 14, Jer. xxxii. 20. However, the words are in sense a vehement affirmation, importing that the idolatry practised in Gilead (see vi. 8), could not preserve him from being carried away captive by Tiglath-pilesar (2 Kings xv. 20).

They sacrifice bullock’s in Gilgal.] Notwithstanding this judgment of God upon Gilead, and the country on the other side Jordan, they continue to offer sacrifices to their idols in Gilead (see iv. 15). Their altars stand so thick, that they are discernible as stones gathered up and laid in heaps in the fields (see vii. 11, x. 1). Some understand the sentence as containing a threatening, that their altars should be demolished, and become so many ruinous heaps (2 Kings xix. 25). The word gulim, heaps, alludes to Gilgal, just before mentioned, a name derived from the same original. Some commentators explain the whole verse to this sense; That the whole kingdom of Israel, that part which is beyond Jordan, where Gilead stood, as well as the other parts on this side that river, and particularly Gilgal, are polluted with idolatry.

Ver. 12.] In this, and the following verse, the prophet reproves their ingratitude, by putting them in mind from what small beginnings God raised them to a mighty nation; that their ancestor Jacob (mentioned before, ver. 3, 4), was fain to fly for his life to Laban in Syria, and sustain himself, and raise his family by keeping his uncle’s flock (compare Deut. xxvi. 5).

Ver. 13.] And afterward, when his posterity were detained in a miserable bondage in Egypt, God delivered them hence, and miraculously preserved them at the Red sea, and in the wilderness, by the hand of Moses (compare xiii. 4, 5).

Ver. 14. Ephraim provoked him to anger most bitterly.] Notwithstanding all my favours shown to these people and their ancestors, they have provoked me by their idolatries, and other sins, in a most outrageous manner. The word tamruvrim, translated "most bitterly," Schindler renders, "by his heaps;" i.e. his altars, which stood as heaps in the field, ver. 12 (compare Jer. xxxi. 21).

Ver. 15.] Therefore shall he leave his blood upon him.] Or, "His blood shall return upon him," as the Chaldee paraphrase renders it: his wickedness will be the cause of his destruction (see xiii. 9).

His reproach shall his Lord return unto him.] He has reproached and dishonoured God by word and deed, and God shall in a just recompence make him a reproach and by-word among the heathen (see vii. 16, Deut. xxviii. 37; compare Dan. xi. 18).
CHAPTER XIII.

ARGUMENT.—A continuation of God's threatenings for their sins; to which are added gracious promises of deliverance from death, to be fulfilled under the gospel.

Ver. 1. When Ephraim spake trembling, he exalted himself in Israel;] While he behaved himself submissively and obediently towards God, he was reckoned among the principal tribes of Israel. Here Ephraim is spoken of as distinct from Israel; in other places of this prophecy he is put for the whole kingdom of the ten tribes (see v. 3).

But when he offended in Baal, he died.] When he gave himself to idolatry, his strength immediately declined, and had manifest symptoms of ruin and destruction; as when a man falls into a languishing condition, it is the certain forerunner of death. The word Baal is here taken in a general sense, for all false gods, or idolatrous ways of worship; so as to comprehend the worship of the golden calves, though they were designed for symbolical representations of the true God: in which sense the word Baalim may be understood, ii. 13, xi. 2. To the same sense we may most probably explain that text, 1 Kings xix. 18. "Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal." meaning that small remnant of the faithful in Israel, who had stuck close to the worship of the true God, when the whole body of the people had complied with that idolatry which Jeroboam set up and authorized as the national religion (compare Tobit i. 5).

Ver. 2. Have made them molten images—according to their own understanding.] Or, "according to their invention," or fancy. They please themselves with some new piece of idolatry, as their fancy or imagination suggests (compare x. 1).

They say of them [or, to them] Let the men that sacrifice kiss the calves.] Compare 1 Kings xix. 18. The word adoration properly signifies kissing the hand, and making obeisance to the object of worship: so Job describes the adoration which the ancient idolaters paid to the heavenly bodies, xxxi. 26. Afterward the same outward act of worship was paid to images; as appears by a noted passage at the beginning of Minucius Felix's Octavius. Sometimes they kissed the image itself; as appears by the description Cicero gives of Hercules's image, which Verres had taken away, act 4, in Verrem, and by those noted verses of Lucretius, lib. i.

Ver. 3. I did know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

Therefore I will be unto them as a lion: as a leopard by the way will I observe them: I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

O Israel, thou hast destroyed thyself; but in me is thine help.

I will be thy king: where is any other that may save thee in all thy cities? and thy judges

Some translate zibhe adam, "the sacrifices of men;" i. e. those who offered human sacrifices: but this was an execrable piece of worship paid to Moloch, but never practised, that we find, at Dan or Beth-el. Our interpreters render the words zibhe adam, very properly, "the men that sacrifice;" as the phrase etzioni adam, signifies "the poor among men," Isa. xxix. 19.

Ver. 3.] Comparisons that express their sudden disappearing and coming to nothing (compare vi. 4, Dan. ii. 35).

In thy distress thou beookest thyself to other gods, expecting relief from them; but thou shalt find that none will be able to save thee but myself, whenever thou wilt sincerely turn to me (compare xii. 9, Isa. xlix. 11). This and the following verse are an introduction to the gracious promises that follow, ver. 9, 14, and ch. xiv. and import, that God will never utterly forget the promises made to their fathers (see Rom. xi. 29).

I took especial care of thee, fed and sustained thee for forty years in the wilderness, a place destitute of all conveniences of life: the words are taken out of Deut. ii. 7. To know, often signifies, in the scripture phrase, to have a regard for, or take care of. See Exod. ii. 23, Ps. i. 7, xxxi. 8, exliii. 3, Prov. xii. 10, Nah. i. 7, where our translation renders it regard.

The more care I took to provide plentifully for them, both before and after they came into the land of promise, the more perverse they showed themselves towards me; their pride made them forget me their great benefactor. The expression al- ludes to Deut. viii. 12, 14 (see likewise xxi. 15).

I will utterly consume them from being a nation, and give them up into the hands of such enemies as will show them no mercy (compare ver. 16, and Jer. v. 6).

Thy own shee have brought down destruction upon thee; and it is from me only thou canst expect any help, which I will in due time afford thee (see the note upon ver. 4).

I will be thy king: where is any other that may save thee? God promises to be their immediate protector upon their repentance. But the words may better be translated, "Where is thy king now, that he may save thee?" &c. In this sense the LXX. understand the words, and several other interpreters; the word ehi being taken for ajeb, by a fre-
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of whom thou saist, Give me a king and princes?

11 I gave thee a king in mine anger, and took him away in my wrath.

12 The iniquity of Ephraim is bound up; his sin is hid.

13 The sorrows of a travelling woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children.

14 I will ransom them from the power of the grave; I will redeem them from death: O death, quent transposition of letters, as it is used again, ver. 14. The words either relate to the anarchy, which continued for some years, between the murder of Pekah and the succession of Hoshea (see x. 3); or else to the time when Hoshea was deposed and imprisoned by the king of Assyria (see 2 Kings xvii. 4).

Give me a king and princes? They desired a king to judge them like other nations, attended by his judges and proper officers (see 1 Sam. viii. 5, 12).

Ver. 11. I gave thee a king in mine anger, and took him away (or, will take him away) in my wrath. I complied with your request in giving you your first king Saul, though I was justly displeased at it (see 1 Sam. viii. 7, x. 19). And of later times I have suffered you to set up new kings, after you had murdered their predecessors (see vii. 4); and now I will remember against you, O king Hoshea, and at the same time put an end to your kingdom and nation.

Ver. 12.] Our translators seem to understand the verse in a favourable sense, as if God had promised not to execute that vengeance upon Israel which was due to their sins: but the words rather imply a contrary meaning, and may be better translated, O the iniquity of Ephraim is treasured up; his sin is laid up, i.e. it is laid up in my memory: and though the punishment due to it has been resented for some time, yet now the season is come when it shall be put in execution. The sentence is equivalent to that expression in Job, xiv. 17, "My transgression is sealed up in a bag," i.e. thou keepest an exact account of it, as men do money, which they shall deliver back on occasion. To the same purpose are those words of Moses, Deut. xxxii. 34, 35, "Is not this laid up in store for me, and sealed up among my treasures? To me belongs vengeance," &c. (compare Rom. ii. 5).

Ver. 13. The sorrows of a travelling woman shall come upon him: Great calamities are often compared to the pains of child-birth (see Isa. xlii. 8, Jer. xxx. 6, Ps. xviii. 4, and so the Greek word ἠμοί is used, Acts ii. 24).

For he should not stay long in the place of the breaking forth of children. The old translation reads it to a plainer sense, else he would not stand still like a still-born child. As a child, if it could be supposed to have understanding, would deliver itself out of the straits of the womb, and not tarry there to the manifest danger of itself and the mother (compare 2 Kings xix. 3): so if Ephraim, or Israel had acted wisely, they would have prevented their approaching destruction by a speedy reformation.

Ver. 14. I will ransom them from the power of the grave: If we apply this to Ephraim, or the Israelites spoken of before, it may signify, that though they be in never so hopeless and desperate a condition, God will, in due time, deliver them out of it (see the like expressions, Ps. xxxi. 3, lxxi. 20, lxxxvi. 13). But there is a more sublime and spiritual sense contained in the words, as will appear by the following note.

O death, I will be thy plagues; O grave, I will be thy destruction: It is usual for the prophets, when they foretell temporal deliverances, to carry away beyond their first views by the impetus of the prophetic spirit, to predict the greater mercies and deliverances which belong to the gospel state: so here the prophet takes occasion from the telling temporal mercies, to enlarge his views, and set forth that great and final deliverance of the faithful from the power of sin and death, which shall be completed by Christ at his second coming, when he shall swallow up death in victory," I Cor. xv. 54. St. Paul understood the words in this sense in the following verse of that chapter, "O death! where is thy sting? O grave! where is thy victory?" This will appear to any one, that compares that place with the Septuagint translation here. The word ἐνθι, translated I will, they render where, as it signifies, ver. 10 of this chapter. The apostle, indeed, seems to quote this text from his memory, and rather represents the sense of it, than keeps close to the letter. However, the learned Dr. Pocock is of opinion, in his comment upon this place, that the Hebrew word debareka, rendered by our interpreters thy plagues, and by the LXX. thy plea, sentence, or judgment, is very properly translated thy sting by St. Paul; the word denoting, in Arabic, 'the sharp point of a bird's claw," and the word debarah, a bee, being a name occasioned from it. Ver. 15. Though he be fruitful among his brethren, an east wind shall come, &c. The word Ephraim denotes fruitfulness (see Gen. xlii. 52). This tribe answered his name, being the most numerous and potent of all the ten tribes (see the note upon v. 3). Notwithstanding the pride he takes in his fruitful ness (see x. 10), the king of Assyria, a country lying eastward of Judea, shall come with an army, like a parching east wind coming over a large plain or wilderness, and shall blast and wither him, as a tree that is dried up for want of moisture (compare iv. 19, and see the note upon Jer. iv. 11).

He shall spoil the treasure of all pleasant vessels. The same enemy shall plunder all their treasuries, and the rich furniture, as the word kelee is translated, Nah. ii. 9.

Ver. 16. Samaria shall become desolate; The prophet foretells the final destruction of Samaria for her idolatry and other impieties, by Shalmaneser king of Assyria (see 2 Kings xvii. 6).

Their infants shall be dashed in pieces; These are the barbarous practices of conquerors, when they take cities by storm, to put all to the sword, without distinction of age or sex (see x. 15, 2 Kings viii. 12, xv. 16, Isa. xiii. 16, Amos i. 13, Nah. iii. 10).
1. O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. 
2. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. 
3. Assyria shall not save us: we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. 
4. ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him. 
5. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. 
6. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. 
7. They that dwell under his shadow shall return: they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. 
8. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. 
9. Who is wise, and he shall understand these things: these are the gifts in renouncing all sorts of idol-worship; which is often spoken of in the prophets, as an introduction to that state of the church which is to commence from the time of the Jews' conversion (compare ii. 17, and see the note on Isa. i. 29). God interprets all image-worship, or creature-worship, as terminating in the image or creature to which it is offered. 

Chapter XIV.

ARGUMENT.—The prophecy concludes with an earnest exhortation to repentance, and God's gracious promises of pardon and blessing upon it.

Ver. 1. Thou hast fallen by thine iniquity.] Thy sins have been the cause of thy destruction (see xiii. 9).

Ver. 2. Take with you words, and turn to the Lord.] The prophet prescribes them a form of confession very proper to be used upon their repentance and conversion, beseeching God to pardon their past sins, and receive them graciously upon their repentance. Such another form we have, Joel ii. 17.

And receive us graciously.] The latter part of the sentence may be rendered, "And give us what is good."" besow thy grace and blessing upon us. Many Hebrew verbs have two contrary significations, as hath been observed upon Isa. xxii. 18. To the instances there collected, we may add one taken out of xi. 8, of this prophecy; where the verb miggen signifies to deliver up, whereas its usual signification is to protect. So the verb lakah here used probably signifies to give, as well as to receive: as appears from Ps. lxviii. 15, where our translation reads, "Thou hast received gifts for men:" but the LXX. render it, "Thou hast given gifts unto men;" which sense St. Paul follows, Eph. iv. 8, and which best agrees with the scope of the text.

So will we render the calves of our lips.] Instead of the sacrifices of calves or bullocks, we will offer to thee the sacrifice of praise and thanksgiving, which is "the fruit of our lips," our "reasonable service," and such as properly belongs to the times of the gospel. So that this form of confession will be most suitable for the Jews to use upon their conversion to Christianity. St. Paul applies the words to the unchristian (Heb. xiii. 13) the true Christian sacrifice; and follows the Septuagint translation of them, which expresses the sense rather than the words.

Ver. 3. Assyhr shall not save us.] The first part of the people's repentance is described as consisting in relying solely upon God's protection, and not putting their trust in human strength; and then is renouncing all idolatrous worship. The Israelites had formerly made an alliance with the Assyrians (see v. 16); and they were often abroad by the prophets for their courting foreign alliances, and particularly strengthening themselves with horses from Egypt or Assyria (see 2 Chron. xvi. 7, Isa. xxx. 16, xxxvi. 8). 

Neither will we say—to the work of our hands, Ye are our gods.] Another part of their repentance consists in renouncing all sorts of idol-worship; which is often spoken of in the prophets, as an introduction to that state of the church which is to commence from the time of the Jews' conversion (compare ii. 17, and see the note on Isa. i. 29). God interprets all image-worship, or creature-worship, as terminating in the image or creature to which it is offered. 

For in thee the fatherless findeth mercy.] It is the property of God to be the "helper of the friendless," or fatherless (see Ps. x. 10). The Chaldee expresses the sense very well, " Thou didst take pity upon our forefathers, when they were like fatherless children in Egypt" (compare Ps. lxviii. 5).

Ver. 4.] God's gracious answer to their professions of repentance; assuring them of his being reconciled to them, and as a token of it freeing them from their sins, and the punishment due to them (compare xi. 7), and embracing them with a true love and affection, without any remembrance of their former provocations (compare Zeph. iii. 17).

Ver. 5. I will be as the dew unto Israel.] This and the following verse contain gracious promises of God's favours and blessing upon Israel's conversion, represented by different metphrases; described in this sentence by the refreshing dew which large drops give to the grass in the heats of summer (compare Job xxxix. 19, Prov. xix. 12), Cast forth his roots as Lebanon.] As a tree of Lebanon, as the Chaldee paraphrase explains it.

Ver. 6. His beauty shall be as the olive tree.] Compare Ps. lii. 8, cxviii. 9, Eccles. xxiv. 12, l. 10. His smell as Lebanon.] From the trees of Lebanon came many sweet spices, particularly frankincense, called Lebanon in Hebrew, from whence some derive the word Lebanon (compare Cant. iv. 11). 

Ver. 7. They that dwell under his shadow shall return.] Most interpreters translate the sentence thus: "They shall return and dwell under his shadow;" 1 e. They shall return into their own country, and rest safely under the shadow or protection of the Almighty (compare Ps. xci. 1, and see the note upon i. 11). The scent thereof shall be as the wine of Lebanon.] As fragrant and as pleasing as the richest wines, such as were made near Lebanon; where there was a city called by the Greeks Ampelnessa, for the excellence of its wine; as is related by Pliny, lib. v. cap. 18.

Ver. 8.] This verse contains a dialogue between God and Ephraim, or Israel his people (see v. 3) after their conversion. They begin with declaring their utter aversion to idolatry (see ver. 3). To which God graciously replies, that he has heard them confessing their sins, and expressing their abhorrence of them.
things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

of perverse and disobedient tempers take offence at God's commands, and repine against his providence, to their own ruin and perdition. The same sense is expressed in that observation of the son of Sirach, Ecclus. xxxix. 24, "As God's ways are plain to the holy, so are they stumbling-blocks to the workers of iniquity." To the same purpose are these words of Christ, "Every one that is of the truth heareth my voice," John xviii. 37, and "He that is of God heareth God's words," viii. 47. And St. Peter says, that "Christ is become a stone of stumbling, and a rock of offence to the disobedient," 1 Pet. ii. 8. The observation of Grotius is very remarkable on this subject, De Verit. Christian. Relig. lib. ii. cap. ult., where he says, that the doctrine of the gospel was designed to be unequam lapis lydius, ad quem ingenia sanabili.s explorarentur: "as a touch-stone, to try the tempers of men, whether they were corrigible or not."

THE BOOK
OF THE PROPHET JOEL.

PREFACE.

If it were certain that the minor prophets were placed in the order of time wherein they lived, we might conclude that Joel prophesied before Amos, who was contemporary with Uzziah king of Judah. Archbishop Usher, in his Annals, ad A. M. 3197, makes the same inference, because Joel foretells that drought (ch. i.) which Amos mentions as actually to come pass (iv. 7—9). But to that argument it may be answered, that the drought there spoken of might probably be peculiar to the kingdom of Israel. And as to the precedence which the present Hebrew copies give to Joel, the LXX. place him the fourth in order, and put Amos and Micah before him.

If we consider the main design of his prophecy, we shall be apt to conclude, that it was uttered after the captivity of the ten tribes; for he directs his discourse only to Judah, and speaks distinctly of the sacrifices and oblations that were daily made in the temple. Israel is indeed mentioned, iii. 2, but it is in relation to future times, not to their present condition at the time when Joel prophesied.

CHAPTER I.

1 The word of the Lord that came to Joel the son of Pethuel.
2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

ARGUMENT.—A description of a terrible flames that is coming on the land, occasioned by a long drought, and the locusts, and other noxious vermin which that produced: with an exhortation to proclaim a fast to be observed by the people, that they may humble themselves under the hand of God, and avert his judgments.

Ver. 2, 3.] The prophet shows how great and un-

paralled this dearth is, by appealing to the memory of the ancients, and the observation of the present generation, whether they ever knew or heard anything like it; so that it deserved to be recorded as a warning to aftertimes (compare ii. 2).

Ver. 4.] A succession of noxious creatures hath made a perfect independence of all the fruits of the earth, which makes this judgment so strange and remarkable.

Ver. 5.] This calamity should particularly affect those that spend their time in jollity and excess, and
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left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For a nation is come upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat-offering and the drink-offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn.

10 The field is wasted, the land mourneth: for the corn is wasted: the new wine is dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests; howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from before your God.

14 ¶ Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.

15 Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the

make that the chief business of their life (compare Isa. xxiv. 7—9, 11). It carries along with it evident tokens of being sent as a punishment for their disorders.

Ver. 6. For a nation is come upon my land, 

Insects are described as a nation, or people marching in order under their leaders, both by sacred and profane writers, because of their power to do mischief, and their being irresistible by human strength or art (compare ii. 2, 25, Prov. xxx. 25—27).

Whose teeth are [as] the teeth of a lion, So the locusts are described, Rev. ix. 8. They devour everything that comes in their way, like a lion, and none can rescue it. The particle as is frequently understood (see the note upon Isa. xxx. 1). The word labi is sometimes rendered a great lion, as it is here: lions being common in Judea, the Hebrew language hath particular words to express the several ages and sizes of that creature.

Ver. 7.] Bochart, De Animal. par. ii. p. 469, n. 447, observes out of Pliny and other writers, that locusts and such noxious creatures will not only destroy the leaves, but the fruit, but even devour the very boughs and stock of those trees upon which they fasten (compare ver. 12). The word translated barked, is read but in this one place of the bible; so the LXX. and some others, render it to break off, and understand it of the upper branches of the tree; in which sense it is used in the Arabic language.

Ver. 8.] The words are an apostrophe to the land of Judea: the prophet puts her in mind that she ought to be deeply affected with the sore stroke of the divine vengeance, and express her inward sense of those calamities, with the same outward expressions of mourning, as a young virgin that was betrothed to a husband, and should lose him before they had lived together, would lament such an untimely loss. It was common among the Jews for persons who were espoused to spend some time together in the house of the woman's friends, before the husband took her home to live as man and wife together (see Gen. xix. 14). The "husband of her youth" is a woman's first husband, called elsewhere the "guide of her youth," Prov. ii. 17, Jer. iii. 4; as the "wife of thy youth," Mal. ii. 15, is the first wife.

Ver. 9.] The meat-offering and drink-offering always accompanied the daily sacrifices (see Num. xxviii. 4, 7). The word minchea, commonly trans-

lated meat-offering, properly signifies the bread-offering; being made of flour (see the note upon Isa. xliii. 23). The dearth had destroyed both the corn and the wine, ver. 10—12, and thereby disabled the performing the necessary parts of God's daily worship in the temple. This was a new cause of grief to the priests, as well as to all pious persons.

Ver. 10.] The fields and the whole land have a mournful appearance, being altogether bare and destitute of food, either for man or beast (see ver. 18).

Ver. 11.] Your being disappointed of your expectations, and the fruits of your labour, is enough to cover you with shame and confusion (compare Jer. xiv. 3): especially when you consider these calamities as the just effects of the divine indignation.

Ver. 12. Joy is withered away] That joy they used to show at the gathering in of the fruits of the earth (see Isa. ix. 3, xiv. 10, Jer. xlviii. 33).


Lie all night in sackcloth, Those priests whose turn it is to keep the night-watches in the temple (see Exod. xxvii. 21, 1 Sam. iii. 3, 1 Chron. ix. 39, Ps. cxxxiv. 2). Let them cover themselves with sackcloth, as is usual in times of the greatest calamity, and not put it off when they take themselves to rest; but sleep in sackcloth instead of their ordinary garments (see Dr. Lightfoot's Temple Service, ch. 9, at the beginning).

Ver. 14. Sanctify ye a fast, &c.] In order to avert God's wrath, and depurate his judgments (see ii. 15, 16).

Into the house of the Lord] The house where God hath placed his name, and where he hath promised to hear the prayers which are made to him by his people, when they are afflicted with judgments of this kind (see 1 Kings vii. 37, &c.).

Ver. 15.] We have just cause to lament our sins which have brought these judgments upon us, which, if not averted by our repentance, will end in our utter destruction, as coming from a God that is infinite in power, and terrible in his judgments.

Ver. 16.] The dearth has discontinued all public sacrifices (ver. 9, 13), and has deprived us of those rejoicings wherewith we used to keep our solemn feasts at Jerusalem, and partake of the sacrifices.
CHAPTER II.

1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

3 A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

A great people, and a strong:] See i. 6.

There hath not been ever the like:] And behind them a desolate wilderness:] The locusts which pleased God in the days of Hezekiah were described after the same manner, Exod. x. 14, 15. Before them there were no such locusts, neither after them shall be such. In both places we are to take it for a proverbial expression, to set forth the extraordinary greatness of the judgment, and not understand it too strictly according to the grammatical sense of the word. So we read of Hezekiah, that ‘after him there was none like him, among all the kings of Judah, nor any that went before him,’ 2 Kings viii. 5, and yet the same character is given to Josiah, 2 Kings xxiii. 25.

A fire devoureth before them; and behind them a flame burneth:] The locusts and the drought which ushered them in (see i. 19), have in a manner devoured everything that comes in their way; and leave sad tokens of destruction wherever they have been. Those that have travelled in the eastern countries, inform us, that wherever the swarms of locusts light, they make such a destruction, that there remains not any green thing in the trees, or in the herbs of the field, as Moses speaks concerning the locusts in Egypt, Exod. x. 15.

The land is as the garden of Eden before them, and behind them a desolate wilderness:] The land of Judea, so famous for its fertility and pleasantness before this calamity, is now turned into a desolate wilderness, by the ravages they have made. The ‘garden of Eden’ is a proverbial expression for a place of pleasure and fruitfulness, as we commonly use the word paradise (see Gen. xiii. 10, Isa. ii. 8).

Ver. 4.] See the same comparison, Rev. iv. 7. Bochart observes that locusts resemble horses, not only in their swiftness, but also in the shape of their heads (see his Hierozoicon, par. ii. p. 474).

Ver. 5. Like the noise of chariots on the tops of mountains:] Compare Rev. ix. 9. Chariots anciently were a part of warlike preparations, as appears by many passages in scripture. The text says, that...
6 Before their face the people shall be much pained; all faces shall gather blackness.
7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his way, and they shall not break their ranks:
8 Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.
9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.
10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:
11 And the Lord shall utter his voice before his army: for his camp is very great; for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?
12 ¶ Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:
13 And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and pitiful, slow to anger, and of great kindness, and repenteth him of the evil.
14 Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God?
15 ¶ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:
16 Gather the people, sanctify the congregation,
assembling the people at the solemn times of public worship (see Numb. x. 3, 9, 10).

Sanctify a fast, &c. See i. 14.

Ver. 16. Sanctify the congregation.] Take care that they be purified from those legal pollutions which render persons unqualified to approach God’s temple or worship (see Lev. xv. 31, Numb. xix. 18, 20).

Ver. 17. Let the priests—weep between the porch and the altar.] A principal part of the priests’ office was to attend upon the altar, and offer the sacrifices there. For which reason the open court just before the porch of the temple, where the brazen altar stood (see 2 Chron. viii. 12), was called the priests’ court, where the greatest part of those whose course it was gave their attendance. Hereupon this is mentioned as the most proper place for the priests to make their prayers and intercessions to God in behalf of the people. It was, as it might be said, the central point of all the sanctuary, and where they had before offered the sacrifices proper for such an occasion, which were the most solemn way of calling upon the Lord (see Gen. xxii. 4, 1 Sam. vii. 8, 9), and being joined to their prayers, were the most effectual means to make an atonement for sin, and avert the divine displeasure. Let them say, Spare thy people, O Lord.] It was usual to prescribe certain forms of prayer, or praise, to the priests in their public ministrations (see 1 Chron. xvi. 36, Hos. xiv. 2). Such was this herein mentioned, wherein they beseech God to deliver their people, not for any merit of theirs, but for the glory of his own name, lest the heathen round about them should take occasion to blaspheme his name, as if he were not able to protect his people (compare Ps. xlii. 20, xxxvi. 11, xvii. 2).

That the heathen should rule over them.] This translation of the Hebrew verb mashal favours their interpretation, who expound the army described at the beginning of the chapter of a hostile invasion: but if we understand those expressions only as a metaphorical description of that grievous destruction the locusts and other venomous insects should make in the land (which I take to be the truer exposition), then this sentence is to be translated, “That the heathen and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice: for the Lord will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice at my loving kindness; for I have rendered moderate, literally signifies, “according to righteousness,” and is equivalent with “accord
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joye in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. 24 And the floors shall be full of wheat, and the futs shall overflow with wine and oil. 25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. 26 And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. 27 And ye shall know that I am in the midst of judging, i. Jer. x. 23, or in measure, Jer. xxx. 11. But some interpreters translate it here plentifully. Our margin reads a teacher of righteousness, which sense is followed by the Chaldee paraphrase, and the Vulgar Latin, and may be proper introduction to the promise which follows (ver. 28) of pouring God's Spirit upon all flesh. The latter rain in the first month. Which was Nisan, partly answering to our March: the regular season for this rain was three months before harvest (Amos iv. 7.), i. e. before wheat-harvest, which was later than barley-harvest in Judea (see Ruth ii. 23, 2 Sam. xxii. 3). Ver. 25. I will restore to you the years that the locust hath eaten. The fruit of those years which the venomous insects have devoured (see i. 4.). My great army! See ver. 11. Ver. 26. Ye shall eat in plenty, and be satisfied. Ye shall eat bread to the full, as it is expressed, Lev. xxiv. 3, Deut. vii. 11, viii. 10. Times of scarcity are expressed by eating and not being satisfied. Lev. xxvi. 36, Amos iv. v. Mic. vi. 14. Ver. 27. Ye shall know that I am in the midst of Israel. God's giving tokens of his especial blessing and protection to his people is expressed by his dwelling among them, or in the midst of them; see i. 17, Lev. xxvi. 11, 12, Ezek. xxxviii. 26. This is a favour he never promises but upon their sincere and steady obedience, as appears in the foretold places, and then the promises contained in this and the foregoing verse, will punctually be fulfilled. That I am the Lord your God. You will then be convinced that I am always ready to protect you, and you need not apply yourselves to any other gods, in your wants or troubles (compare Isa. xiv. 5, 21). My people shall never be ashamed. Shall not be any more disappointed of the trust they place in me; nor be reproached by the heathen, as if I had forsaken them (see ver. 19, compare Isa. li. 22, Nahum i. 13). Ver. 28. It shall come to pass afterward. Or, in the last days, as St. Peter explains the phrase, Acts ii. 17, by which expression Manasseh ben Israel tells us, that all their wise men understood the times of the Messias (see the Bishop of Litchfield's Def. of the ancient Prophecies, p. 129). So afterward and in the latter days is explained, Dan. ii. 28, 29. I will pour out my Spirit upon all flesh. The plentiful effusion of the Holy Spirit is mentioned by the prophets as the peculiar character of the gospel state; and it is elsewhere compared to the pouring waters upon thirsty land, whereby it becomes fruitful (see Isa. xliv. 3, liv. 13, Jer. xxxii. 31, Ezek. xxxvi. 27, compared with John vii. 39). So this text, in analogy to other parallel places, is very aptly applied. Peter to the descent of the Holy Ghost upon the first believers, Acts ii. 17. All flesh comprehends the gentiles as well as the Jews; which promise we see was punctually fulfilled, Acts x. 44, xi. 17. The expression of the last days is another indication that this prophecy belongs to the times of the Messias: for the Jews agree that prophecy was sealed up with Malachi, and not to be restored till the days of the Messias (see the forementioned discourse). But we need not confine this prophecy to those early times; but since many prophecies have gradual completions, we may suppose this prophecy to imply, that there shall be another remarkable effusion of the Spirit bestowed upon the Jews in order to their conversion in the latter times of the world (see note upon Isa. li. 13, Ezek. xxxix. 29). This exposition agrees very well with some expressions in this prophecy, and makes a clearer connexion with the following chapter. Your sons and your daughters shall prophesy. The gift of prophecy was bestowed upon some women under the Old Testament, as upon Miriam (Exod. xv. 20), Deborah (Judg. iv. 14), and Huldah (2 Kings xxii. 14). But this gift was more frequently conferred upon them in the times of the New. This we read of four daughters of Philip the evangelist, who did prophesy, Acts xxii. 9, and church history affords us several other instances; such as Perpetua and Felicitas, who were martyrs for the Christian faith, Potamena mentioned by Eusebius, lib. iv. cap. 5, and others. Your young men shall see visions. In visions the inspired person was awake, but his external senses being bound up, and as it were taken from him (see Numb. xxiv. 4), he had a distinct knowledge of the things revealed to him, and that sometimes accompanied with external representations: such was that vision of St. Peter's, mentioned Acts x. 11. From visions being applied to young men, and dreams to old, some have observed that the imagination is stronger in those that are young than in the old; so that their senses need not be bound up with sleep, in order to make them capable of receiving heavenly visions. Ver. 29. As every age and condition are made partakers of the common benefits of the gospel, so they shall not be excluded from the privilege of the extraordinary gifts of it (see Col. iii. 11, James i. 5). Ver. 30. This and the following verse principally point out the destruction of the city and temple of Jerusalem by the Romans, and the effect it had upon the Jewish nation for their resisting the Holy Spirit, and contempt of the means of grace. So Malachi, after he had foretold the coming of the Messias (iii. 1), immediately adds, that his coming should be attended with terrible judgments upon the disobedient, iii. 2, 3, 5, iv. 1. The prophet here takes notice of the extraordinary signs which God had wrought, i. e. the great slaughters of men, and burning of the towns and cities of Judah, which preceded that last and finishing stroke
CHAPTER III.

32 And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem of the divine vengeance; and chiefly the comet which hung over their city, and the fearful sights seen in the air some time before; which are mentioned by Josephus, De Bell. Jud. lib. vi. cap. 31, and foretold by Christ, Luke xxi. 11.

Ver. 31.] Compare Mal. iv. 5. Particular judgments upon kingdoms and nations are often described in such terms as suppose last and general judgments; as hath been observed upon the tenth verse of this chapter. The expressions here used, in the literal sense, import the failing of light in the sun and moon, whether by eclipses (when the moon looks of a bloody colour), or any other cause: and here they denote the dark and melancholy state of public affairs at the destruction of the Jewish nation by the Romans: and the utter overthrow of that state and government (see the note upon Isa. xiii. 10).

Ver. 32. Whosoever shall call on the name of the Lord shall be delivered.] This St. Paul, Rom. x. 13, explains of those who give themselves up to Christ, and profess themselves his disciples; that being the most effectual means of escaping the judgments coming upon the unbelieving Jews, and likewise of being "delivered from the wrath to come" (see Luke xxi. 32, 1 Thess. i. 16).

For in mount Zion and in Jerusalem shall be deliverance.] The gospel is described as taking its rise from Jerusalem, and being from thence spread abroad into the world (see Ps. cxv. 2, Isa. ii. 3). Accordingly Christ commanded his disciples to preach the gospel "to all nations, beginning at Jerusalem," Luke xxiv. 47. The words may also imply, that the Christian church, often denoted by mount Zion and Jerusalem, is the only place of salvation (see likewise Obad. ver. 17).

As the Lord hath said.] By me his prophet. Or the words may relate to the several promises made in the Psalms, and other prophets, relating to the church, under the names of Zion and Jerusalem (see particularly Ps. xiv. 7, and several texts in Lysias): for we cannot certainly conclude in what time Joel lived.

And in the remnant whom the Lord shall call.] Or, "Among the remnant:" this may partly be understood of those who were converted by the preaching of Christ and the apostles, and thereby escaped the vengeance which involved the rest of the nation (see Acts ii. 40, 1 Thess. ii. 16). These are called the Zewewi, "such as should be saved," or delivered, Acts ii. 47. But there is another remnant of the Jews included in this promise, who shall be converted at the end of the world (when the obstinate and incorrigible shall be destroyed), and return home from their several dispersions. In this sense the "remnant" is often understood (see Isa. xi. 16, Jer. xxxi. 7, Mic. iv. 7, v. 3, 7). This conversion of the Jewish nation is frequently mentioned in the prophets (see Jer. xxx. 3, &c., xxxvi. 25, &c., Ezek. xx. 34, 40, xxvii. 25, Amos ix. 9, and the notes upon these texts). This sense agrees with what follows in the next chapter.

CHAPTER III.

1 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,
2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Ver. 2. And will bring them down into the valley of Jehoshaphat.] The prophet speaks of a general discomfiture of God's enemies in some decisive battle before the general judgment, as hath been observed in the notes upon Isa. lxvi. 16. Such probably is the battle of Gog and Magog, described Ezek. xxxix., and that of Armageddon, spoken of Rev. xvi. 14, 16. The place of this remarkable action is here called "the valley of Jehoshaphat," as if the prophet had said, "the place where the Lord will execute judgment," for so the word Jehoshaphat signifies in the original. So the "valley of Jezreel," Hos. i. 4, means where God's arm or strength will exert itself. The expression likewise alludes to the valley of Bera-chah, as it was afterward called, 2 Chron. xxx. 26, which was famous for the victory Jehoshaphat and his people obtained there over a great confederacy of their enemies. This valley was not far from Jerusalem, if it be the same with that described, Zech. xiv. 4.

And will plead with them there.] God pleads with men, and vindicates the cause of oppressed truth and innocence by his judgments. Then their own converse, science and the fly of the face of the guilty, and force them to acknowledge the justice of those punishments they suffer (compare Jer. i. 19, 20, and particularly this verse with Jer. xxx. 9). The prophet's mentioning only the kingdom or tribe of Judah, is a probable argument that he was of that tribe, and lived after the captivity of the ten tribes.
3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own heads;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

The prophets of the Old Testament are often cast as socially critical voices, warning their readers of the consequences of their actions and the need to repent. In this passage, the prophet Amos addresses Tyre and Zidon, warning them of judgment if they do not repent. The passage highlights themes of commerce, faith, and the impending destruction of the nations for their actions.

Ver. 3. The prophet addresses Tyre and Zidon, warning them of making their own choices and the potential consequences of their actions.

Ver. 4. The prophet mentions the sins of the people of Tyre and Zidon, highlighting their lack of repentance.

Ver. 5. The prophet warns of judgment coming swiftly and speedily, emphasizing the severity of the consequences for sin.

Ver. 6. The prophet addresses the sale of children and goods, linking these actions to the impending destruction.

The passage serves as a warning to nations and individuals alike, emphasizing the importance of repentance and the consequences of unrepentant sin.
and gather yourselves together round about: that is the day mighty ones to come down. O Lord, and let them be astonished, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the futs overflow; for their wickedness is great.

14 Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

The valley of Jehoshaphat] See ver. 2.

Ver. 13. Put ye in the sickle, for the harvest is ripe:] God will give his commands to the angels, who are "the reapers," Matt. xiii. 39, to cut off the wicked by a speedy destruction; for their iniquities are come to maturity, and are ripe for judgment (compare Jer. li. 39, Hos. vi. 11, Matt. xiii. 38, 41, Rev. xiv. 15). The phrase again commanded to go down from heaven to the "valley of decision," ver. 14. The LXX. and the Chaldee paraphrase the words, Come, tread, deriving the Hebrew word from rudah, which verb still remains that sense in the Arabic, as Dr. Pocock informs me.

For the press is full, the futs overflow; for their wickedness is great.] The wicked have filled up the measure of their iniquities. The former words allow to the time of the harvest; these to the season of the vintage (compare Rev. xiv. 19). As the juice of the vine is called the blood of the grape; in pursuance of the same metaphor, God's extraordinary judgments are expressed by his "treading the wine-press of his wrath" (see Isa. lxiii. 3, Lam. i. 15, Rev. xiv. 19, 20).

Ver. 14. Multitudes, multitudes in the valley of decision.] This makes it probable that the battle here spoken of is the same with that of Gog and Magog, described Ezek. xxxviii. xxxix. for there the valley where Gog is said to be buried, is called Hannon Gog: i. e. "the multitude of Gog," xxxix. 11, "The valley of decision" is the same with the "valley of Jehoshaphat" above mentioned, the place where the great cause shall be decided between God and his enemies.

The day of the Lord is near See ii. 1.

Ver. 15.] This particular judgment shall be a forerunner of the general one, when the whole frame of nature shall be dissolved (see the note upon li. 10, 31).

Ver. 16. The Lord also shall roar out of Zion.] Where he shall give tokens of his especial residence. God's anger, when he speaks to us by his
AMOS.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

notes the plentiful issues of the divine grace; an emblem of what was the streams that issued out of the rock, and followed the Israelites through a great part of the wilderness (1 Cor. x. 4).

Ver. 19.] These two people were remarkable for the spite they bare to the Jews: the Egyptians were their oppressors when they first became a nation, and afterward exercised great cruelties upon them during the reign of the Egyptian kings, who were Alexander's successors. The Idumeans are often reproved, and threatened with judgments by the prophets, for the spite they took all occasions to vent against the Israelites, though nearly related to them (see Jer. xlvi. 7, Ezek. xxv. 12, Amos i. 11, Obad. ver. 10). So those two nations are taken, in a general sense, for the enemies of God's people (see the note upon Isa. xi. 14).

21 For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.

Ver. 20. Judah shall dwell (or continue) for ever.] Free from the annoyance of enemies (see ver. 17, and compare Amos ix. 15).

Ver. 21. I will cleanse their blood that I have not cleansed.] I will thoroughly cleanse them from their sins and pollutions; neither shall they rise up any more in judgment against them. The word blood may signify pollution in general (see Isa. iv. 3, Ezek. xvi. 6). But the words chiefly import, that God will pardon the Jews the great crime of shedding the blood of Christ, upon their sincere repentance; the guilt of which they had imprecated upon themselves and their posterity, Matt. xxvi. 25, and had felt the visible effects of God's displeasure upon that account for several ages.

For the Lord dwelleth in Zion.] See ver. 17.

THE BOOK

OF

THE PROPHET AMOS.

PREFACE.

Amos was contemporary with Hosea, though he did not probably live so long, but died before the reign of Hezekiah, and the captivity of the ten tribes. St. Jerome gives him this character, that "though he was rude in speech, yet not in knowledge." Several of his expressions are taken from such observations as are suitable to the employment of a shepherd; as, when he compares God's anger to the "roaring of a lion," i. 2, iii. 8, and the gigantic stature of the Amorites to the "height of oaks and cedars," ii. 9 (see also v. 8). But still there are many beautiful passages in this prophecy, where the expressions are very elegant, and the pathos or rhetoric very moving: such as are ii. 9—11, iv. 6, &c., v. 6, 9, vi. 1, 7, viii. 7, 10, ix. 2, 6.

CHAPTER I.

1 The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel.

2 And he said, The Lord will roar from Zion, in the days of Jeroboam] See vii. 10. Two years before the earthquake.] Amos uttered his prophecy at that time, though it is probable he did not commit his book, or collection of prophecies, to writing, till after the earthquake mentioned here, and again Zech. xiv. 15, where it is said to have happened "in the days of Uzziah." Josephus relates it as a tradition among the Jews, that this earthquake was sent as a punishment for Uzziah's presumption in invading the priest's office, for which he himself was struck with leprosy, as we read 2 Chron. xxv. 15, 19, and the whole city was terribly shaken with an earthquake (see Joseph, Antiq. lib. ix. cap. 10). This judgment the Jews suppose to have befallen Uzziah in the twenty-fifth year of his reign: but Archibishop Usher, in his Annals, ad A. M. 3221, and other later chronologers, think it did not happen till the latter part of Uzziah's life and reign, because his son Jo-
and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 Thus saith the Lord; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron:

4 But I will send a fire into the house of Hazel, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdest the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord.

6 ¶ Thus saith the Lord; For three transgressions of Gaza, and for four, I will not turn them back upon him the government, who was not born till after Jeroboam's death; so the earthquake must have happened some time before Uzziah's quitting the government to his son.

Ver. 2. The Lord will roar from Zion.] See note upon Joel iii. 16.

The habitations of the shepherds shall mourn, and the top of Carmel shall wither.] The want of pasture here threatened was occasioned by the drought which is foretold, iv. 7. S. Carmel was a mountainous tract of ground, which ran through the two tribes of Issachar and Zebulun; it is spoken of as one of the most fruitful places in all Judaea (see Isa. xxxiii. 9, xxxv. 2); upon which account the word is sometimes taken apppellatively, and translated "a fruitful field." These are mentioned. (see Isa. ix. 17-19.)

Ver. 3. For three transgressions of Damascus, and for four, I will not turn away the punishment!] The prophet begins with denouncing his judgments against foreign countries, and then comes to Judah and Israel. The first he threatens is Syria, the head or capital city of which was Damascus (see Isa. vii. 9), for the several transgressions they had committed, expressed by "three transgressions, and four." It is a common way of speaking, to use a certain number for an uncertain. So we read, Job v. 10, "He shall deliver thee in six troubles, yea, in seven no evil shall touch thee" (see the like phrase, Prov. vi. 16, Eccles. xi. 2, Mic. v. 5). So "once and twice" are used, Ps. lxxii. 11, "twice and thrice," Job xxxii. 20.

Because they have threshed Gilead with threshing instruments of iron:] The way of threshing in the eastern countries was by drawing heavy planks with iron wheels over the corn, having sharp stones fastened on the boards (see Dr. Hammond's notes on Matt. iili. 12). From hence the phrase is used to signify the weak's being crushed by the mighty (see Isa. xiv. 15, Jer. vii. 28). Here it denotes the cruelties exercised by Hazael and Ben-hadad, kings of Syria; see 2 Kings x. 32, 33, xili. 3, 7, where the sacred historian, speaking in the phrase of the text, saith, that "he made them like the dust by threshing." (see the note there). Ver. 4. God's judgments are often compared to fire (see Ps. lxxviii. 63, and the note upon Ezek. xxx. 8). The word is taken in this general sense in the following verses.

Ver. 5. I will break also the bar of Damascus; its gates and fortifications, wherein its strength consists, and cut off the inhabitant from the plain of Aven, Or, Bikath-aven: the word signifies "the plain of vanity:" from whence some conjecture it was a place in Syria remarkable for idolatry; as Bethel

away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant from Ashdod, and him that holdest the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God.

9 ¶ Thus saith the Lord; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the Lord; For three transgressions is called Beth-aven for that reason, Hose. v. 15 (see the following note).

And him that holdest the sceptre from the house of Eden:] "The house of Eden" is equivalent to "the house of pleasure," so it may denote one of the pleasant palaces belonging to the king of Syria, described by "him that holdest the sceptre." But Eden was likewise a country bordering upon Syria; mentioned 2 Kings xix. 12, Ezek. xxvii. 23 (see the note there). Mr. Maundrell, in his Travels, observes, that not far from Damascus there is a plain still called the valley of the Bocot, which he supposes the same with Bikath-aven here mentioned: and there is a place at this time called Eden near it (see his Corrections upon p. 118).

How that holdest the sceptre—and the people of Syria shall go into captivity unto Kir.] This was fulfilled when Tiglath-pileser took Damascus, "and carried the people of it captive to Kir, and slew Rezin" their king, 2 Kings xvi. 9. Kir was a city in Media, mentioned Isa. xxii. 6. The Vulgar Lat. trans. renders it Cyrene both here and in the second of Kings: but that does not appear to have been under the king of Syria's dominion.

Ver. 6. Gaza.] This city was situated upon the coast of Palestine, and is one of those threatened by Joel, iii. 6.

Because they carried away captive the whole captivity.] Gaza was a town belonging to the Philistines, who made frequent invasions upon the Jews, and carried away considerable spoil with them (see 2 Chron. xxi. 16, xxviii. 18).

To deliver them up to Edom.] See ver. 11.

Ver. 7.] Compare Jer. xlvii. 1.

Ver. 8. I will cut off the inhabitant from Ashdod.] Another town belonging to the Philistines, and threatened by the prophets with the same judgments which befell Gaza (see Jer. xlvii. 20, Zeph. ii. 4, Zech. ix. 5).

I will turn my hand against Ekron.] To "turn the hand," is the same as to inflict punishment (see Ps. lxxxi. 14, Isa. i. 25, Zech. xiii. 7).

The remnant of the Philistines shall perish.] These are elsewhere called "the remnant of the sea-coast," Ezek. xxvi. 16, and "the remnant of the country of Caphtor," Jer. xlvii. 4 (see the note there).

Ver. 9. For three transgressions of Tyre, &c.] This is probably to be understood of the destruction of Tyre by Nebuchadnezzar, foretold by Isaiah, ch. xxiii., by Jeremiah, xlvii. 4, where it is joined with the Philistines, as here; and by Ezekiel, ch. xxvii., xxviii. 33.
gessions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the Lord: For three transgressions of the children of Ammon, and for four,

They delivered up the whole captivity] See ver. 11.
And remembered not the brotherly covenant] That strict league and friendship begun between David and Hiram king of Tyre, 2 Sam. v. 11, and afterward continued by Solomon, 1 Kings v. 1, ix. 11.

Ver. 11. For three transgressions of Edom, &c.
The Idumeans are often threatened for their enmity against the Israelites; who took all occasions to oppress them, and to insult over them in their distress (see 2 Chron. xxviii. 17, Jer. xlix. 7, Ezek. xxv. 12, xxxv. 2, Joel iii. 19, Obad. ver. 1—11).

Because he did pursue his brother with the sword.] They retained the same hatred and animosity against their brethren the Israelites, which their father Esau had expressed against his brother Jacob.

Ver. 12. Teman and Bozrah were two principal cities of Idumea (see Isa. lx. 3, Jer. xlix. 7, Ezek. xxv. 15). This expression imports the entire conquest and destruction of that country, according to the predictions of the prophets before cited; to which may be added, Mal. i. 3, 4. The ancient seat of the Edomites was the same which was afterward called Arabia Petraea; from whence they were expelled by the Nabatheans, and never could recover their country, but were forced to settle themselves in the southern parts of Judaea (see Dr. Prideaux, par. ii. ad A. C. 163).

Ver. 13. They have riped up the women with child of Gilead.] Hazael, king of Syria, grievously afflicted the Israelites that lay eastward of Jordan, particularly the Gileadites (see 2 Kings x. 33). The low condition these countries were reduced to, might probably encourage the Ammonites to possess themselves of Gilead, which lay near their own borders, and to destroy the inhabitants in that cruel manner (compare Jer. xlix. 1, Zeph. ii. 8, Hos. xiii. 16).

Ver. 14. I will kindle a fire in the wall of Rabbah.] Compare Jer. xlix. 2. Rabbah was the chief city of the Ammonites (see 2 Sam. xii. 26).

With a tempest in the day of the whirlwind.] The destructions of war are often compared to the devastations caused by whirlwinds and tempests (see Isa. v. 26, Jer. xxv. 32, Dan. xi. 40, Zech. ix. 14).

Ver. 15. 3 See Jer. xlix. 3.

CHAPTER II.

1 Thus saith the Lord: For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into time:

2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord: For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despoiled the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked;

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem:

6 ¶ Thus saith the Lord: For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes:

the text, to the story of the king of Moab, related 2 Kings iii. 27. But the story there recited, seems rather to be understood of the king of Moab's own son, than of the king of Edom's.

Ver. 2. Moab shall die with tumult.] His men shall die in the tumult of war (compare Jer. xlix. 15).

Ver. 3. I will cut off the judge] The word judge denotes the supreme magistrate or governor (see Deut. xvii. 9); and is here equivalent to the king (compare Mic. v. 1).

Ver. 4. Many of the tribe of Judah have continued in the same idoltry and worship of false gods, which their wicked kings, such as Jehoram and Ahaziah, and their forefathers, have set up, notwithstanding all the warnings I have given them by my prophets (see 2 Chron. xxvii. 17—19). Idols are often called lies in the scripture (see note upon Hos. vii. 3).

Ver. 6. They sold the righteous for silver, &c.] They perverted the cause of the righteous, and gave an un-
CHAPTER II.

7 That part after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the door for them, to entertain them that come.

8 And they lay theirselues down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.

9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

just sentence against him for a bribe of the smallest value (compare v. 11, 12, viii. 6).

Ver. 7. That part after the dust of the earth on the head of the poor.] The Vulgar Latín hath given the best sense of this sentence, Qui contenter super pulvere termis capit panispernium: "Who tread down the heads of the poor into the dust of the earth?" i.e. they throw them into the dust, and then trample upon them. The Chaldee paraphrase understands the verb saaph in the sense of despoiling, which comes near the sense of trampling upon; the LXX. render it by "nazarites," "to tread upon," both here and Ps. lxi. 1, 2. livi. 3. The verb shoph, which is near akin to saaph, plainly signifies to tread upon, or bruise, Gen. iii. 15.

A man and his father will go in unto the same maid (or young woman), to profane my holy name.] One man hath cohabited with his father's wife, to the great reproach of my name and religion; being such an instance of fornication, or uncleanness, "as is scarce heard of among the more civilized heathens," as St. Paul observes, 1 Cor. v. 1. And another "hath lewdly defiled his daughter-in-law," as Ezekiel complains, xxii. 11, in contradiction to the express words of the law, Lev. xviii. 8, 15.

Ver. 8. They lay themselves down upon clothes laid to pledge by every altar.] This is to be understood of the sacrifices, which were made of their idolatrous sacrifices, and were eaten in some of the apartments of their temples, according to the custom of the Jews and gentiles (see 1 Sam. ix. 12, 13, 22, Isa. lvii. 7, Ezek. xxiii. 41). The prophet reproves them not only for partaking of things offered to idols, but likewise for making use of other men's furniture, left in their hands for a pledge, to set off their idolatrous entertainments. Here was another instance of their unmercifullness, to detain pledges received from the poor, contrary to the law, Exod. xxxii. 26 (see the note upon Ezek. xviii. 7).

The Jews, as well as the Romans, used to lie along at their meals in couches, as appears by this verse, compared with vi. 4. This custom continued in aftertimes, as appears by several places in the gospels, where it is in the original, "Lay down to meat;" though our translation renders it, "Sat down." The custom of sitting at meals seems to have been the more ancient of the two (see Gen. xlix. 33, 1 Sam. ix. 22, xvi. 11, xx. 25).

They drink the wine of the condemned.] The drink-offerings, made with wine, were a necessary part of the sacrifices; some of which was likewise reserved for the entertainment that followed (see Exod. xxxii. 6). And this was provided out of the fines or mullets of such as had been unjustly condemned (ver. 6).

In the house of their god.] In the houses dedicated

11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, 0 ye children of Israel? saith the Lord.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not.

13 Behold, I am pressed under you, as a cart is pressed that is full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:

15 Neither shall he stand that handleth the bow; and he that is swift of foot shall not deli-

to the calves of Dan and Beth-el, or some other idolatrous temple.

Ver. 9. Yet destroyed I the Amorite before them.] The Amorites include the rest of the Canaanites (see Gen. xv. 10).

Whose height was like the height of the cedars.] Many of them were of a gigantic stature, as appears from Num. xiii. 32, 33. Virgil makes the same comparison, speaking of the Titans, Æneid. lib. iii. ver. 677.

Conciliait horrendum, quales, cum vertice celso
Aetnaequeus, aut comitri eyparies
Constiterat, sylvan ad Jovis, licuete Diane.

A dreadful council, with their heads on high,
Not yielding to the towering tree of Jove,
Or tallest eypary of Diane's grove.

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Ver. 10. Led you forty years through the wilderness.] Where you wanted for nothing (see Deut. ii. 7, viii. 2—4).

Ver. 11. I raised up of your sons for prophets.] I provided for you a succession of prophets, bred up in schools erected for that purpose (see 2 Kings i. 1, 2), to be your constant instructors, and to whom you might have recourse in any difficulty.

Ver. 12. Of your young men for Nazarites.] A Nazarite signifies one separate, or set apart for the service of God (see Amos vii. 5). Such were Samson, Judg. xiii. 5, and John Baptist, Luke i. 15. Their vow did often include in it, beside their abstaining from wine, and not shaving their heads, a constant attendance upon God's service, during the time of their separation (see 1 Mac. iii. 49, and the note upon Hos. ix. 10). We read of "women that departed not from the temple," Exod. xxxviii. 8, such as Anan, Luke ii. 37, and there might probably be men that constantly attended upon the service there: and of such I would upon second thoughts understand the Nazarites, mentioned Lam. iv. 7. They are described in that place as remarkable for their youth and beauty: and they are styled young men here. A Nazarite is always mentioned as a title of honour, and Joseph is called, by way of emi-

Ver. 13. Your sons have quite tired out my pa-
tientness, and I am weary with bearing them (compare Isa. xliii. 24, Mal. ii. 17).

Ver. 14, 15. The most likely means you can provide for your security, shall prove ineffectual (compare xiv. 1, &c.).
AMOS.

mighty shall flee away naked in that day, saith the Lord.

Aside their upper garments, or the habit proper to their quality or profession (see note upon Isa. xx. 2).

CHAPTER III.

1 Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?

7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

2 The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?

3 I Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For they know not to do right, saith the Lord, who store up violence and robbery in their palaces.

11 Therefore thus saith the Lord God: An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lord; As the shepherd

Shall there be evil in the city, and the Lord hath not done it? You may be assured that the calamities you feel, or have just cause to fear, are not the effect of chance, but come upon you by the especial direction of providence (compare Isa. xiv. 7).

7 [There was a succession of prophets among the Jews from Samuel's time till the captivity: the people commonly consulted them upon extraordinary occasions, and they gave them counsel and direction what was proper to be done (see ii. 11, 1 Kings xxii. 15, 2 Kings ii. 11, xxii. 13, Jer. xxii. 2, Ezek. xx. 2). The want of this prophetic gift was much lamented in the times of the captivity (see Ezek. vii. 26, Lam. ii. 9, Ps. lxxiv. 9).

8. Ver. 8] As the denouncing of the divine judgments ought to terrify you like the roaring of a lion (see ver. 4, and i. 2), so the prophets that are God's messengers must obey those commands and instructions he gives them, with whatever peril the discharge of their duty may be attended (see ii. 13, vi. 12, 13).

9. Ver. 9] God calls upon the heathen to be witnesses of his judgments upon his own people, that they may take warning thereby; particularly he gives notice to the Philistines and Egyptians, the Jews' inveterate enemies, that they may assemble themselves, and with pleasure to behold the ravages and oppressions which their insulting adversaries will bring upon the kingdom of Israel, whose capital city was Samaria, built upon a hill of the same name (1 Kings xvi. 24); or the "mountains of Samaria" may be equivalent to the "mountains of Israel," mentioned Ezek. xxxvi. 8, xxxvii. 22. Samaria being often taken for the whole kingdom of Israel (see the note upon Hos. viii. 6).

10. Ver. 10. For they know not to do right, i. e. They will not know nor learn to do right (see Jer. v. 4, vii. 3).

11. Ver. 11] Shalmaneser the king of Assyria shall invade the land on every side, shall dismantle its fortresses, and plunder its wealthy palaces.

12. As the shepherd taketh out of the mouth of the lion two legs When the lion hath for some time ravaged the flock, but is at last frightened away by the
CHAPTER IV.

1 Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks.

3 And ye shall go out at the breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the Lord.

4 ¶ Come to Beth-el, and transgress; at Gil-quire the threatened judgment upon this people (compare Ps. lxxix. 33).

That he will take you away with hooks, and your posterity with fish-hooks. Invaders and spoilers are elsewhere compared to fishers (see Jer. xvii. 16, Hab. i. 15). The words beiraadh digultural, translated "with fish-hooks," the Targum translates, in fisher-boats, boats made in the fashion of a pot, for the word siroth properly signifies a pot. The several invaders of Israel, first, Tiglath-pileser (2 Kings xv. 29), then Shalmanezer (ibid. xvii. 5), "The Syrians before, and the Philistines behind" (Isa. ix. 12), those coming after one another, will make an entire rid- dance of the whole nation: so that their posterity, or remainder, as the word may be translated, which hath escaped the first invaders, shall certainly fall into the hands of those that come after.

Ver. 3. Ye shall go out at the breaches, every cow at that which is before her. The prophet pursues the metaphor taken from the kine of Bashan, ver. 1, and tells the people, that as cattle strive to get out at every breach they can find in a mound or fence, so shall they with all possible haste make their escape at the several breaches which shall be made in the walls of Samaria (compare 2 Kings xxv. 4, Ezek. xii. 12).

Ye shall cast them into the palace. The sentence may be thus translated, "Ye shall cast out yourselves;" i.e. Ye shall with haste betake yourselves

tokeith out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts,

14 That in the day I shall visit the transgres-

noise of the shepherds and their dogs, or by throwing darts and other offensive weapons at him; in such a case the shepherd can hope to save but only some poor remains of the prey the lion had seized upon. And thus shall he be at the sucking of Samaria; but a small remainder of the inhabitants shall escape the search of their enemies, though they try to hide themselves in their most retired apartments (compare 1 Kings xx. 30, xxii. 23).

And in Damascus in a couch. The marginal reading gives a better sense, "On the bed of feet." They that follow the reading of the text, explain it of those Israelites who fled for refuge to Damascus, there being a confederacy between Israel and Syria (see Isa. vii. 2), but were seized there, upon the taking of Damascus (see 1, 2 Kings xvi. 9, compared with xv. 29). Tiglath-pileser, king of Assyria, conquered both Israel and Syria (see the places above cited, and compare Isa. vii. 16, xvii. 1-6).

Ver. 13. The words are directed to the prophets, whom God sends to testify and declare his will.

Ver. 14. I will also visit the altars of Beth-el. In the general destruction of the ten tribes, God's judg-

ments should be particularly visible upon the places dedicated to idolatrous worship, especially Beth-el, the principal place of that kind (see ix. 1, Hos. x. 5, 6, 8). Altars may stand here for altar; as we read of the "calves of Bethaven," in that place of Hosea, meaning the calf at Beth-el.

The horns of the altar shall be cut off. They were squares placed at the four corners of the altar, and hollow in the middle, into which some of the blood of the sacrifices was poured out (see Exod. xxvii. 12, and Dr. Prideaux's draught of the altar, in the first part of his Connex. of Script. Hist.).

Ver. 15. I will smite the winter house with the summer house. The great men had their different houses or apartments suited to the several seasons of the year (see Jer. xxxvi. 21).

The houses of ivory shall perish. King Ahab built him "an ivory house," i.e. ceiled or wain-

scoted with ivory (1 Kings xxii. 39). It is probable other great men followed his example, in adorning their houses after this costly manner. Whereupon the prophet threatens destruction to this piece of pride and state.

CHAPTER IV.
And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.

And I also have given you, &c. Or, "For this cause have I given thee" (see Noldius, p. 337, 388). The famine I have sent upon the cities and territories of Israel hath not brought you to a sense of your sins, or any sincere purpose of amendment.

I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord.

I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord.

Therefore will I do unto thee, O Is-
rael: and because I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that forareth the mountains, and createth the wind, and declareth unto man these several judgments upon thee altogether, till I make an entire destruction of thee.

Then said the Lord, Go and enquire of the Lord, what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, the God of hosts, is his name.

upon some occasions, discovers them for men's conviction (see Dan. ii. 28).

That maketh the morning darkness.] Who turns day into night, overcasting the heavens with clouds (see v. 8); or else, "darkens the earth in the clear days," by an extraordinary eclipse of the sun (see viii. 9); and can in like manner turn the most flourishing condition into a state of misery (compare v. 18, 19). Ambition is often expressed by darkness (see v. 18, Job xxxii. 11, Isa. v. 30, viii. 22).

Treadeth upon the high places of the earth.] Who can subdue cities or fortresses of the greatest strength, whose "walls reach up to heaven," as it is expressed Deut. i. 28 (compare xxxiii. 29), and takes delight to humble the great and mighty, denoted elsewhere by the mountains and hills (see Isa. ii. 14, Is. xxxii. 3).

CHAPTER V.

1 Hear ye this word which I take up against you, even a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsoaken upon her land; there is none to raise her up.

3 For thus saith the Lord God; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live:

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 Seek him that maketh the seven stars and

CHAP. V.

ARGUMENT.—A pathetical lamentation for the sins of Israel, which, upon their impenitency, the prophet foresaw would end in their destruction: whereupon he earnestly exhorteth them to a sincere repentance and reformation, without which all their outward exercises of religion would avail nothing.

Ver. 1.] The words might be better translated thus, "Hear you this word, even a lamentation which I take up over you." The text alludes to the lamentations made at funerals (see ver. 16, Jer. i. 17, Ezek. xix. 2, xxvii. 2). So the prophet condemneth the state of the kingdom of Israel, as dead and irrecoverably lost.

Ver. 2. The virgin of Israel is fallen; she shall no more rise.] She that never was conquered by any, is fallen from her glory, and shall never be restored to her former state, as a kingdom or nation. Those cities or kingdoms are called virgins which were never conquered (see Isa. xxiii. 12, xxxvii. 22). The virgin of Israel may likewise import her that was espoused to God, as a chaste virgin to a husband (see 2 Cor. xi. 2), and had the benefit of being under his protection, but is now, for her idolatries and other sins, delivered up to the will of her enemies (compare Jer. xvii. 13).

If she is forsaken upon her land; there is none to raise her up.] Like an infant that is exposed, or fallen upon the ground, and hath none to take it up.

Ver. 3.] A city which was able to furnish out a thousand men fit for war, shall have but a hundred of them left. And so it shall be in proportion for any less number; but one in ten of them shall escape the sword, and other chances of war.

Ver. 4. For [or rather, therefore] thus saith the Lord, Seek ye me, and ye shall live.] I. e. Ye shall be prosperous. Life is taken for prosperity or happiness (see 1 Sam. xix. 6); as death is used for misery, Exod. x. 17, Hos. xiii. 1.

Ver. 5. But seek not Bethel.] See iv. 4.

Pass not to Beer-sheba.] A place remarkable for Abraham's dwelling there, and planting a grove for the worship of God (Gen. xxv. 32, xxvi. 9). It is likely a grove might still be continued there, and abused to idolatry (see vii. 9, viii. 14). Beer-sheba did formerly belong to Judah (see 1 Kings xix. 3); but it seems in latter times to have been taken from it by some of the kings of Israel.

Gilgal shall surely go into captivity.] There is an allusion in the Hebrew between the word Gilgal and Galah, which signifies captivity. Such paronomasias are now and then used by the sacred writers (see the note upon Isa. xxiv. 17).

Bethel shall come to nought.] The original runs thus, "Bethel shall become Aven." Bethel signifies the house of God; when the place was defiled by idolatry, it was named by way of reproach, Beth-aven, i. e. "the house of vanity," or idolatry (see Hos. iv. 15); and it is here called so in another sense, viz. as vanity is the same with a thing of nought, or of no continuance.

Ver. 6. Lest he break out like fire [see i. 4] in the house of Joseph.] The ten tribes are called by the name of Joseph, as they are elsewhere by that of Ephraim, the son of Joseph; because that was the chief tribe of the kingdom of Israel (see Ezek. xxxvii. 10).

And there be none to quench it in Bethel.] The idol
Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and pour-eth them out upon the face of the earth: The Lord is his name:

9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and their abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

ye worship will not be able to deliver you, but will itself be involved in the common calamity (see note upon Hos. x. 6).

Ver. 7. Ye who turn judgment to wormwood.] Or, "into hemlock," as the word massaḥ is translated, vi. 12. Ye that pervert the law which was designed to protect innocence, and under colour of it exercise the greatest oppression.

Ver. 8. Seek him that maketh the seven stars, and Orion.] The Hebrew names of these constellations are Kūna and Kesel, which are translated to the same sense, Job ix. 9, xxxviii. 31. These, and other constellations, were commonly thought to have a great influence upon the seasons (see the forementioned place of Job). Whereupon their rising and setting used to be particularly taken notice of by husbandmen and shepherds; whose employments lying abroad, made them more observant of the heavenly appearances. So this is an instance of providence very suitable for one of Amos's profession to mention.

Maketh the day dark with night:] The vicissitudes of day and night, and the light's breaking out of darkness, are just matter of admiration, did not the constant recourse of them lessen the wonder. Clemens Alexandrinus cites these verses out of Pindar to the same sense:

Orion, et astra, et sidera
Vissequae terrae, et lumina
Nobilis coelestis usque caelestis
Viri.有过者，而使黑夜同昼并行，

God can create the light.

And make it spring from darkest night:

And when he covers o'er the day, The darkness chases light away.

That calleth for the waters of the sea, and poureth them out] Who commandeth the seas and the rivers to overflow the earth in great inundations. The Jews call all great bodies of water by the name of seas. The words may likewise be explained of the raising vapours out of the sea, to supply rain for the earth, the clouds retaining none of the saltiness of the sea-water (compare Job xxxviii. 34).

Ver. 9.] That giveth strength to him that hath been conquered, and enableth him to subdue his conquerors and become master of their fortifications. And such deliverance God is able to work for Israel (see 2 Kings xiii. 17, &c.).

Ver. 10.] The oppressors of the poor (see ver. 11, 12) hate those magistrates that would punish the injuries, and do right to the oppressed. It was the custom for judges to execute their office sitting in the gates of the city (see the note upon Isa. xxix. 21, and ver. 15 of this chapter).

Ver. 11. Burdens of wheat:] Or, Choice gifts, as the LXX. render it, agreeably to the sense of the Hebrew, where the word massah often signifies a gift or reward (see Jer. xl. 5, Ezek. xx. 40, and bar, the choice or best of any thing.

Ye have built houses—but ye shall not dwell in them;] God often threatens to deprive men of the enjoyment of their ill-gotten substance (see Deut. xxiii. 29, 30, Mic. vi. 15, Zeph. i. 10).

Ver. 12.] Your daring impieties, your sins of the first magnitude, such as idolatry and oppression, proved in the foregoing part of the chapter; or your numerous sins, as the word may be translated; in which sense it is taken, Isa. xlvi. 9.

Ver. 13.] In such times as these, the wisest way for private persons is not to be too free in reproving public vices; which will bring trouble upon themselves, and do no good upon those who are hardened in their sins (compare Hos. iv. 4,Matt. vii. 6).


So the Lord,—shall be with you, as ye have spoken.] Ye used to boast of your interest in him, and of the promises he hath made to your fathers; and obedience is the condition required on your part to qualify you for his favour.

Ver. 15. Establish judgment in the gate:] See ver. 10.

It may be that the Lord—will be gracious.] Your case is not so desperate, but repentance may avert God's judgments (compare Jer. xxxvi. 3); and he may be gracious to the small remains of the ten tribes (see ver. 6), after those grievous invasions wherewith the kings of Syria first, and afterward Tiglath-pileser, have wasted them (see 2 Kings xlii. 7, 9, xiv. 26, 27, xv. 29).

Ver. 16. Wailing shall be in all—and they shall call the husbandman to mourning, &c.] There shall be a general lamentation of all orders and degrees of men; of the citizens, for the loss of their wealth and substance, plundered by the conquerors; of the husbandman and vine-dressers, for the loss of the Tigris of the earth, destroyed or devoured by a foreign army.

And such as are skilful of lamentation to wailing.] Let such whose profession it is to make lamentation at funerals join in this public mourning, to make it more solemn (see ver. 1).

Ver. 17. In all vineyards shall be wailing:] Where there used to be shouting and rejoicing, when the summer grapes were gathered in (see Isa. xlvi. 10, Jer. xxv. 30, xlvii. 33).

For I will pass through thee.] He will come like
21 ¶ I hate, I despise thy feast days, and I will not smell in thy solemn assemblies.

22 Though ye offer me burnt-offerings and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

as an enemy, that invadeth and destroyeth a country as he Marches through it (compare Exod. xiii. 12, Nahum i. 15).

Ver. 18. Woe unto you that desire the day of the Lord! Infidels made a mock of the words of the prophets, when they told them, "the day of the Lord was at hand" (see Joel ii. 11, Zeph. i. 14): and out of a principle of unbelief they expressed their desire of seeing this day, that they might be convinced of the truth of such predictions by ocular demonstration (compare Isa. v. 19, Jer. xvii. 15, Ezek. xii. 21, 27, 1 Pet. iii. 4).

To what end is it for you? the day of the Lord is darkness. To what purpose should you desire to see the day of the Lord? It will certainly be a very uncomfortable time, when evils shall succeed one another so fast, that he who seeks to escape one shall fall into a worse (compare Joel ii. 2, and see the note upon iv. 13).

Or went into the house—and a serpent bit him.] Or as a man should go into the house to avoid the severity of the weather abroad; and a viper, whose sting is incurable, should creep out of the wall and bite him.

Ver. 19.] See ver. 13.

Ver. 21. I hate, I despise thy feast days, &c. This and the three following verses are the same in sense with Isa. i. 11, 16, Jer. vi. 20, vii. 21—23, Hos. vi. 6, viii. 13, all which places import, how little the external rites of religion are valuable, unless they are accompanied with a universal obedience.

I will not smell in your solemn assemblies.] Or, "I will not smell the sacrifices of your solemn assemblies." The word chag signifies both a solemn feast, and the sacrifice offered at it (see Exod. xxiii. 18): and by the same reason the word asteroth may be capable of both those significations.

Ver. 22. Neither will I regard the peace-offerings of your fat beasts.] They made choice of the fatter and fattest cattle, when they offered peace-offerings, or offerings of thanksgiving. So we read, Ps. lxvi. 15, "I will offer unto thee burnt-offerings of fattedlings with the incense, or burnt fat, of rams.

Ver. 23. The psalms and hymns were sung in the temple with vocal and instrumental music. As the worshippers at Beth-el imitated the temple worship in other particulars (see iv. 4), so it is likely they did in this part of the public worship (see viii. 3). The prophet calls their songs a noise like that of an unmeaning voice, because their melody not proceeding from a true principle of religion, it was not grateful to God.

Ver. 24.] Rather let justice have its free course, so that the meanest persons may feel the benefit of it.

Ver. 25.] When your forefathers offered sacrifices of slain beasts, and added their meat and drink offerings to them, during their abode in the wilderness; they performed these services with as little sincerity and devotion to me as you do at present. To me is the same as to my honour (see Isa. xliii. 23, Zech. vii. 5, Rom. xiv. 6). The prophets often upbraided the Jews with the sins of their forefathers, and threatened them with remarkable judgments upon that account, when their posterity continue in the same or worse impieties (see Hos. ix. 9, x. 9; compare Matt. xxviii. 35).

Ver. 26. But ye haveovershewn the tabernacle of your Moloch and Chion your images. Your ancestors want of true devotion towards me appears from hence, that they were so prone to continue in those idolatrous practices which they learnt in Egypt; to which they added the worship of the idols they saw in the countries through which they travelled (see Lev. xvii. 3, xviii. 3, Num. xv. 99, xxv. 2, Josh. xxiv. 14, Ezek. xx. 7, 16, xxiii. 8), "The tabernacle of Moloch" was a shrine with the image of the deity placed within it: such were the "silver shrines of Diana," Acts xix. 24, and the Thenea or Lecetice among the Romans. These their votaries carried in procession, as a solemn piece of worship, or a pledge of the presence of their gods among them (see xlvii. 7). Moloch is an idyl often mentioned in scripture to denote the custom of焚烧 their children in sacrifice. It is probable the Israelites were addicted to this kind of worship in the wilderness, because it is so severely prohibited by Moses, Lev. xx. 2, 5. Chion is generally supposed by learned men to be the same with Saturn (see particularly Luc. de Dieu, upon Acts vii. 43, and Dr. Spencer, De Legh. Hebr. lib. iii. cap. 5). The same idol was called Remphan, or Rephan, by the Egyptians, as you may see proved in the places above cited: for which reason the Seventy interpreters translate Chion by Rephan; which is an argument that those interpreters were natives, or, at least, inhabitants, of Egypt, as Dr. Hoby observes, De Ver. Grac. Auctoribus, lib. ii. cap. 4.

The stars. As the heathens had images that represented the heavenly bodies (see 2 Kings xxiii. 11, 2 Chron. xxxiv. 4), so the image of Chion represented the star Saturn, as that of Moloch did the sun. If we suppose with some learned men that Remphan, or Rephan, was a famous Egyptian king, it was a common opinion among the heathens to suppose the souls of their defiled heroes to be placed in the stars. So Virgil speaks of the stars that appeared quickly after Caesar's death, Eclog. ix.
26 But ye have borne the tabernacle of your Moloch and Ch妞n your images, the star of your god, which ye made to yourselves.

Ecc diomel processit Cessar ins astrum.

"See Cesar's star is lighted in the skies."

Ver. 27.] Ye shall be removed farther from your own country, than when Hazael, king of Syria, carried away so many Israelites captives to Damascus (see i. 4), and, consequently, shall have less hopes of returning home. The king of Assyria carried the ten tribes captives as far as Media (2 Kings xvii. 6). St. Stephen, in his speech recorded by St. Luke, expressing rather the sense than the words, reads, I will carry you away beyond Babylon, Acts vii. 43. Media being at a much greater distance than Babylon. Both readings import, that the captivity of the ten tribes would be far worse than that of the two remaining, and with less hopes of returning to their own country.

CHAPTER VI.

1 Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!

CHAP. VI.

ARGUMENT.—A reproof of those who indulge their ease and pleasures without having any sense of God's afflicted hand, which threatens ruin and desolation to the whole kingdom of Israel for their pride and incorrigibleness.

Ver. 1. Woe to them that are at ease in Zion.] Or, "Are secure," as the margin reads: who live fearless of God's judgments, and resolved to indulge themselves in their voluptuousness, notwithstanding the evident tokens of God's displeasure against the whole nation, both Israel and Judah. For these and the following words contain a threatening against both kingdoms, both Israel and Judah (see ver. 2), though the chief design of this prophecy is against the ten tribes, or kingdom of Israel. But the LXX. translate the words tims, "Woe unto them that despise Zion." [But the learned Dr. Grabke conjectures that instead of Εξουσίοις, despise, it should be read ἐξουσίων, are prosperous: for so the LXX. render the word shanaanim. Pael. cxxii. 4. See the Prolegom. to his edition of the Prophets.] The word shanaanim, which our translation renders are at ease, signifying also to be insolent: in which sense the words may fitly belong to the ten tribes, who despised Zion and the temple, which "God chose out of all the tribes of Israel, to place his name there," and trust in the mountain of Samaria.] In the strength of their capital city, built upon the hill of Samaria (see iv. 1).

Which are named chief of the nations, to whom the house of Israel came? Zion, or Jerusalem, and Samaria, are the chief seats of the two kingdoms, whither is the greatest resort of the whole nation. The word gojim, nations, usually signifies the heathen nations, but sometimes denotes the Jews, and is equivalent to amanim (see Zeph. ii. 9). The Chaldee interprets it, "Who give names to their children, according to the names of the chief of the heathen, to whom the house of Israel apply themselves for protection." Thus, in the later times, some of the Jews took the names of Alexander, Antipater, Agrippa, and the like, to compliment some great men among the Greeks or Romans of those names. The Jews' making alliances with the heathens, is often reproved by the prophets (see 2 Chron. xvi. 7, Isa. xxx. 1, 2, Hos. v. 13, vii. 11, xli. 1).

Ver. 2. Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

2 Ye that put far away the evil day, and cause the seat of violence to come near;

3 That lie upon beds of ivory, and stretch yourselves to the hosts of foreign princes.

4 That make them drunk with wine, and stretch themselves upon their beds.

5 That chant to the sound of the viol, and invent to themselves instruments of musick, like David;

6 That eliminate judgment, and perform every manner of pleasure to themselves.

7 That build houses, but not to dwell therein; that plant vineyards, but not to drink the wine thereof.

8 That make cities, but do not inhabit them; that make houses, but do not dwell therein.

9 That build houses, but not to dwell therein; that plant vineyards, but not to drink the wine thereof.

10 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

11 That build houses, but do not dwell therein; that plant vineyards, but do not drink the wine thereof.

12 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

13 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

14 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

15 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

16 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

17 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

18 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

19 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

20 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

21 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

22 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

23 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

24 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

25 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

26 That make cities, but do not inhabit them; that plant vineyards, but do not dwell therein.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts.
CHAPTER VI.

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive, and the Chaldee of them that stretch themselves shall be removed.

8 The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold

ing themselves upon their couches," express the posture they used at their meals (see ver. 7, and ii. 8).

Eat the lambs out of the flock.] The choicest and best of them.

Ver. 5. Invent to themselves instruments of music, like David.] Such variety of music as he appropriated to the praise of God (see 1 Chron. xxvi. 5), that they contrive for their own diversion.

Ver. 6. They are not grieved for the affliction of Joseph.] They do not humble themselves under God's afflicting hand, nor lay to heart the miseries the divine judgments have brought upon the kingdom of Israel, called by the name Joseph, and the house of Joseph, v. 6, 15. The words allude to the afflicted state of Joseph, when he was sold by his brethren into Egypt.

Ver. 7. The banquet of them that stretched themselves shall be removed.] Their luxurious way of living shall be at an end (see ver. 4).

Ver. 8. I abhor the excellency of Jacob, and hate his palaces.] Whatever the kingdoms of Israel and Judah value themselves for is hateful to me, as having been abused by them, and made instrumental in dishonouring me. If we understand this of Israel, the ten tribes valued themselves as being the most potent kingdom (see 2 Kings xiv. 9). If we suppose the words comprehend Judah (see ver. 1), they valued themselves for having Jerusalem and the temple situate in their territories, where God had "placed his name;" and is peculiarly called the honour, or excellency of Jacob, Ps. xlvii. 4, Ezek. xxiv. 2:

Therefore will I deliver up the city! I will deliver up Samaria first, and then Jerusalem, into the hands of their enemies.

Ver. 9.] Those that escape the hands of the enemy shall die by the pestilence (compare Ezek. v. 13).

Ver. 10. A man's uncle [or near kinsman] shall take him up.] His nearest kinsman must be forced to perform the last office for him, and carry him to his burial.

And [or] he that burneth him, to bring out the bones out of the house.] And is equivalent to or here (see Nolius, p. 271). The undertakers of the funeral first burnt the body, in order to carry out the remaining bones to be buried. It was usual to burn the bodies of kings and great persons with odours and spices (see Jer. xxxiv. 5, 2 Chron. xvi. 14), and it may be, they might use the same custom in this case for fear of infection.

Shall say unto him that is by the sides of the house [in or near the house], Is there yet any with thee?] Alive or dead.

Hold thy tongue: for we may not make mention of the name of the Lord.] Silence best becomes such astonishing calamities: or, It is to no purpose to call upon God, or to implore his help in our afflictions. An expression betokening despair, joined with impatience: like that of Jeram, 2 Kings vi. 33, "What should I wait for the Lord any longer?" The verb zacar, to remember, or make mention, when it is spoken of God, signifies his worship, as Dr. Spencer observes, De Leg. Heb. lib. ii. cap. 5.

Ver. 11.] People of all ranks, high and low, shall be sufferers in the common calamities (see ill. 15).

Ver. 12.] Your perverting of judgment, and thereby making up for the seeming fruit or effect of righteousness, is as much the inverting the nature and order of things, as it would be to undertake to run a race upon a rock, or to cultivate it by ploughing or sowing there. The word rosh, translated here and in other places galt, signifies a weed growing among corn, as bitter as wormwood: and hannah, rendered hemlock, is translated wormwood, v. 7, and in other places.

Ver. 13. Ye which rejoice in a thing of nought,] Ye pride yourselves in your own strength, which will stand you in no stead, without God's blessing and assistance.

Have not taken to us horns by our own strength?] A horn is often used in scripture for power, strength, or authority; the metaphor being taken from the horns of an ox or bullock, wherein his strength lies. The boast of the Israelites seems chiefly grounded upon the success their king Jeroboam the Second had in restoring the ancient dominion of Israel, and recovering it from the Syrians, who had brought them very low (see 2 Kings xiii. 3, 7, xiv. 25).

Ver. 14. I will raise up against you a nation,— and they shall afflict you from the entering in of Hemath unto the river of the wilderness.] The prophet means the Assyrians, who should afflict them from one end of the land unto the other. "The entering in of Hemath" was the northern boundary of their country (see note upon ver. 2), and "the river of the wilderness" is the same with the "river of Egypt," Gen. xi. 12, Josh. xv. 47. 1 Kings viii. 65, Isa. xxvii. 12, which arises out of mount Paran, and is the southermost bound of Judea. It is called the "sea of the plain," as our interpretation renders it, Deut. iii. 17, or "the sea of the wilderness," as it is translated here; the original word Arabah being the same in both places.
AMOS.

CHAPTER VII.

1 Thus hath the Lord God shewed unto me; and behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowing.

2 And it came to pass, that when they had made an end of eating the grass of the land, then said I, O Lord God, forgive, I beseech thee; by whom shall Jacob arise? for he is small.

3 The Lord repented for this: It shall not be, saith the Lord.

4 ¶ Thus hath the Lord God shewed unto me; and behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee; by whom shall Jacob arise? for he is small.

6 The Lord repented for this: This also shall not be, saith the Lord God.

CHAP. VII.

ARGUMENT.—By three several visions God represents to Amos the judgments he is bringing upon Israel, which are mitigated by the intercession of the prophet; who being accused of sedition by Amaziah the priest of Beth-er to king Jeroboam, he denounces judgment against Amaziah and his family.

Ver. 1. He formed grasshoppers in the beginning of the shooting up of the latter growth.] Most commentators suppose this vision to denote the invasion of Pulp, king of Assyria, mentioned 2 Kings xv. 19. But this and the following calamities may as probably relate to those tumults and commotions which happened after Jeroboam's death, during an anarchy which lasted eleven years, from that time till his son's settlement on the throne, as appears by comparing the times of the kings of Israel and Judah. This was cutting Israel short, after they had begun to flourish again under the prosperous reign of Jeroboam, and so might fitly be represented by the grasshoppers devouring the latter or second growth of the grass.

It was the latter growth after the king's mowing.] The first crop of grass was set apart for the use of the king's stables.

Ver. 2. By whom shall Jacob arise? for he is small.] If thou suffer these calamities to proceed to extremity, by what means shall the small remains of the riches and strength of the kingdom be rescued from utter destruction? Some translate the words, Who shall arise up, or stand for Jacob? but the interpellatory pronoun, mi, who, may stand for bem, by whom; as it does, Isa. li. 19.

Ver. 3. The Lord was pleased to hearken to my earnest supplication, and to promise, that the threatened judgment should not proceed to an utter destruction of the whole kingdom.

Ver. 4. This represents a sorcer judgment than the former, and in the opinion of most expositors denotes the invasion of Tiglath-pileser, king of Assyria, who carried a great part of Israel away captive (2 Kings xv. 29), and so was properly represented by a raging fire, which consumed the sea by turning it into vapours, and then devoured a great part of the land.

7 ¶ Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand.

8 And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more:

9 And the high places of Israel shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword; and Israel shall surely be led away captive out of their own land.

Ver. 7, 8. The Lord stood upon a wall made by a plumb-line, &c.] God's judgments are sometimes represented by a line and a plummet, to denote that they are measured out by the exactest rules of justice (see 2 Kings xxi, 13, Isa. xxvii. 17). The instruments which are designed for building are sometimes used to mark out these places which are to be pulled down or destroyed (see 2 Sam. viii. 2, Isa. xxxvii. 11, Lam. ii. 5). This vision imports that as God formerly by built up his people, he would now pluck them down and destroy them (see Jer. i. 10, xxxii. 25).

Ver. 8. I will not again pass by them any more.] I will not any longer pass over their transgressions (compare viii. 2, Mic. vii. 18). Or, I will not pass through them to destroy them any more (see v. 17), because I will do it once for all (compare Nahum i. 9).

Ver. 9. The high places of Israel shall be desolate.] The altar and grove at Beer-sheba, where Isaac dwelt and built an altar (Gen. xxvi. 25, xlvii. 1). This place was afterward abused to idolatry (see the note upon v. 5).

The sanctuaries of Israel shall be laid waste.] The places set apart for idolatrous worship: such were Beth-el, Gilgal, and Beer-sheba (see iii. 14, v. 5). The word sanctuary is used for an idolatrous temple, Isa. xvi. 12. I will rise against the house of Jeroboam with the sword.] This was fulfilled when Shallum conspired against Zechariah the son of Jeroboam, and slew him (2 Kings xv. 10), who was the last of that family who reigned.

Ver. 10. Then Amaziah the priest of Beth-el sent to Jeroboam: This was a priest, not of the tribe of Levi, but such a one as were those, whom Jeroboam, the first of that name, had consecrated to perform the idolatrous service at Beth-el (see 1 Kings xii. 31).

Amos hath conspired against thee in the midst of the house of Israel.] i. e. In an open and barefaced manner. He traduces the prophet as a stirrer up of sedition: the same crime was objected to Jerimiah, Jer. xxxvi. 9, 10, to Christ, Luke xxii. 2, and to St. Paul, Acts xxiv. 5.

The land is not able to bear all his words.] The friends of the government cannot patiently hear them, and the enemies of it will take advantage from them to make some disturbance.
CHAPTER VIII. 733

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there; for it is the king's chapel, and it is the king's court.

13 But prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court.

14 ¶ Then answered Amos, and said to Amaziah, I AM not a prophet, neither was I a prophet's son; but I was an herdsman, and a gathering of sycemore fruit:

15 And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac.

17 Therefore thus saith the Lord; Thy wife shall be as an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land; and Israel shall surely go into captivity forth of his land.

Ver. 16. Drop not thy word against the house of Isaac.] The verb hitith, to drop, signifies in its primary sense, to instill doctrine or instruction by easy and gentle degrees (see Deut. xxxii. 2); from thence it comes to denote prophecy, being one sort of instruction accompanied with exhortation. See Ezek. xxi. 2, Mic. ii. 6, where the word is translated prophecy by our English interpreters. "The house of Isaac" may be taken in the same sense with the "high places of Isaac, " ver. 9, meaning Beer-sheba; or it may be equivalent to Jacob or Israel, in which sense most expositors understand it.

Ver. 17. Thy wife shall be an harlot in the city.] When Beth-el shall be taken by the Assyrians (see Hos. x. 5, 6), the soldiers shall abuse thy wife, and treat her as a common harlot (compare Isa. xiii, 16, Lam. v. 11, Zech. xiv. 2). And this shall befall her as a punishment of her idolatry, which is spiritual whoredom (see Hos. iv. 13).

Thy land shall be divided by line.] Among the Assyrians: in the division of land it was customary to mark out every one's share by a line (see Ps. lxxviii. 55).

Thou shalt die in a polluted land.] Thou shalt be carried captive out of thine own country, and die in a land where the inhabitants are idolaters, and where it will be impossible to converse without committing legal pollutions (see Ezek. iv. 13, Hos. ix. 3).

CHAP. VIII.

ARGUMENT.—The prophet by a fourth vision gives notice of the certainty and nearness of the destruction of the ten tribes: he reproves them for oppression, and foretells that the sun shall be darkened by an eclipse upon their solemn festivals, which shall turn their present joy into mourning, and shall be esteemed a prognostication of more dismal calamities to come; amongst which "a famine of God's word" here threatened may be esteemed the greatest.

Ver. 1, 2. A basket of summer fruit.] The basket of ripe summer fruit, which Amos saw in a vision, was to denote that Israel's sins were now ripe for judgment; as the time of judgment is elsewhere expressed by a harvest or a vintage (see Joel iii. 13). The two Hebrew words, kaec, " summer fruit," and

3 And the songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.

4 ¶ Hear this, O ye that swell up the needy, even to make the poor of the land to fail,

5 Saying, When will the new moon be gone, kete, "an end," having an affinity in their sound: such paronomasias are to be found in other texts of scripture (see Isa. xxiv. 17, Jer. i. 11, 12). Many instances of this kind are to be found; Micah i. 10, &c.

I will not again pass by them] See vii. 8.

Ver. 3.] The songs or hymns sung in the temple at Beth-el, shall be turned into howlings or lamentations (see v. 22). This may relate to the time when the golden calf was carried away by Shalmaneser (compare Hos. x. 5, 6). The Assyrians (see ver. 8) will make such a slaughter among the people, that there will be no opportunity of using public mournings or lamentations at their funerals, as was usual in other cases; but their friends will hurry them to their graves with as much silence and privacy as they can (compare Jer. xxii. 18).

Ver. 4. O ye that swell up the needy.] Or, Trample upon them (see note on li. 7).

Ver. 5. When will the new moon be gone,] This 3Q.
that we may sell corn, and the sabbath, that we may
set forth wheat, making the ephah small, and the
shékél great, and falsifying the balances by deceit?
6 That we may buy the poor for silver, and the
 needy for a pair of shoes; yea, and sell the
refuse of the wheat?
7 The Lord hath sworn by the excellency of Ja-
 cob, Surely I will never forget any of their works.
8 Shall not the land tremble for this, and every
one mourn therein? and it shall rise up wholly as a flood; and it shall be cast out and
drowned, as by the flood of Egypt.
9 And it shall come to pass in that day, saith the
Lord Gop, that I will cause the sun to go
down at noon, and I will darken the earth in the
clear day:

was one of their solemn feasts, the use of which they
retained with their idolatrous worship (see ver.
10).

Making the ephah small, and the shekel great.) The
ephah was the measure wherewith they sold, con-
taining about one of our bushels: this they made
smaller than the just standard. The shekel was
the money they received for the price of their goods:
and by falsifying the balances, when they weighed it,
they diminished its just value, and commanded a
greater price for their goods. So both ways they
overreached those that dealt with them (see Mi. vi.
11).

Ver. 6. That we may buy the poor for siler.]
Who must be forced to sell themselves to us for
slaves, to satisfy the debts they owe to us (see ii.
6).

And sell the refuse of the wheat?] The traders by
these deceitful arts made corn so dear, that people
were glad to buy the worst of it, and such as was
not fit to make bread.

Ver. 7. The Lord hath sworn by the excellency of
Jacob,] By himself, who is truly the glory of
Jacob, or Israel (see Ps. lxi. 34), whatever other
excellency or advantage they may make the subject
of their glory (see vi. 5).

I will never forget any of their works,] God is said to
remember men's sins when he punisheth them (see
Hos. viii. 13, ix. 9, Isa. xiii. 25, Jer. xxxi. 34).

Ver. 8. It shall rise up wholly as a flood.] Or,
a river. The LXX. with a very small alteration in
the Hebrew points, give a plainer sense of the
words, thus: "Distress shall rise up like a flood;" the calamity of a hostile invasion by the
Assyrians shall be like an inundation, which in a
short time overruns a whole country (compare Isa.
viii. 7, 8, Jer. xlvii. 5, Dan. ix. 30).

It shall be cast out and drowned, as by the flood
of Egypt.] Or rather, " The river of Egypt." The
inhabitants of the land shall be swallowed up, as Egypt
is by the inundation of the river Nile. To this sense
the Chaldee paraphrase expounds the place: "He
shall make a king come against it [the land] with a
mighty army, like a flood, and he shall drive out the
inhabitants thereof, and [the land itself] shall be
drowned, as when the flood of Egypt [overflows]."

Ver. 9.) Calamitous times are expressed by the
falling of the light of the sun, and the day's being
overspread with darkness (see Isa. xiii. 10, lix. 9,
10, Jer. xv. 9, Job v. 14, xxii. 17). But Arch-
bishop Usher hath observed in his Annals, ad A.
M. 3213, that about eleven years after the time
when Amos prophesied, there were two great
eclipses of the sun, one at the feast of tabernacles,
10 And I will turn your feasts into mourning, and
all your songs into lamentation; and I will bring
up sackcloth upon all loins, and baldness
upon every head; and I will make it as the
mourning of an only son, and the end thereof as a
bitter day.

11 ¶ Behold, the days come, saith the Lord Gop,
that I will send a famine in the land, not a
famine of bread, nor a thirst for water, but of
hearing the words of the Lord:
12 And they shall wander from sea to sea, and
from the north even to the east, they shall run to
and fro to seek the word of the Lord, and shall not
find it.
13 In that day shall the fair virgins and young
men faint for thirst.
14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and The mannae [or way] of Beer-sheba liveth; even they shall fall, and never rise up again.

CHAPTER IX.

ARGUMENT.—The prophet seeth a fifth vision, representing the final destruction of the kingdom of Israel; but he concludes his prophecy with promises of restoring the kingdom of David, and the Jewish nation, under the Messias, when the church shall be enlarged by the gentiles coming into it.

Ver. 1. I saw the Lord standing upon the altar:] This may most probably be understood of the altar at Bethel (compare iii. 14.) God's standing upon the altar, may likewise denote the destruction of the idolaters themselves, as so many victims slain tostone the divine vengeancethe compare Ezek. ix. 2, xxiv. 17, Isa. xxiv. 6. This appearance of God was, by a visible and glorious light, commonly called the Shechinah by the Jewish writers; concerning which the reader may consult Archbishop Tenison's Treatise of Idolatry, ch. 14.

Smite the lintel of the door, that the posts may shake:] This denotes the approaching ruin of that idolatrous temple, which should put an end to the worship performed there (see viii. 3). The altar of burnt-offerings probably stood near the outward door of the temple, as it did at Jerusalem.

I will slay the last [or residue] of them with the sword:] I will give them a mortal wound (compare Ps. lxxxvii. 21, Isa. ii. 9, Hab. iii. 13), so that there shall be no residue or remainder left to escape (compare Ezek. xxii. 23).

He that believeth, if he not flee away,] See ii. 14.

Ver. 2.] Though they hide themselves in the deepest holes, or caverns of the earth (see Isa. ii. 19), or take refuge in the highest fortresses, they shall not escape my vengeance.

Ver. 3. Though they hide themselves in the top of Carmel,] There were great caves formed by nature in the tops of some mountains, where men used to secure themselves in the time of danger. Such was the cave in a mountain in the wilderness of Ziph, 1 Sam. xxviii. 14 (see the note upon Ezek. xxxiii. 27, and Dr. Lightfoot's Works, vol. ii. p. 85).

Will I command the serpent.] The word serpent is used for a water animal, Isa. xxvii. 1, and is joined there with levithath and launin, which last word signifies not a dragon, as it is translated, but a whale. In like manner the word nehash, used here, may signify some carnivorous fish.

Ver. 4.] The same judgment is denounced against them, Lev. xxvi. 33, Deut. xxviii. 65, compare likewise Ezek. v. 13.

Ver. 5. And [or, for] the Lord God of hosts—toucheth the land, and it shall melt.] The least token of God's displeasure will put the whole frame of nature out of order (compare Isa. lxvi. 1, 13, Mic. iii. 4, Hab. iii. 10). And when God's hand is visibly stretched out against a land, or people, they become altogether dispirited; the stoutest men lose their courage (see ii. 16), their hearts failing them for fear, and out of a dreadful expectation of the miseries which are coming upon them.

If [this calamity] shall rise up wholly like a flood; and [they that dwell in the land] shall be drowned.] See viii. 8.

Ver. 6. It is he that butteth his stories in the heaven.] An awful description of God's irresistible power, discovering itself in the works of the creation, particularly in his appointing several regions of the air, as so many apartments that lead to the highest heaven, the seat of his own glory (see Ps. civ. 3).

And hath founded his troop in the earth.] The old English translation hath rendered the sense very perspicuously thus: "And hath laid the foundation of his globe of elements in the earth." The word agudah, troop, signifies the collection of elements and other creatures, which furnish the earth, expressed by the word ina, the host, Gen. ii. 1. The Chaldee paraphrase expresses the sense thus: "It is he that hath placed his Shechinah or tabernacle of his glory in the bottom of the sea, whence I will command the serpent, and he shall bite them:"

And though they go into captivity before their enemies, whence I will command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn; and it shall rise up wholly like a flood, and shall be drowned, as by the flood of Egypt.

6 It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he
that calleth for the waters of the sea, and pour-eth them out upon the face of the earth: The Lord is his name.

7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Capthor, and the Syrians from Kir?

8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord.

9 For, lo, I will command, and I will sift in the height above, and made his church glorious upon earth."

He that calleth, for the waters] See v. 8.

Ver. 7. Are ye not as children of the Ethiopians unto me.] Are ye not under a curse, as the Ethiopians, the posterity of Ham, were (see Gen. xi. 35), by reason of your multiplied sins and apostasies! Cushi, or Cushim, often signifies the Arabians, but it is sometimes understood of the Ethiopians, properly so called, as hath been observed in the notes upon Jer. xiii. 23.

Have not I brought up Israel out of the land of Egypt? and the Philistines from Capthor.] You may think my former kindness in delivering you out of the Egyptian bondage, and giving you the land of Canaan, obliges me still to continue your protector. But I have shown the like favour to other nations, particularly to the Philistines, who had their original from Capthor, and afterward dispossessed the old inhabitants of Palestine, and dwelt in their stead (see Deut. ii. 23, and the note upon Jer. xlvii. 4), and yet against these very Philistines I have denounced my judgments for their sins (see the forementioned place of Jeremy, and l. 8 of this prophecy).

And the Syrians from Kir?] Some copies of our English bible read Assyrians, but it is a mistake of the print; the more correct editions read Syrians, which answers the Hebrew Aram. Some understand the words of the new colonies which Tiththipliser transplanted from Kir, and placed in Syria in the room of the native Syrians, whom he had carried captive to Kir (see i. 5). But it may be understood of some more ancient removal of the Syrians from Kir, not elsewhere taken notice of.

Ver. 8. The eyes of the Lord God are upon the sinful kingdom, &c.] See ver. 4. God still promises to preserve a remnant in the midst of his heaviest judgments, that he may perform to them the promises he made to their fathers (see Jer. xxx. 11, Joel ii. 32, Rom. xi. 25, 29).

Ver. 9. I will mingle or scatter the Israelites among all nations, just as good and bad grain are mingled in a sieve; but will so order it, that none of the good grain shall be lost, or fall to the ground (compare Matt. iii. 12).

Ver. 10. Shall die by the sword.] They shall be cut off by some judgment sent from God (see note upon Zech. xi. 17).

Ver. 11. [That the evil shall not overtake] Who indulge themselves in their carnal security, without any apprehension or dread of the divine judgments denounced against them (compare vi. 3).

Ver. 11. In that day] When I come to make a remarkable difference between the good and the bad (ver. 9). The phrase denotes some extraordinary time or season, prefixed by God, for restoring the good estate of his people the Jews, or bestowing the house of Israel among all nations, like as corn is sown in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 [In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:] 12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

13 Behold, the days come, saith the Lord, great blessings upon the world (see the note upon Isa. iv. 2). The sense of it is expressed by مَنِّ ٖمَرَنَ بِنَاس, afterward, Acts xv. 16, which phrase is equivalent to the last days, Joel ii. 28, which both Jews and Christians expound of the days of the Messias.

Will I raise up the tabernacle of David that is fallen, &c.] At that time I will restore the kingdom to the house and family of David, in the person of the Messias, so often styled in the prophets the seed or offspring of David, and known by that title among the Jews of our Saviour's age (see Matt. xxii. 33, 30, xxii. 9). And whereas that family had been, for several years before his coming, reduced to a mean and obscure condition (see Mic. v. 2, Luke i. 48, 52), it shall now recover its ancient splendour and dignity.

The tabernacle of David" is an expression met with but twice in scripture, here and Isa. xlvii. 5. It may allude to his having been a shepherd, and dwelling in tents, before he was advanced to a kingdom, but since that reduced in his family to as low a condition as it was in at first: but I conceive the phrase does mystically denote the church, whereof the Messias, here foretold, was to be the head; which is elsewhere styled God's tabernacle, as being a place of his especial residence, as the tabernacle in the wilderness was (see Lev. xxvi. 11. Ezek. xxvii. 17, compared with Rev. xxi. 3). Tobit understood this text of the days of the Messiah, xiii. 10, where he exhorts "Zion to praise God that his tabernacle may again be built in her."

Ver. 12.] [If we follow the English translation, the words foretell the same event which is foretold by Obadiah, chap. i. 5. Who is able to perform his prophecy; and by Balaam, Num. xxiv. 17.] The words in the Hebrew are capable of another translation, thus: "The remnant of Edom, and of all the heathen that are (or shall be) called by my name, may possess me," the Lord: i.e. that both those of Edom, which are near neighbours, but fierce enemies to the Jews (see the notes upon Isa. xi. 14), as well as the other gentiles "which were at first," may be made subjects to the kingdom of David, now again erected. This sense of the text is followed by the LXX. and approved by Lud. De Dicu, and our learned Dr. Pocock, in order to reconcile the Greek translation with the original (see Dr. Pocock's Not. Miscell. cap. iv. p. 46).

But others suppose the LXX. read, with a small alteration from the present Hebrew, γενεάλογον, seek, for γενεάλογον, which may be made subjects to the kingdom of David, instead of Adam, these two words differing only in their points, which are generally acknowledged to be of a much later date than the original. For the fuller explaining the text, I shall refer the reader to the Bishop of Coventry and Litchfield's learned Defence of the Ancient Prophecies, p. 108.

Ver. 13. The days come, that the plowman shall
that the ploughman shall overtake the reaper, and
the treader of grapes him that soweth seed; and
the mountains shall drop sweet wine, and all the
hills shall melt.

14 And I will bring again the captivity of my
people of Israel, and they shall build the waste
cities, and inhabit them; and they shall plant

The mountains shall drop sweet wine, and all the
vineyards, and drink the wine thereof; they
shall also make gardens, and eat the fruit of
them.

15 And I will plant them upon their land,
and they shall no more be pulled up out of their
land which I have given them, saith the Lord thy
God.

hills shall melt.] i. e. Shall flow down with wine or
milk (see note on Joel iii. 18). The Chaldee para-
phrase, the Septuagint, and Vulgar Latin, under-
stand the Hebrew verb, translated melt, of being
cultivated, the stony ground being made softer by
ploughing and manuring. The prophets sometimes
describe the days of the Messias in the same terms
the poets do the golden age (see Ps. lxii. 16, Isa.
xxxv. 1, xli. 19, iv. 13, Hos. ii. 21, 22).

Ver. 14. I will bring again the captivity of my
people] I will restore them to their own country,
and settle them in it (see the following verse, and
note upon Ezek. xxviii. 23).

They shall build the waste cities, and inhabit them,
&c.] Compare Isa. Ixi. 4, Ezek. xxxvi. 33, 36. This
and the following part of the verse contain a pro-
mise to them, that they shall enjoy the fruits of their
labours, in opposition to that curse denounced against
them, v. 11, Deut. xxviii. 50, that they should
build houses, and not dwell in them "(compare Isa.
Iv. 22).

Ver. 15.] They shall dwell in it secure from any
annoyance of enemies (compare Jer. xxiii. 6, xxxii.
41, Ezek. xxxiv. 25, Joel iii. 20, Mic. iv. 4, Zeph.
iii. 13).

PREFACE.

Grotius, Heuetius (in his Demonstratio Evangelica), and Dr. Lightfoot (in his Harmony of the Old Testament), are of opinion, that Obadiah was contemporary with the elder prophets, Hosen, Joel, and Amos: the reason they chiefly allege is, that the compilers of the Old Testament canon had a regard to the order of time in their placing the minor prophets. But this reason seems to be of little force, since we find that Jonah is placed the fifth in order, nay, the sixth, in the Greek copies, who was confessedly an-
cienter than any of those that are placed before him.

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The more probable opinion is, that Obadiah prophesied about the time of the taking of Jeru-
salem: and thereupon, in foretelling the destruc-
tion of Edom, he uses several expressions which
Jeremiah had done before him, speaking upon
that subject (compare Obad. ver. 1, 8, with Jer.
xlix. 9, 14—16). Ezekiel agrees with Jeremiah and Obadiah, in assigning the same reason for the
judgments threatened against the Edomites, viz.
their insulting over the Jews in the time of their
disress (see Ezek. xvi. 12, xxxv. 5, &c.).

Archbishop Usher, in his Annals, ad A. M.
3410, supposes this prophecy to have been ful-
filled about five years after the taking of Jeru-
salem.
1 The vision of Obadiah. Thus saith the Lord God concerning Edom: We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The pride of thine heart hath deceived thee, thou that dwellest in the cliffs of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave some grapes?

6 How are the things of Edom searched out! how are his hidden things sought up!

7 All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.

ARGUMENT.—The prophet, after having denounced utter destruction upon Edom for their unnatural enmity against the Jews, foretells their restoration and flourishing state in the latter times.

Ver. 1. An ambassador is sent among the heathen [or nations], &c.] The prophets sometimes represent Almighty God as summoning armies, and setting them in array of battle, against those people he designs to destroy (see Jer. ii. 27, 28). And here, according to the custom of earthly princes, he is described as sending ambassadors to invite the nations to join in a confederacy against the Idumeans (compare Jer. xlix. 14). The words are the same in both places, only what Jeremiah speaks in the singular number is expressed here in the plural, to intimate that Obadiah had received the same commission from God which was signified to Jeremiah before.

Ver. 2. I have made thee small among the heathen [or nations]!] Thou art contemptible in the sight of the Chaldeans and their confederates, who think they can easily subdue thee. This verse and the two following are almost word for word the same with the fifteenth and sixteenth verses of the forty-ninth chapter of Jeremiah.

Ver. 3.] Thou valuest thyself too much upon the strength of thy situation, being placed among rocks which thou thinkest inaccessible by the enemy. St. Jerome, who dwelt in that neighbourhood, observes upon the place, that the Idumeans dwelt in caves dug out of the rocks (see likewise Numb. xxxiv. 3, 4, 2 Kings xiv. 7).

Ver. 4. Though thou exalt thyself as the eagle [see note upon Jer. xlix. 16], and though thou set thy nest among the stars.] Upon the highest mountains, that seem to reach up to heaven (compare Isa. xiv. 14, 15, Jer. ii. 59, Amos ix. 2, Hab. ii. 9).

Ver. 5. If thieves come to thee.] See Jer. xlii. 9.

Ver. 6. How are his hidden things sought up!] Those treasures and riches which he took all possible care to conceal, that they might not be discovered by the enemy (see Jer. xlix. 10).

Ver. 7. All the men of thy confederacy have brought thee even to the border:] The confederates marched out with thee till they came to the borders of thy country, and then they treacherously joined with the enemy's forces.

Ver. 8. Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

Ver. 9. And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

Ver. 10. ¶ For thy violence against thy brother Jacob shall I cause to cease thee, and thou shalt be cut off for ever.

Ver. 11. In the day that thou standest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou castest as one of them.

Ver. 12. But thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress.

Ver. 13. Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity:
14 Neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress.

15 For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

17 § But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.

19 And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

20 And the captivity of this host of the children of Israel expression of "looking upon an enemy," signifies the beholding his fall with satisfaction, Ps. liv. 7, lxix. 10, xevi. 10, xxiii. 8. Our translators render it in those places "See my desire upon mine enemies" (compare Mic. iv. 11, vii. 10).

The day of thy brother] "The day of his calamity," as it is expressed ver. 13 (compare Ps. xxxviii. 13, cxxxvii. 7). When he was driven from his own inheritance, and went captive into a strange land.

Ver. 14. Neither shouldst thou have delivered up those—that did remain] Or, "Shut up those," as the margin reads. The word signifies to shut up all the ways of escaping to the conquered, in order to take them and deliver them up to the enemy (see Ps. xxxvi. 8). So the Greek word which answers it is taken, Gal. iii. 33. Συγκατατεθησαται απο την μητροτητη πιθηκους, which should be translated, not shut up, but "delivered over to the faith, which should afterward be revealed," just as a schoolmaster delivers up his scholar whom he be comes to age; as the comparison there follows.

Ver. 15. For the day of the Lord is near upon all the heathen] "If judgment begin at the house of God, we may certainly conclude, that they who are more professedly wicked shall not escape (compare Jer. xxxv. 18, 29, xlix. 12, I Pet. iv. 17).

They shall be as thou hast not been] Others shall rejoice at thy calamities, as thou hast insulted over theirs. As thou hast spoiled and plundered thy neighbours, thou shalt be served thyself (see Ezek. xxxv. 15, Iab. ii. 8).

Ver. 16. As ye have drunk upon my holy mountain, so shall all the heathen drink continually.] Since ye, O my people, have drunk the cup of my wrath, which has been executed upon you in mount Zion (see ver. 17) and at Jerusalem, where my name was placed; there is no reason that those who are strangers and foreigners to my name and worship should expect to be excused (see the note upon ver. 15). The prophet speaks of the Jews here, as already under a state of captivity; as they actually were, before this prophet was called; and God's judgments are commonly represented by a cup of intoxicating liquors (see note upon Jer. xxv. 15).

They shall be as though they had not been.] They shall be utterly destroyed (compare Ezek. xxvi. 21).

Ver. 17. Upon mount Zion shall be deliverance.] This was remarkably verified at the first preaching of the gospel, when God's "law came forth from Zion" (Isa. ii. 3, Joel ii. 22, Ps. cxv. 2): and there shall be another completion of it, at the restoration of the Jewish nation, which is spoken of in this and the following verses.

There shall be holiness.] See Joel iii. 17.

Ver. 18.] The Jews, when they are restored to their own land, shall devour all their enemies that shall give them any disturbance there (see Isa. xlv. 14, xxxi. 9, Joel iii. 19, Mic. v. 8, Zech. xii. 6, Ezek. xxxviii. 14, 23).

Ver. 19. They of the south shall possess the mount of Esau.] They that dwell in the southern parts of Judea shall possess the mountainous country of Edom (see Mal. i. 3), elsewhere called mount Seir (see Ezek. xxxv. 2, 3). The tribe of Judah, which inhabited the southern part of Judea, bordered upon Edom (see Josh. xv. 21). Here it is foretold they should enlarge their borders that way.

They of the plain the Philistines.] The plain lay lower and more watered than the south part of Judea, and it lay towards the Philistines' country (see Josh. xv. 33, 45, and the note upon Zech. vii. 7). These were likewise ill neighbours to the Jews, whom they should at last conquer, and possess their land, as the prophet here foretells (compare Zeph. ii. 7).

They shall possess the fields of Ephraim, and the fields of Samaria.] The prophet speaks of those places as places of perpetual waters, for so they were in his time; viz. that colony which the king of Assyria settled here, "who served their own idols, together with the god of the land," 2 Kings xvii. 24, 33. So the words import the conquest of the Jews over their idolatrous neighbours (see the note upon ver. 18).

Benjamin shall possess Gilead.] Benjamin, although the smallest of the tribes, shall enlarge his borders as far as the land of Gilead beyond Jordan.

Ver. 20. The captivity of this host—shall possess that of the Canaanites, even unto Zarephath.] The ten tribes, when they shall return from their captivity, shall possess all the country where the Canaanites formerly lived, even unto Zarephath, or Sarepta, a city near Sidon, in the northern borders of Judah, 1 Kings xvii. 9. The Canaanites, properly so called, were ancient inhabitants of that district (see Judg. i. 32, 33, Matt. xv. 21, 22).

The captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.] Dr. Lightfoot, in his Chronological notes upon St. Luke, chap. ii., supposes Sepharad to be a part of the country of Edom, and explains the text of the Jews who were captives in Edom, that they should possess the cities of the south that lay near that country (see the beginning of the nineteenth verse). Others translate the sentence thus, "The captivity of Jerusalem shall possess that which is in Sepharad, and the cities of the south." In the former part of the verse the prophet mentioned the re-settlement of the ten tribes after their restoration: here he mentions that of Judah, under the name of Jerusalem. Israel and Judah are commonly joined together, as equally sharers in the general restoration of that nation (see the note upon Jer. iii. 18). Of the latter it is here foretold, that they should possess the country called Sepharad. If that word be taken as an appellative, it signifies a border, and may denote that part of
JONAH.

dren of Israel shall possess that of the Canaanites; 
Even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

Arabia which bordereth upon the south of Judea, or the "cities of the south," here mentioned.

Ver. 21. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.

commonwealth of Israel (compare ver. 17, and Amos ix. 22). Instead of saviours, the LXX., with a small alteration of the Hebrew points, read, "those that are saved, or escape: the same with the remnant often mentioned in the prophecies, and particularly Joel ii. 32 (see the note upon the place).

The kingdom shall be the Lord's.) This will be fulfilled when the four monarchies are destroyed, and the stone which smote the image becomes a great mountain and fills the whole earth (see Dan. ii. 35, 44, vii. 14, 27; Zech. xiv. 9, Zeph. iii. 9, Rev. ix. 15).

THE BOOK

OF

THE PROPHET JONAH.

PREFACE.

Jonah was the most ancient of all the prophets whose writings are preserved in scripture canon. Bishop Lloyd, in his Chronological Tables, supposed him to have prophesied in the latter end of Jehu's or the beginning of Jehoshaz's reign; at which time the kingdom of Israel was brought very low by the oppressions of Hazael, king of Syria (2 Kings xiii. 22). This might be a proper reason for Jonah to foretell the success which Jehoshaz's grandson, Jeroboam, should have in restoring the coasts of Israel; 2 Kings xiv. 25. He was of Gath-hepher, a town in the tribe of Zebulun (Josh. xix. 19), not far from Sephorin, or Dio-cæsarea, as St. Jerome informs us in his Commentary upon Jonah: who adds, that "Jonah's sepulchre was shown there in his time." This town was situate in Galilee, and so confutes that observation of the Pharisees, that "out of Galilee there did arise no prophet," John vii. 52. He was sent to Nineveh, to denounce destruction to that city, within forty days' time, if they repented not. But they complying with the summons of the prophet, God deferred the executing his judgments till the increase of their iniquities made them ripe for destruction, about one hundred and fifty years afterward; as we shall see more particularly, when we come to explain the prophecy of Nahum.

CHAPTER I.

1 Now the word of the Lord came unto Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish to the LXX. express the sense (see Gen. xviii. 20, James v. 4, Rev. xviii. 5). For this cause heinous offences are called "crying sins."

Ver. 3. But Jonah rose up [or went away: see Gen. xxv. 34, Numb. xxiv. 25] to flee—from the presence of the Lord.) He might think that that impulse which wrought in the prophet might not exert itself but in the land of Judea; or he might go away out of a sudden fear, as our first parents "hid themselves from the presence of God among the trees of the garden," Gen. iii. 8. It is certain that Jonah, in his sedate thoughts, acknowledged God's omnipresence (see the ninth verse of this chapter, and ii. 2).
from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.  

4 ¶ But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.  

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.  

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.  

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.  

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?  

9 And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.  

He found a ship going to Tarshish: [Learned men suppose that there were several places of that name noted for trade; one in Spain, another in India; and this might probably be in Cilicia. “Ships of Tarshish” generally signify any trading or merchant-ships (see the note upon Isa. ii. 16). The reason of Jonah’s unwillingness to undertake the delivery of the divine message, shall be considered in the note upon iv. 2.  

Ver. 5. Cried every man unto his god.] To their several idols, as being heathens, and ignorant of the true God.  

But Jonah was gone down into the sides of the ship:] Into a cabin in one of the sides of the ship. So we read that Jephthah was buried “in the cities of Gilead,” Judg. xii. 7, where our interpreters rightly express the sense, “in one of the cities of Gilead.”  

Ver. 7. Let us cast lots.] This was a usual method of referring things to the appointment or discovery of Providence (see 1 Sam. x. 20, 21, xiv. 42, 44, Prov. xvi. 33, Acts i. 26).  

Ver. 9. I fear the Lord the God of heaven.] Or, rather, “Jehovah, the God of heaven”; Jehovah being the peculiar name of the true God, by which he was distinguished from those who had the names of gods and lords among the heathen.  

Ver. 10. Why hast thou done this?] You have been guilty of great profanation to disobey his command, whom yourself acknowledge to be Lord and maker of all things.  

Ver. 11. For the sea was wrought, and was tempestuous.] The Hebrew reads, “The sea went, and was tempestuous;” i. e. “grew more and more tempestuous,” as our margin reads. We find the same phrase, Exod. xix. 19, “The trumpet waxed louder and louder;” where it is in the Hebrew, “The trumpet was going and strengthening.”  

Ver. 14. They cried unto the Lord.] They were convinced by the account Jonah gave of himself, that the God whom he worshipped (ver. 9) had brought this tempest upon them: so they made their petitions to him.  

Let us not perish for this man’s life.] For expounding this man’s life to inevitable danger; since it is done out of extreme necessity to save ourselves, and by his own desire.  

Ver. 16. Then the men feared the Lord exceedingly.] They were convinced of the power and greatness of that God whom Jonah worshipped; which appeared both in raising this storm, and so suddenly laying it.  

And offered a sacrifice unto the Lord, and made vows.] The words may be translated to a plainer sense, thus, “And offered sacrifice unto the Lord, that is, they made vows” to do it as soon as they had opportunity. The copulative particle vau is sometimes used by way of explanation; as hath been observed in the note upon Isa. li. 19 (see Noldius, p. 280). This sense suits best here.  

Ver. 17. A great fish.] Naturalists give an account of some sorts of fish which are large enough to swallow a man; particularly the canis characarius, or dog-fish, called by some writers lamia, (see Bochart, De Animal. lib. v. cap. 12).  

Jonah was in the belly of the fish three days and three nights.] The Hebrew language hath no one word to express what we call a natural day; so what the Greeks express by Ναξίμαυς, they denote by “a day and a night.” Therefore the space of time, consisting of one whole revolution of twenty-four hours, and part of two others, is fitly expressed in that language, by “three days and three nights.” Such a space of time our Lord lay in the grave; and we may from thence conclude, that Jonah, who was an eminent figure of him in this particular, was no longer in the fish’s belly.
I Then Jonah prayed unto the Lord his God out of the fish's belly.

2 And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice.

3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about; all thy bills and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

CHAPTER II.

ARGUMENT.—It contains the prayer of Jonah, when he was in the fish's belly, and his deliverance from thence.

Ver. 1.] Those devout thoughts which he had at that time, he afterward digested into the following prayer, and added a thanksgiving for his deliverance at the end of it. So several of David's psalms were probably composed after this trouble was over; but in a manner suitable to the thoughts he had at the time of his affliction, and with a grateful sense of God's mercies for his deliverance out of it (see Ps. liv. 2).

Ver. 2.] Out of the belly of hell The word shod signifies the "state of the dead" (see note on Isa. xiv. 9). So it may most properly be rendered the grave here, as the margin reads: the belly of the fish was to Jonah instead of a grave.

Ver. 4.] My first apprehensions were, that as I had justly forfeited thy favour by my disobedience; so thou wouldest cast me out of thy protection (see ver. 7, and compare Ps. xxxi. 22) yet, upon recollecting myself, I thought it my duty not to despair of thy mercy, but direct my prayer towards thy heavenly habitation (see ver. 7).

Ver. 5.] When I was thrown into the sea, I

6 I went down to the bottoms of the mountains; the earth with her bars was about me for ever; yet hast thou brought up my life from corruption, O Lord my God.

7 When my soul fainted within me I remembered the Lord: and my prayer came unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.

10 And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

CHAPTER III.

And the word of the Lord came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, ac-

ARGUMENT.—Jonah is sent again to the Ninevites, and preacheth to them with good success.

Ver. 3. Nineveh was an exceeding great city] The Hebrew reads, "A city great to God," so "the mountains of God" are the same with great mountains, Ps. xxxvi. 5, and "the cedars of God" are translated goodly cedars, Ps. lxxx. 10. Diodorus Siculus informs us, that Nineveh was four hundred and eighty furlongs in compass, which makes sixty of our miles (see Dr. Prideaux, ad A. C. 612); so that it was bigger than Babylon; which, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

Ver. 4. Yet forty days, and Nineveh shall be overthrown.] God was pleased to allow them sufficient time to repent, and give some proof of their reformation. The copies of the LXX. read, three days: it is no easy matter to guess at the occasion of the mistake, although Is. Vossius is willing to believe that this was the original reading (see his book De LXX. Interp. cap. 29). Some copies of Justin Martyr's
CHAPTER IV.

5 § So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

Dialogue with Trypho (p. 310, edit. Lond.), reads forty-three days; but that number is probably owing to the copiers, who joined the two readings of the Hebrew and LXX. together.

Ver. 5.] The fame of the wonderful works God had wrought for the Jews was spread over the eastern parts of the world. This might make the Ninevites hearken to a man of that nation, that came to them as sent by God: and it is likely that he gave them an account of the miraculous circumstances which attended his own mission. But without question, a sense of their own guilt, and their deserving whatever punishment Heaven could inflict, was a principal reason that moved them to have a regard for his message. And by the men of Nineveh's "repenting at the preaching of Jonas," God designed to upbraid the stubbornness of his own people, and shame them, as it were, into repentance, for fear the men of Nineveh "should rise up in judgment against them;" as our Saviour speaks of the Israelites in his own time, Matt. xii. 41.

Ver. 6. For word came unto the king of Nineveh.] Archbishop Usher, in his Annals, ad A. M. 3233, supposes this prince to have been Pul, the king of Assyria. Nineveh being then the capital city of that empire: who afterward invaded the kingdom of Israel, in the days of Menahem (2 Kings xv. 17); it being very agreeable to the methods of providence, to make use of a heathen king that was penitent, to punish the impenitency of God's own people, Israel.

Laid his robe from him.] He laid aside all his state, and put on the habit of a penitent.

Ver. 7. Let neither man nor beast—taste anything.] Such general shows of sorrow add to the solemnity of the humiliation, and may be proper to work upon men's minds, and bring them to a true contrition.

Ver. 8. But let man and beast be covered with sackcloth.] The covering horses and mules with sackcloth, adds to the solemnity of a funeral: in like manner, their mournful garb was an affecting circumstance in this public sorrow and humiliation.

Let them turn every one from his evil way.] Natural religion instructed them, that their earnest prayers, without true amendment, would not avail them before God: nor would their repentance be thought sincere, unless they restored to the true owners what they had gained by violence and injustice.

Ver. 9. ] Compare Joel ii. 14, 2 Sam. xii. 22. Even wicked men, upon their repentance, are apt to conceive hopes of obtaining mercy.

Ver. 10. He did it not.] According to the general declaration he hath made of his will in this case, Jer. xviii. 1, therefore the threatenings of temporal evils are to be understood conditionally; viz. unless the execution of them is suspended by men's repentance.

CHAPTER IV.

1 But it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of evil.

3 Therefore now, O Lord, take, I beseech thee, my life from me: for it is better for me to die than to live.

4 ¶ Then said the Lord, Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the Lord God prepared a gourd, and made it wax liking unto Jonas, a gourds, because the Lord saw that Jonas was displeased. 7 And Jonas arose, and went forth, and sat southward: and there was a gourd over his head, which did shelter him from the heat: and his countenance was saved from being burnt.

Ver. 1.] God's mercy in sparing the Ninevites was very displeasing to Jonah; and he expressed a great impatience under it, lest he should be esteemed a false prophet, and treated as such.

Ver. 2. He prayed unto the Lord.] He uttered his complaint in his prayers to God, wherein he pleaded an excuse for his disobedience to God's first commands. Therefore I fled before unto Tarshish.] This made me unwilling to go upon this message to the Ninevites, because I knew, by the declaration thou madest to Moses (Exod. xxxiv. 6), and by several instances of thy mercy, that thou dost not always execute the punishments thou threatenest against sinners.

Ver. 3.] I had rather die, than live under the imputation of being a false prophet. Josephus (Antiq. lib. xiii. cap. 19) tells a story parallel to this, concerning one Judas, an Essene, who had foretold that Antigonus should be murdered on a certain day at Straton's Tower, which was another name for the town of Cesarea. On the very same day he saw this Antigonus in the temple, at which he fell into a great passion, and wished himself dead: but before the day was over, he received news that Antigonus
made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah went exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

was slain just under that tower of the palace in Jerusalem, which was called Straton's Tower.

Ver. 5. So Jonah went out of the city.] The words should have been translated, "Now Jonah had gone out of the city:" for the particulars related in the foregoing verses happened after his departing out of the city, and sitting somewhere in view of it, expecting some extraordinary judgment should come upon it: but being disappointed, he broke out into that expostulation with God already mentioned.

And sat on the east side] Probably in some solitary place, where he might not be discovered, and which did not lie in the way towards his own country, but quite opposite to it: so that if the Ninevites had a mind to have pursued him, they might not apprehend him.

Ver. 6. God prepared a gourd.] What sort of plant or shrub this should be, was a question before St. Jerome's time, as appears by his commentary upon the place. He translates it ivy, not that he thought it meant so; but in compliance, as he tells us, with some ancient interpreters; although the Septuagint, and all the ancient versions, agree in translating it a gourd.

That it might be a shadow over his head.] From the burning heat of the sun, which still added to his former grief and vexation; the booth which he made at first being withered by the heat.

Ver. 8.] The winds in the hot countries are oftentimes more suffocating than the heat of the sun, when they blow from the sandy deserts; and they make the sun-beams give a more intense heat. The word charishith, vehement, signifies likewise silent,

9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

10 Then said the Lord, Thou hast had pity on the gourd, for which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

as it is translated in the margin. Taking it in that sense, it denotes such a wind, as causes a small motion in the air, and makes it sultry hot.

Ver. 9. Doest thou well to be angry for the gourd?] Dost thou think fit to persist in thine impatience, notwithstanding the punishment I have sent upon thee for thy former guilt in this kind?

I do well to be angry, even unto death.] I have just cause to be angry, even to that degree as to wish myself dead. The prophet here records his own impatience, without concealing any circumstance of it, as Moses and other holy writers have done.

Ver. 10. Thou hast had pity on the gourd.] Thou wast concerned at the loss of that short-lived plant.

Ver. 11. And should not I spare Nineveh?] The lives of so many thousand men are much more valuable than that of a single plant.

Wherein are more than sixscore thousand persons that cannot discern between their right hand and their left?] i.e. Infants, who "know neither good nor evil," as it is expressed, Deut. i. 39, Isa. vii. 15, 16. If we compute these at the fifth part of the inhabitants of Nineveh, the whole sum will amount to six hundred thousand inhabitants; which are as few as can well be supposed to live in a city of such large dimensions.

Also much cattle?] God's providence extends its care to beasts, as well as men (see Ps. xxxvi. 6, civ. 27, 28): so he is willing to spare them, as well as the more noble parts of the creation.

This reason seems to have silenced Jonah's complaints, and made him sensible of his fault, in repining at God's mercies.

THE BOOK

OF

THE PROPHET MICAH.

PREFACE.

The prophet Micah was probably of Judah, because he reckons the time of his prophesying by the reigns of the kings of Judah. He is called the Morasthite here, and Jer. xxvi. 18, from the place of his nativity, Morasthi, which St. Jerome distinguishes from Mareshah, mentioned i. 15, though he places them both in the tribe of Judah (Lib. de Locis Hebr.).
CHAP. I.

ARGUMENT.—The prophet begins with an awful description of God's coming to execute his judgments, first upon Samaria, and then upon Jerusalem.

Ver. 1. Concerning Samaria and Jerusalem.] Concerning both the kingdoms of Israel and Judah, whose Samaria and Jerusalem were the metropolises.

Ver. 2. Hearken, O earth, and all that therein is.] Or, "Hearken, O land [of Israel], and all its inhabitants." A form of speech bespeaking men's attention (see Deut. xxxii. 1, Isa. i. 2). The prophets sometimes address their speech to inanimate things, to upbraid the stupidity of men (see below, vi. 1, Jer. xiv. 21).

Let the Lord God be witness against you.] I call him to witness, that I have forewarned you of the judgments that hang over your heads, unless you speedily repent. And he himself will become a witness against you, and convince you of your sins, in such a manner, that you shall not be able to deny the charge (compare Ps. l. 7, Mal. iii. 5).

The Lord from his holy temple.] From heaven his holy habitation (see the following verse, and the note upon Jonah ii. 7).

Ver. 3. The Lord cometh forth out of his place.] God is described as coming from heaven to judgment because of the visible effects of his power and presence upon earth (see Deut. xxvi. 21).

And will come down, and tread upon the high place of the earth.] When he comes to execute his judgments, he will subdue places of the greatest strength, and bring down the men of the highest rank (see Amos iv. 13).

Ver. 4. An allusion to God's coming upon mount Sinai, when thunder and lightning shook the mountain, and violent rains, which accompanied this tempest, made the hills look as if they were melted down (compare Judg. iv. 4, 5, Ps. lxviii. 8, xxvii. 5, Isa. lxiv. 1, 2, Hab. iii. 6, 9, 10). Or the words may be referred to the general judgment, of which all particular judgments are an earnest; when the heavens and the earth shall be dissolved at God's appearing (compare Nah. i. 5, Isa. lii. 6).

Ver. 5. What is the transgression of Jacob? Is it not Samaria?] Where is the chief cause of Jacob's or Israel's sin and apostasy? Is it not Samaria, the chief seat of that kingdom, the residence of the king and his princes, who have set up the idolatry of the golden calves, and made it the established religion of the kingdom! Vol. III.—91 and for the sins of the house of Israel. What is the transgression of Jacob? Is it not Samaria? and what are the high places of Judah? are they not Jerusalem?

Ver. 6. I will make Samaria as an heap of the field, and plantings of a vineyard.] It shall be turned into a heap of ruins (compare iii. 12, 2 Kings xix. 25, Neh. iv. 2). It shall be reduced into such heaps of stones as are laid up together in a field lately ploughed, or a vineyard newly planted, after the stones have been gathered out of it (compare Isa. v. 2, Hos. xii. 11). The Vulgar Latin translates the sentence thus; "I will make Samaria as a heap of stones in a field, when a vineyard is planted."

I will pour down the stones thereof into the valley, and I will discover the foundations.] Samaria stood upon a hill (1 Kings xvi. 21); so, when it was demolished, many stones would fall down from the high and stately buildings into the valley beneath, and leave the foundations naked and bare (compare Jer. lii. 25).

Ver. 7. All the hires thereof shall be burned with the fire.] i. e. The city shall be destroyed; all its wealth and substance shall be consumed in the fire; the increase of which they looked upon as so many rewards of their idolatry (see Hos. ii. 5, 12).

For she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.] She imagines that she gained her wealth as a reward of her idolatry, and it shall return or be made a prey to idolatrous Assyrians. Nothing is more abominable than the "hire of an harlot," implying two great wickednesses, covetousness and impurity (see Deut. xxiii. 15).

Ver. 8. I will wail and howl, I will go stripped and naked:] I will sympathize with the calamities of my countrymen (compare Isa. xxii. 4, Jer. iv. 19). I will put on the habit and dress of mourners, whose custom it was to go without their upper garments: or with those who wore, rent and torn. This will fitly denote the naked condition to which the ten tribes will be reduced by their enemies (see Isa. xx. 2—4, and the notes there).

A wailing like the dragons.] The word tannin is often translated a dragon by our interpreters; but it signifies most commonly some great fish, such as a whale or crocodile (see the note upon Isa. xxvii. 1, Ezek. xxix. 3). It seems to be taken for a land-animal here, as Dr. Pocock observes upon the place; and so it is taken Lam. iv. 8, where our English reads "The sea monsters draw out the breast, they give"
stripped and naked: I will make a wandering like the dragons, and mourning as the owls.
9 For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem.
10 ¶ Declare ye it not at Gath, weep ye not at all: in the house of Apherah roll yourself in the dust.
11 Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing,
such to their young ones:" but the text must be understood of a land-animal, sea monsters having no broth.

| Mourning as the owls.] Compare Job xxx. 20, Ps. cii. 6. Bochart (De Animal. lib. ii. cap. 14) thinks the word translated "owls" signifies properly an ostrich. It is generally supposed, that the Hebrew yaanith is derived from the loud noise this bird maketh. The LXX. translated it here by σφινx, σερνα; by which Vossius understands a sort of wap or hornet, of a melancholy note; which kind never goes in swarms, but just one single bee, singly by way (see his Dissert. De Orac. Sibyll. cap. 13).

Ver. 9.] The captivity and desolation of the ten tribes can neither be prevented, because they persist in their impenitence: nor can any relief be applied to it, because it will end in their utter destruction. And one aggravating circumstance attends it, that it is the forerunner of those evils which befall Judah and Jerusalem; whose goses Senacherib shall attempt to besiege, with a design to make himself master of that city and the kingdom (see 2 Kings xviii. 17, 2 Chron. xxxii. 2. compare ver. 12 of this chapter).

Ver. 10. Declare ye it not at Gath.] The words are taken out of David's lamentation over Saul and Jonathan. 2 Sam. i. 20. This manner of speech does not imply, in either place, that such ill tidings could be concealed; but only expresseth the prophet's concern, lest the Philistines should take occasion from thence to rejoice over the calamities of his people.

In the house of Apherah roll thyself in the dust.] Or, "Wallow in the ashes:" as was commonly practised in times of great mourning (see Esther iv. 3, Jer. vi. 20). The word Apherah signifies dust; and the prophet, it is likely, puts it here for Opherah a town in the province of Benjamin: that the name may better suit their present condition.

Ver. 11. Pass ye away, thou inhabitant of Saphir, having thy shame naked.] Or, "Thy nakedness uncovered." The word Saphir imports a fair and delightful habitation, and denotes either Samaria or Jerusalem. The prophet threatens the inhabitants of that place, that they shall go into captivity in a way very unsuitable to their former softness and luxury; even without so much as a covering to hide their nakedness (see Isa. iii. 17, xviii. 2, 3, and the notes there).

The inhabitant of Zaanan came not forth in the mourning of Beth-ezel.] The inhabitants of Zaanan were so much concerned to provide for their own security, that they took no notice of the mournful condition of their neighbour: so Beth-ezel signifies. Grotius supposes Zaanan to denote Zion, and Beth-ezel wandering about in a settled by another name, importing "the house of separation," according to his interpretation; because it was the principal seat of idolatrous worship.

He shall receive of you his standing.] The inhabitant of Zaanan shall make a conjecture of his own strength or condition, whether he is like to stand or fall by the fate which he sees doth befall the people of Beth-ezel.

Ver. 12.] For the inhabitant of Maroth waited carefully for good: but evil came down from the Lord unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast; she is the beginning of the sin to the daughter of Zion; for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib shall be a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitants of Moresheth-gath: he shall be the prince among his brethren, and the chief in his father's house.

The houses of Achor shall be a lie to the kings of Israel: Achor signifies a lie. There is a town of that name belonging to the tribe of Judah, mentioned Josh. xv. 43. This place the prophet foretells will answer its name, and disappoint the kings of Israel that depended upon its strength and assistance [see Chron. xx. 2, xxviii. 19]. Israel is sometimes used for Judah (see below, iii. 9, 10): so it may probably be taken here, and ver. 15.

Ver. 15. Yet wilt I bring an heir unto thee, O inhabitant of Moresheth-gath:] This is another town belonging to Judah, mentioned Josh. xv. 44. This place the prophet foretells will answer its name, and disappoint the kings of Israel that depended upon its strength and assistance [see Chron. xx. 2, xxviii. 19]. Israel is sometimes used for Judah (see below, iii. 9, 10): so it may probably be taken here, and ver. 15.

The enemy shall enrage his conquests even to Adullam, one of the frontier cities of Judah, fortified by Rehobam, 2 Chron. xi. 7. Israel is put here for Judah, as in the foregoing verse. The margin reads, "The glory of Israel shall come to Adullam," i.e. the great and honourable men shall be forced to hide themselves from their enemies, in the cave of Adullam, as David did when he fled from Saul, 1 Sam. xxii. 1.

This may relate to the great depredations which Pekah king of Israel, in conjunction with Rezin king of Syria, made in the kingdom of Judah, in the reign of Ahaz (see 2 Chron. xxviii. 5, 8).
CHAPTER II.

1 Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand.

2 And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the Lord; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.

4 ¶ In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of many people: how hath he removed it from me! turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord.

6 Prophecy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame.

7 ¶ O thou that art named the house of Jacob, is the spirit of the Lord straitened? are these his doings? do not my words do good to him that walketh uprightness?

8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from thee.

Lament with a doleful lamentation. The expression alludes to the lamentations made at funerals (see note upon Amos vi. 1).

He hath changed the portion of my people: how hath he removed it from me? He hath removed his people out of their ancient inheritance, that portion which he himself had allotted them, and given it away to other owners.

Turning away he hath divided our fields. Turning us into captivity; or, as the margin reads, "instead of restoring us," he hath divided our lands among our enemies.

8. Ver. 5. As the Lord's people or congregation (compare Deut. xxiii. 1, 2), they were "the lot of his inheritance" (Deut. xxxii. 9), and he divided their land among them by lot; but now they shall be utterly expelled out of it, and sent captives into a foreign country.

8. Ver. 6. Prophecy ye not, say they to them that prophesy? They do not care to hear the prophets speak ungrateful truths (see Isa. xxx. 10, Amos vii. 16). The words is the same here which is used in that text of Amos (see the note there). "Say they," is understood by a like ellipsis, Nahum xi. 8.

They shall not prophesy to them, that they shall not take shame. Or rather, For they will not take shame. It is to no purpose to prophesy to them, for they still persist in a shameless course of sin (compare Zech. iii. 5, Jer. vi. 15). The latter part of the sentence may be thus translated, "Their shame shall not depart," or be removed from them; i. e. God hath determined to bring that shame upon them which their sins deserve.

7. Ver. 7. That art named the house of Jacob. But do not act suitably to the piety of thy father Jacob.

Is the spirit of the Lord straitened? are these his doings? Is God's hand or power shortened? (compare Isa. lx. 1, Zech. iv. 6.) Are the judgments he brings upon you the genuine effects of his power and goodness! and not rather such acts as your sins do in a manner constrain him to exercise! as punishments are called his strange work, Isa. xxviii. 21. Certainly

CHAPTER II.

Argument.—The chapter begins with a reproof for the sins of oppression, and contempt of God's word, but concludes with the promise of a restoration. Some learned men think that the reproofs of this chapter relate to the times of king Ahaz.

Ver. 1. Woe to them that devise iniquity, and work evil upon their beds! Whose thoughts are big with mischief, so that they contrive schemes of wickedness upon their beds, in order to put them in practice when they arise in the morning (compare Ps. xxxvi. 4). Because it is in the power of their hand. "They make their strength the law of justice," according to the character given of such men, Wisd. ii. 11. Some take the Hebrew word El to signify God, which is its most usual signification; in which sense the Vulgar Latin translates it, Contra Deum est manus illorum; "their hand is against God." But the phrase in the original is used in the same sense in which our translators understand it, Gen. xxxii. 29, Deut. xviii. 32.

Ver. 2. So they oppress a man and his house. They take from him both his house and his land.

Ver. 3. As they devise mischief against others, so will I devise an evil against them, as a due punishment for their sin. As they have unjustly deprived others of their inheritance, so a conquering enemy shall possess them, and carry them into captivity (see the following verse). The word family is equivalent to people, as appears from Jer. i. 15; compare viii. 3, x. 25 of that prophecy; where the "families which have not called upon thy name," mean the same with the "kingdoms that have not called upon thy name," Ps. lxxix. 6.

Ver. 4. Shall one take up a parable against you? A parable denotes a speech out of the ordinary way, as the Greek word παραβολή imports, and illustrated with metaphors or rhetorical figures (see Job xxviii. 1, Ezek. xx. 40, Hab. ii. 1). So "speaking in parables" (for so the words should be translated) is opposed to "speaking plainly," John xvi. 25, 29.

cate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

20. Jer. vi. 29, Amos viii. 10, and notes upon Isa. xv. 2).

Enlarge thy baldness as the eagle: When she molts her feathers.
them that pass by securely as men averse from war.
9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.
10 Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.
11 If a man walking in the spirit and falsehood both his laws and the words delivered by his prophets would turn to your good, if you would obey them.

Ver. 8. Even of late my people is risen up as an enemy: This Dr. Wollas refers to the invasion of Judah by Pekah, and the devastations which followed upon it (see 2 Chron. xxviii. 3, 8).

Ye pull off the robe with the garment from them that pass by securely: Or, "Ye take the robe off from the garment;" so Noldius translates it, p. 611. By the robe is meant the upper garment, called the cloak; Luke vi. 29, where the phrase seems to be taken from this place. The words import, that the Israelites invaded their countrymen of Judea, who had given them no provocation, and were willing to live peaceably with them; and in a violent manner stripped them of the garment or apparel to which they were accustomed.

Ver. 9. The women of my people have ye cast out from their pleasant houses: This probably relates to the invasion just now mentioned, when the "Israelites carried away captive of their brethren two hundred thousand, women, sons, and daughters," 2 Chron. xxviii. 8.

From their children have ye taken away my glory; for ever: Ye have taken their children captive with a design to sell them to the heathen (see Jer. li. 9, 10) that they may be bred up in idolatry, and forfeit all their right to the privileges of my temple and worship. The temple is called the "beauty of holiness," Ps. xxix. 2, xcv. 9, where the word is the same which is here translated glory. Some understand the words of Pekah and Rezin's design to set up another king in Judah (see Isa. vii. 6), not allied to the house of David, and thereby to defeat the promises made to that family, that the Messiah should descend from thence, and withal deprive the posterity of the Jews of the most glorious part of God's promises to them.

Ver. 10. Arise ye, and depart: The prophet still directs his discourse to the Israelites that invaded Judah, and tells them, that as a just punishment for their oppressing and spoiling their brethren, they themselves should be carried captive out of their land, where God had promised to give them rest (see Deut. xii. 9, Ps. xcvi. 2).

Because it is polluted, it shall destroy you: The land, being polluted with your sins, shall "sweep you out," as did its former inhabitants, the Canaanites (Lev. xviii. 28).

Ver. 11. If a man walking in the spirit and falsehood Or, "With the mouth." Noldius gives several instances where the copulative particle supplies the place of the genitive case (see his Concordance, p. 315).

I will prophesy unto thee of wine and of strong drink: If a prophet pretend to foretell all manner of plenty and prosperity, such a one shall be hearkened to by this people, though it be never so unlikely to come to pass. Such were those that prophesied of peace, whom Jeremiah reproves, vi. 14, viii. 11, and "spoke smooth things," to please their hearers. Isa. xxx. 10. The words may be thus translated, "I will prophesy unto thee for wine and strong drink:" i. e. if it appears, both by his words and actions, that he doth not design the "serving God, but his own belly," do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

as St. Paul speaks, Rom. xvi. 18, yet such a one shall be followed by those that love soothing teachers (compare iii. 5). Wine and strong drink are often mentioned together; the latter may best be explained in the words of St. Jerome (Epist. 2. ad Nepotianum): Siciam Herennia sermoine omnis potio mocuscupatur, quibus veritates setae, sive quidem concoctae, sive pomerium succeti; aut cum lati decoumputari in dulceum potionem, aut palmarum fructus exprimuntur in liquorem, coctisque fragrantes aqua pinguilorum coloratur. "The Hebrew word Sheker signifies any strong drink, whether it be made with any sort of grain (like our malt), or with the juice of apples; or when a sweet liquor is made by the infusion of honey, or when a juice is pressed out of the dates of the palm or the pomegranate and the sugar colour added to it by the infusion of any other fruit."

Ver. 12. I will surely assemble, O Jacob, all of thee: Here follows a promise of mercy, such as is often subjoined to the threatenings of impending judgments. This promise relates to the general restoration of the Jewish nation, which yet is here and elsewhere confined to that remnant, that shall escape the punishments that will come upon the rebellious (see note upon iv. 7).

I will put them together as the sheep of Bozrah: God is often styled the shepherd of Israel," and his care over his people is compared to that of a shepherd over his flock, when he gathers them into the fold, and defends them from beasts of prey, while they are there (compare Jer. xxxi. 10). Bozrah is a noted place in Idumea, where there were large flocks of sheep.

They shall make great noise by reason of the multitude of men: The noise a multitude makes both discovers their numbers, and is a sign of their being lively and in good condition. The words may be rendered, keeping close to the original, "They shall increase with men": the same word in the Hebrew signifying both a noise and a multitude (compare Ezek. xxxvi. 37).

Ver. 13. The breaker is come up before them: He that shall break the bonds of their captivity, or break through all obstacles that hinder their return home. The word portes is usually understood in a bad sense, for a thief or a destroyer; but the context here determines it to a more favourable acceptation. To this sense the vulgar Latin renders it, Pandens iter, "He that opens the way." The Jewish commentators generally understand the breaker, and their king, that follows, of the same person, viz. the Messiah; as may be seen in Dr. Pocock's note upon the place. Bishop Pearson cites the words of Moses Hadarean to the same purpose, in his Exposition of the sixt arieh of the Creed. The words seem parallel to that expression of Zechariah (xii. 8), "As the angel of the Lord before them," or, at the head of them (see the note there). Some of the Jews, indeed, with a little variation, explained their king as a sheep, and the breaker of his forerunner Elijah; as Dr. Pocock observes, the Chaldee paraphrase translates it, "Those that are saved," as if the word were in a passive form. They have broken up, and have passed through the gate: The expressions allude to a flock of sheep, who,
CHAPTER III.

13 The breaker is come up before them: they have broken up, and have passed through the gate, as soon as a passage is opened for one to get out, do all of them follow.

Their king shall pass before them, and [or, even] the Lord on the head of them.] The Messiah, who and are gone out by it; and their king shall pass before them, and the Lord on the head of them. is both their God and their king (see the note upon Isa. vii. 14), shall lead and conduct them as their captain and general (compare Isa. iii. 12, Hos. i. 11).

CHAPTER III.

1 And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: Is it not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

CHAP. III.

ARGUMENT.—Both the princes and prophets of Judah are reproved for their sins, and the destruction of Jerusalem is foretold, as a punishment for these enormities.

Ver. 1. Ye princes of—Israel:] Israel stands for Judah here, as appears by ver. 9, 10 (see likewise i. 14, 15).

Ver. 2. Who pluck off their skin, &c.] Who exercise all manner of cruelty upon their inferiors, as if they were so many butchers cutting meat for the shambles.

Ver. 4.] As they have shown no pity to others, God will have no pity for them.

Ver. 5. That bite with their teeth, and cry, Peace:] Though they speak smooth things, yet are no better than ravening wolves, and bring destruction upon those that are deluded by them (see ii. 11).

He that putteth not into their mouths, they even prepare war against him:] If men will not still caution and maintain them, they bring them into trouble by raising false accusations against them, as if they were enemies to the government (compare Ezek. xiii. 19).

Ver. 6, 7. Night shall be unto you, that ye shall not have a vision, &c.] The false prophets shall see their own prophecies confuted by experience, so that they shall no more pretend to the gift of prophecy, and shall be covered with shame and confusion for making false pretences to it.

The day shall be dark over them:] As they shall have no light or revelation from heaven, so dark days or dismal calamities shall overtake them, as a just punishment for their frauds and impostures (compare Isa. viii. 20, xxix. 10, Jer. xv. 9, Amos vii. 9, 10).

Ver. 7. They shall all cover their lips; for there is no answer of God.] Men used to cover their mouth, or their face, when they were under any great affliction (see Ezek. xxiv. 17). This likewise showed

6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the scers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.

8 ¶ But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets that they were utterly silenced, and had nothing to say, either by way of revelation from God, or in behalf of themselves (Job. xi. 4).

Ver. 8.] Whereas I, that am a true prophet, and moved by God’s Spirit, have the honesty and courage to reprove the crying sins of the nation, though practised and encouraged by the greatest men in it (see ver. 9), contrary to the base flatterings and sootheings of the false prophets (see Ezek. xiii. 10, &c.). Gebrach properly signifies might, or courage: so it is used, Isa. xi. 2 (see the note there).

Ver. 9.] See ver. 1. This address to the great men shows the prophet’s courage and impartiality.

Ver. 10.] Who think to increase the wealth, or secure the safety, of the public, by putting the innocent to death (compare Hab. ii. 12).

Ver. 11. The heads—judge for reward.] See ver. 7. Isa. i. 23, Hos. iv. 18, Ezek. xxii. 12, 27, Zeph. iii. 3. The priests—teach for hire.] It was the duty of the priests to instruct the people, as well as to attend upon the service of the temple; for which cause they had cities allotted to them in all parts of Judea (see Deut. xxxiii. 10, Ezra vii. 10, Jer. xviii. 18, Mal. ii. 7). The priests, not content with that plentiful revenue which the law allowed them, made a corrupt gain of their office.

The prophets—divine for money.] See ver. 5, Jer. v. 31, vi. 13. This is to be understood of the false prophets (see Zeph. iii. 4, Zech. xii. 2).

Yet will they lean upon the Lord, and say, Is not the Lord among us [or, in the midst of us]? none evil can come upon us.] Notwithstanding these general corruptions, they will rely upon God’s protection, and think themselves secure, because he hath chosen the temple as the place of his peculiar residence (compare Jer. vii. 4, Zeph. iii. 1). St. Paul alludes to this place when he describes the Jews as “resting or relying upon the law,” Rom. ii. 17. The Greek word ἐπιστροφὴν, is the same which the LXX. use here.

3 A 2
prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

CHAPTER IV.

Ver. 12.] This prophecy had its utmost completion in the final destruction of the city and temple by the Romans (see note upon Jer. xxvi. 15). The word heaps alludes to the heaps of stones laid up together in fields newly ploughed (see i. 6, compare Ps. lxix. 1).

1 But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

5 For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

6 In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation.}

And since all people are fond of the religion of their forefathers, though false and absurd; it much more becomes us to cleave steadfastly to the service of the true God, and not forsake his laws and ordinances, as we have too often done. And this will be remarkably fulfilled at the general conversion of the Jews, when this prophecy shall receive its utmost completion; as hath been observed in the notes upon the parallel text of Isaiah (see likewise the following verses of this chapter).

Ver. 6. In that day—will I assemble her that halteth. Or, "I will heal her that halteth" (compare Zech. iii. 19): for so the verb asaph, assemble, is translated 2 Kings v. 3, 6. The word which we render halted, signifies in general one that is weak and feeble, or bowed down by any disease or calamity (see Ps. xxxv. 13, xxxviii. 17). I will gather her that is driven out. This relates to the calling of the Jews from their several dispersions into the church (see the notes upon Ezek. xxiv. 16, 16): although it may in some degree have been fulfilled in their return from the Babylonish captivity (compare Ps. cxlvii. 2).

Ver. 7. I will make her that halted a remnant. To this remnant are many promises made, which may in some degree be applied to the state of the Jews after their return from captivity (see Zeph. ii. 9, Zech. viii. 6, 11): but are chiefly to be understood of those who were to be called by the gospel, when the main body of the Jewish nation were rejected (see ii. 12, v. 3, 7, 8, vi. 15, Isa. i. 9, x. 21, 22, Jer. i. 20, Joel ii. 32, Zeph. ii. 9, iii. 13, and notes upon these places).

Her that was cast far off a strong nation. The Jews, when they return from their several dispersions (see ver. 6), shall be victorious over all their enemies (compare v. 8, Ezek. xxxviii., xxxix., and see note upon Obadiah, ver. 8).

The Lord shall reign over them in mount Zion, from henceforth even for ever. Compare Joel iii. 17. God will dwell and reign among his saints in the New Jerusalem "that comes down from heaven," Rev. xxi. 2, 3, &c. and then "the kingdoms of
CHAPTER V.

and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. 8 ¶ And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. 9 Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken me as a woman in travail. 10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon: there shalt thou be delivered; there earth shall become the kingdoms of the Lord and of his Christ, and he shall reign for ever and ever," Rev. xi. 15, compared with xix. 6, Isa. xxiv. 23, Dan. vii. 27.

Ver. 8.] The church, of which the earthly Jerusalem was but a figure, shall be the seat of this sovereign dominion, which God shall render conspicuous to the whole world, spoken of ver. 7. "The tower of the flock," or of Eder, is best explained by "the strong hold of the daughter of Zion," which follows. The Chaldee paraphrase expounds the words of the Messiah, "in whom the ancient kingdom shall be revived," i.e. the kingdom of David, the Bel-lehemite, "the tower of Eder" being in or near Bethlehem (Gen. xxxv. 19, 21). This notion is countenanced by Jonathan's Targum upon Gen. xxxv. 19, where mention being made in the text of "the tower of Eder, beyond which Israel spread his tent," he adds, by way of explanation, "from hence king Messias shall manifest himself in the latter days." Ver. 9.] Why dost thou cry out, as a woman in the anguish of her travail, as if God himself, thy king and counsellor, had forsaken thee (compare Jer. viii. 19). Some understand it of the time when Je dekiah and his counsellors were seized by the Chaldeans (2 Kings xxv. 6, 18, &c.). Calamities are often compared to the pangs of child-birth (see Isa. xili. 8, Jer. xxx. 6, 1. 43).

Ver. 10. Be in pain, and labour to bring forth.] There is reason for your being in pain and anguish; but, as the pangs of a woman in travail, they shall have a happy conclusion; as it follows in the next words. For now shalt thou go forth out of the city, and thou shalt dwell in the field.] The Jews' captivity is expressed by their "going out of the city, and dwelling in the field," because their city and temple being destroyed, they should live in an obscure state, without any visible form of government and worship. The same condition is elsewhere expressed by their "living in the wilderness" (see note upon Ezek. xx. 32, and Hos. ii. 14). So the church under persecution is described as "flying into the wilderness," Rev. xii. 14.

There shall thou be delivered.] God shall wonderfully restore thy captivity from thence by Cyrus, as he hath foretold by Isaiah, a prophet contemporary with Micah (Isa. xliv. 28, xlv. 1; compare vii 8, 11 of this prophecy).

Ver. 11.] The heathen round about will take occasion to insult the Jews' calamity, will please themselves with seeing the temple profaned, and glorify their spite with viewing Jerusalem in a forlorn condition (see Lam. ii. 16). "To look upon our enemies," is to behold their fall with delight (compare vii. 10, and see the note upon Obad. ver. 12).

Ver. 12.] They are ignorant of God's purpose, which is to punish them with an entire destruction, after he hath executed his judgments upon his own people (see Jer. xxv. 27—29). Great calamities are compared to the threshing of corn in a floor (see the following verse, and note upon Isa. xxvi. 10).

Ver. 13. Arise and thresh, O daughter of Zion: for I will make thin horn iron, and—thy hoops brass.] The expressions allude to the manner of trampling out the corn in the eastern countries, which was by the feet of oxen (see Deut. xxv. 4): so the word horn is equivalent to the hoops which follow. The words, as they relate to Zion, may be expounded in a spiritual sense, of bringing in the gentiles to the obedience of Christ (see following note). Or else we may suppose this promise will be fulfilled, when all the enemies of the church shall be subdued, and the saints reigning with Christ "shall have power over the nations, and shall rule (the refractory) with a rod of iron." Rev. ii. 26, 27 (compare this text with v. 8, 15 of this prophecy, and with Isa. xiv. 2, xli. 15, lx. 12, xlii. 5, and see the notes upon those places). I will consecrate their gain unto the Lord.] This denotes the conversion of the gentiles, which is elsewhere expressed by their bringing gifts and offerings to God's temple; because that was the most solemn part of religious worship practised among the Jews (see Ps. lxxvii. 29, Isa. xviii. 7, xxvii. 18, lx. 6, 9, and compare Rev. xxi. 24, 26). The word translated consecrate, properly signifies to devote, and alludes to the action of conquerors, who use to dedicate part of their booty to God, as a thankful acknowledgment for their victory.

CHAPTER V.

I Now gather thyself in troops, O daughter of troops: he hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek.

CHAP. V.

ARGUMENT.—The prophet, that he may comfort the Jews under the calamities foretold in the last chapter, foretells the birth of Christ, whose kingdom should at last become victorious over all its enemies.
2 But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose going forth have been from of old, even everlasting.

3 Therefore will I smite them with the sword, my feet shall stand upon their habitation; and I will bring out the judgments of the fatherless, and shall lead out the: forsaken on the judgment of the widow.

Ver. 1. A daughter of troops.] This verse is to be understood as in the foreign invasion of Judea, by a nation that had numerous troops; and may relate to the conquest of Judea by the Babylonians. The "daughter of troops" is a phrase of the same kind with the "daughter of affliction;" i.e. one that is surrounded with affliction; so the word of death in one condemned to die, 1 Sam. xx. 31. Ps. civ. 20.

They shall smite the judge of Israel with a rod upon the cheek. This may be understood of Zedekiah, who was put in a contemptuous manner by the Babylonians, as a common captive (2 Kings xxv. 6, 7), "Smiting on the cheek," signifies treating one in a despotic manner, Lam. iii. 31, Matt. v. 39, "The judge of Israel" is equivalent to "the king of Israel" (see Amos ii. 5).

Ver. 2. But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah.] Ephratah, or Ephrata, was another name for Beth-lehem in the tribe of Judah (see Gen. xxxiv. 19). And both names are joined together, to distinguish it from another Beth-lehem, situate in the tribe of Zebulun, mentioned Josh. xix. 15. It is called "little among the thousands," i.e. among the families, or cities of Judah (compare Judg. vi. 15, 1 Sam. x. 19). The expression is taken from the first division of the people into thousands, hundreds, and other sub-division (see Exod. xviii. 21, 25). Both the city and family of David were in a mean condition at the time of Christ's birth; whereupon the blessed Virgin, in her song, thankfully commemo rates God's extraordinary favour, in honouring that low estate to which they were reduced, with the birth of the Messiah (Luke i. 45, 52, 53.).

But the word "isai," little, hath likewise a contrary signification, as many Hebrew words have (see the note upon Isa. xii. 17), and signifies one of note or esteem; in which sense it is taken by the Chaldean paraphrast upon Jer. xlvi. 4, and by some copies of the LXX. Zech. xiii. 7 (see Dr. Pocock, in his notes upon Penta Mosias, cap. 2, p. 18, 19). And in this sense St. Matthew understands the text, and translates it, "Art not the least among the princes of Judah," ii. 6.

Yet out of thee shall he come forth unto me that is to be ruler in Israel;] The scribes and pharisaists understood this prophecy of the birth of the Messiah, as appears from Matt. ii. 5, 6, and so did the generality of the Jews of that age, who speak of it as an undoubted truth, that "Christ was to come of the seed of David, and of the town of Beth-lehem, where David was" (John vii. 42.) The Chaldean agrees with their sentiments, and expressly applies the prophecy to the Messiah; and our Lord was born at Beth-lehem, by an especial act of providence, that this prophecy might plainly be fulfilled in him (see Luke ii. 4), "to come forth" is the same as to be born (see Gen. x. 2), xvii. 6, xxx. 5, 1 Chron. ii. 53, Isa. xi. 1). Whose going forth have been from of old, even everlasting.] The words do naturally import an original, distinct from the birth of Christ, mentioned in the foregoing sentence: which is here declared to be from all eternity: for so the word mikkedem (translated here from of old,) but rendered "from everlasting," Hab. i. 12 and mine alen, "from the days of eternity," to plainly signify (see Ps. iv. 19, xc. 2, Prov. viii. 23). If we expound it with the Chaldee paraphrast, "Whose name was foretold of old," the expression contains a plain description of the Messiah.

Ver. 3. Therefore will he give them up, until the time that the time which shallareth brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this man shall be peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.
6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sone of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flock of sheep: who, if he go through, both treadeth down, and tareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. sentence may be best explained as coherent with the former verse.

When the Assyrian shall come into our land: I take the sense which Mr. Mede hath given to this passage to be most agreeable to the scope and design of the following part of the chapter. See his Works, p. 706, where he expounds the place of the general destruction of some remarkable enemy, or enemies, to God and his truth, which should come to pass before the consummation of all things: an event foretold in several places of scripture (see Ps. cx. 5, 6, Isa. xxvi. 20, 21, xxxiv. 1, 4., lxxvi. 16, Jer. xxx. 7, 10, Ezek. xxxviii. xxxix., Joel iii. 9, 14, Obad. ver. 15, 16., Zeph. iii. 8, Hag. ii. 22, Zech. xi. 1, xiv. 8, Rev. xix. 19, xx. 9). This enemy is probably called by the name of the Assyrian by Isaiah, xiv. 25, as well as by Michæl here (see the note upon that place). Mr. Mede ingeniously conjectures, that this name was given him by these two prophets, because that ever since the invasion of Sennacherib, the very name of Assyrian carried terror along with it, being esteemed by the Jews as their most formidable enemy.

Then shall we raise up against him seven shepherds, and eight principal men.] Or, rulers. Under his conduct we shall be furnished with commanders sufficient to oppose the enemies of the enemy. Shepherds are elsewhere equivalent to princes or generals (see Jer. vi. 3, xxxiv. 9, 10, xxxix. 1). The words seven and eight are used for an indefinite number (see Eccles. xi. 2): so once and twice, six and seven, are used, Job xxxiii. 14, v. 19, Prov. vi. 16.

Ver. 6. They shall waste the land of Assyria with the sword, and [or, even] the land of Nimrod: It is in its borders, where its garrisons are, and its chief strength lies. Assyria is called the land of Nimrod, because he was the first king of that country, as appears from Gen. x. 2, where the marginal reading rightly translates the text, Out of that land he (i.e. Nimrod, spoken of ver. 9) went out into Assyria, or invaded and conquered it; as the phrase went forth, commonly signifies (see Ps. lx. 10, Zech. xiv. 2).

Ver. 7. The remnant of Jacob shall be in the midst of many people as a dew: That remnant, mentioned ver. 3, and iv. 7, shall be the instruments of converting those gentiles among whom they live (see notes upon Isa. lxxvi. 12, 19): and thereupon may fitly be represented by the dews and rains which come from heaven, and are the means of making the earth fruitful (compare Deut. xxxiii. 2, Ps. lxix. 9, Isa. xi. 24, xlii. 3). That tarryeth not for man, nor waiteth for the sons of men. The dews and the rains are the gift of God (see Isa. lv. 10, Jer. xlv. 22), and are spoken of here, by way of distinction from those fountains and canals of water, which men convey into their fields and gardens by their own industry (compare Deut. xi. 10, 11). Some of the rabbins apply the text to the birth of the Messiah, spoken of ver. 2, who shall be born, not in the ordinary way of generation, but by the miraculous power of God (see the Bishop of Coventry and Litchfield's Defence of Christianity, ch. 4, sect. 2). To the same sense we may probably interpret, Ps. cx. 5, The dew of thy birth is of the womb of the morning.

Ver. 8.] The former verse described the benefits the converted Jews should bring to those gentiles that were disposed to embrace the gospel: this instructs us how terrible adversaries they will prove to such as persist in their enmity to them and to the truth (compare Obad. ver. 18, 19, Zech. xii. 6, and the note upon ver. 5, of this chapter).

Ver. 10, 11.] I will allot deliverance to my people, not in the ordinary way of second causes, but immediately by myself; so that they shall not need to trust in the strength of their forces or of their garrisons (compare Hos. i. 7, Zech. ix. 10).

Ver. 12—14.] The prophet may be supposed to mention here those sins wherein the Jews of his own age were chiefly faulty, thereby to signify, that in aftertimes, when the promises here mentioned should be fulfilled, such offences should not be found among them (compare Isa. ii. 6—8, with the context here). We may in general take notice, that the destruction of idolatry is often mentioned in the prophets as a principal circumstance in their descriptions of the flourishing state of the church, which should come to pass in aftertimes (see the note upon Isa. i. 29). This appears to have been the sentiment of the ancient Jews, from that passage in Tobit, xiv. 6, where, speaking of the times of the Messias, he saith, All nations shall turn and fear the Lord truly, and shall bury their idols. No nation has been more addicted to the several sorts of divination than the Jews, both in ancient and modern times (see Juvent. Sat. vi. 545, and the note upon Mal. iii. 5): as several of them comply with the idolatries practised in those countries where they are dispersed. See the note upon Zech. xiii. 2, where there is the same prediction of the utter abolishing of idolatry among them.

Ver. 15.] When I have purged my people from their corruptions, I will severely vindicate their cause, to the utter destruction of all their unbelieving enemies (see the notes upon ver. 5, 8).
CHAPTER VI.

ARGUMENT.—This chapter relates to the prophet's own time; wherein he first upbraids the people for their ingratitude towards God: then he instructs them in the true way of performing acceptable service to him: lastly, he reproves them for their injustice and idolatry, and tells them that these sins are the cause of their being unsuccessful in all their undertakings.

Ver. 1.] God often appeals to inanimate creatures for the justice of his proceedings, whereby to upbraid the stupidity of men (see i. 2, Deut. iv. 20, xxxii. 1, Ps. 1, 4, Isa. i. 2).

Ver. 2.] He will enter into judgment with them, for their iniquities, as being injurious to his honour, and for which his justice demands satisfaction (see Hos. iv. 1).

Ver. 3.] The words allude to the forms of court of justice, wherein actions are tried between man and man. God allows his people to offer any plea in their own behalf, and demands what injustice he hath done them, and what grievances they can complain of, either in the laws or the rules of worship which he hath prescribed them (compare Jer. ii. 5, 31).

Ver. 4.] On the other side, God puts them in mind of the great favours he had bestowed upon them, in delivering them out of the Egyptian bondage, by the conduct of Moses, Aaron, and Miriam their sister, who is here mentioned as having been endued with the spirit of prophecy, and by whom upon some occasions God made known his will to the Israelites (see Exod. xv. 20, Numb. xii. 2).

Ver. 5. Remember now what Balak king of Moab consulted.] Remember how Balak sent for Balaam to curse Israel, and he, contrary to his own intentions, blessed them (see Numb. xxiv. 10—12).

From Shittim unto Gilgal; that ye may know the righteousness of the Lord.] To make the sense perfect, we must supply it from the beginning of the verse, as the Chaldee paraphrast doth, "Remember what I have done for you from Shittim unto Gilgal;" i.e. from your encamping in the plains of Moab near Shittim, by Jordan (see Numb. xxii. 1, compared with xxxiiii. 48, 49); where you continued till you passed over that river, and encamped in Gilgal in the land of Canaan (see Josh. ii. 1, compared with iv. 19). If you duly consider these things, you will be convinced of God's great goodness to you, and of his faithfulness in fulfilling the promises made to your fathers.

A learned prelate, in his defence of Christianity from the ancient Prophecies, p. 290, supposes the phrase, "From Shittim to Gilgal," to be a proverbial expression, for a sudden change of an enemy's wicked passions and designs." And then the words will imply thus much.—Remember how I would not suffer Balaam, though when led to it by his inclinations and interests, to curse you, though he removed from one place to another, to find a seasonable time and prospect for his enchantments, and surveyed the army of Israel, going over them with his eye, from Shittim where they lay encamped, to the utmost extremity of them over against Gilgal, or Jericho, by Jordan (see Josh. iii. 1, compared with iv. 19). "But the Lord thy God made him turn his curse into a blessing," Deut. xxxii. 5.

Ver. 6. Whereewith shall I come before the Lord.] After this reproof of the people's ingratitude, they are introduced by the prophet, as anxiously inquisitive how they may propitiate God's displeasure, and avert his judgments. They declare themselves, in the following verse, ready to offer any expiatory sacrifices, though never so costly, for that purpose.

Shall I come before him with burnt-offerings, will God accept of the ordinary sacrifices, such as we offered in other occasions as an atonement for sin (see Lev. iv. 3, ix. 2).

Ver. 7. With thousands of rams, or with ten thousands of rivers of oil?] Or doth he expect a more costly sacrifice? We are ready, if that will appease him, to offer up to him thousands of rams, and to add in proportion meat-offerings prepared with oil (see Lev. ii. 1, 4, 15); though it should cost us an unmeasurable quantity of that liquor (compare Job xxix. 6).

Shall I give my first-born for my transgression, &c.] They further declare themselves ready to sacrifice their first-born, though looked upon as the strength and stay of their family, if that would appease God's wrath, and procure their pardon. Such inhuman sacrifices several of the idolatrous Jews offered up to their idols; for which they are severely reproved by the prophets (see 2 Kings xvi. 3, xxxi. 6, Jer. vi. 31, xix. 5, Ezek. xvi. 20, 21, xxii. 37).

These two verses are an exact description of the temper of hypocrites and habitual sinners, who hope to obtain God's favour by performing the external duties of religion; and are willing to purchase their own pardon upon any terms but that of reforming their lives.

Ver. 8. He hath shewed thee, O man, what is good?] Both the dictates of reason, and the laws of God, sufficiently inform men what are the substantial parts of their duty; viz. the practice of justice and mercy, and a reverent behaviour towards God, and looking up to him as our Lord and maker. This is a more
and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

9 The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?

11 Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

13 Therefore also will I make thee sick in acceptable service than the most costly sacrifices (compare Deut. x. 12, 13, 1 Sam. xv. 22, Is. i. 11, &c., Hos. vi. 6).

Ver. 9. The Lord's voice crieth unto the city,] The exhortations God hath given you by his prophets are chiefly directed to the city of Jerusalem and its principal inhabitants, whose injustice and oppression of their neighbours cry aloud for vengeance.

The man of wisdom shall see thy name: ] He that is truly wise will easily discover God's authority in such a message. Wisdom, in the Hebrew, is here put for the wise man, the abstract being often used for the concrete: so righteousness signifies the righteous man, Isa. xii. 2. Some translate the sentence thus, "They will learn wisdom (or, shall obtain salvation) who fear thy name." The derivatives from yare, to fear, and raar, to see, are often used promiscuously in the Hebrew language.

Hear ye the rod, and who hath appointed it. ] Hear what severe judgments are threatened against your sins, and who it is that threatens them, and is able to put them in execution.

Ver. 10.] Notwithstanding all the exhortations and reproves given you upon this subject, still there are many that use unjust and fraudulent means to enrich themselves, and keep scant measures to sell their goods by, which the law of God often declares to be an abomination to him (see Lev. xix. 35, 36, Deut. xxv. 13, 16, Prov. xi. 1, xx. 10). The word translated measure is ephah in the Hebrew; so the reproof is the same with that of Amos, vi. 5, where he charges the tradesmen with making the ephah small (see the note there).

Ver. 12.] See Hos. xii. 7.

Ver. 13.] The punishment whereby I will afflict thee shall waste thy strength, like a consuming sickness, which prey upon the vitals.

Ver. 14.] Thou shalt eat, but not be satisfied; or, Thou shalt eat, and not be satisfied. ] Either thy food shall not give thee due nourishment, or else thou shalt not have enough to satisfy a craving appetite.

Thy casting down shall be in the midst of thee: ] The miseries that bring thee low, shall be like an incurable disease in thy bowels (see ver. 13).

Thou shalt take hold, but shalt not deliver: ] Whatever advantages thou shalt make by thy industry, or whatsoever thou shalt gain by conquest, thou shalt

not be able to keep it, but it shall become a prey to thine enemies. A contrary form of speech we read in Isaiah, v. 29, where the prophet, speaking how successful the attempts of their enemies should be, saith, "They shall lay hold of the prey, and shall carry it away safe, and none shall deliver it," or retake it. The rabbins generally interpret the text here to this sense: Thou shalt conceive seed, but shall not be safely delivered of the child; or, if thou be, it shall be slain by the enemy. The verb palat, here used, is spoken of cattle which are safely delivered of their young (Job xxii. 20).

Ver. 15.] Thou shalt not enjoy the fruits of thy labours: a curse often threatened for their disobedience (see Deut. xviii. 38, 39, Amos v. 2, Zeph. i. 13).

Ver. 16. For the statutes of Omri are kept, and all the works of the house of Ahab. ] It is said of Omri, that he "did worse than all that were before him," 1 Kings xvi. 25, and his son Ahab added the worship of Baal to the idolatry of the golden calves, ibid., ver. 32, which is spoken of there as the worse degree of idolatry, because it was the introducing a heathen idol; whereas the golden calves were only an idolatrous representation of the true God. Manasseh followed Ahab in his wickedness (see 2 Kings xxi. 3).

The inhabitants thereof an hissing: ] The subject of scorn and derision to their enemies (see 1 Kings ix. 28, Jer. xviii. 16, Lam. ii. 15).

Ye shall hear the reproach of my people. ] The prophet still directs his discourse to the great and rich men (ver. 12, 15), and tells them, that since they have given the chief occasion to those reproaches, which unbelievers have thrown out upon God's people, as if they were rejected and cast off by him, therefore they shall bear the principal share of that shame and contempt with which their enemies shall treat them (compare Ps. xlii. 10, Isa. xxxv. 8). The LXX. read, "The reproach of the people;" to the same sense with those words of Ps. lxxix. 50, 51, "I bear in my bosom the reproach of all the mighty people, wherewith thine enemies have reproached me," Buxtorf, in his Vindicata contra Capeliam, shows this interpretation to agree with the Hebrew, supposing the word ammi to stand for annim in the plural; of which syntax he alleges several instances.
CHAPTER VII.

ARGUMENT.—The prophet, speaking in the person of the church, laments the decay of piety, and growth of wickedness; possessing her soul in patience by faith, she foresees her future restoration in the latter times; a subject with which most of the minor prophets conclude their prophecies.

VER. 1. 1 AM AS WHEN THEY HAD GATHERED THE SUMMER FRUITS. The same complaints we find in other holy writers, lamenting the scarcity of good men, and the increase of the wicked (see Ps. xii. 1, xiv. 2, &c., Isa. lvi. 1).

They see the good man perish. They make a prey of their neighbours, and even of their friends and nearest relations (see Hab. i. 11, 15).

Ver. 2. That they may do evil with both hands earnestly. The words may be translated, “That they may prepare their hands for committing evil;” the verb hârîb sometimes signifies to fit or prepare (see Exod. xxx. 7, Hos. x. 1).

The prince asketh, &c. See ii. 11. So they wrap it up. The prince, the judge, and the great man, agreeing in their ill designs, make a three-fold cord of iniquity: or they twist one sin upon another, the latter to maintain or cover the former. The Chaldee renders it, “So they deprave or pervert it;” i. e. the soul, or mind; which word is found in the Hebrew of the foregoing sentence.

Ver. 3. The best of them is a briar: the most upright is sharper than a thorn hedge. Those that have the fairest character among them are set upon mischief. Sinners are everywhere compared to briars and thorns, both upon the account of their unfruitfulness, and because of their hurtful qualities (see ter-in-law against her mother-in-law; a man’s enemies are the men of his own house.

7. Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.

8. Rejoice not against me, 0 mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.

9. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

10. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

11. In the day that thy walls are to be built, in that day shall the decree be far removed. In that day also he shall come even to the notes upon Isa. ix. 18, lv. 13, and compare 2 Sam. xxvii. 6, 7, Heb. vi. 8.

The day of thy watchmen and thy visitation comes. The time of vengeance is coming, which hath been foretold by the prophets of former times, as well as the present; called here watchmen, as they are by Ezekiel, iii. 7, and by Hosea, ix. 8, then God will visit for all the sins then hast committed against him. Watchmen may signify magistrates, as well as prophets (see note upon Isa. lvii. 10); and then the words import the time when God will call both princes and prophets to account for their unfaithfulness in the discharge of their several offices (see ii. 11).

Ver. 7. The church here expresses her confidence in God alone, since no trust can be placed in man.

Ver. 8, 9. Let not the enemies of God and his truth insult over me, as if he had utterly forsaken me (see ver. 10, Ps. lixix. 10). After he hath thus tended me for my sins, which I will patiently bear, out of a just sense of my demerits, he will deliver me out of my low and desolate condition, and will cause the light of his countenance to shine upon me, and plend the cause of his oppressed truth (compare Ps. xxvii. 1). This was in some degree fulfilled in their deliverance from the captivity (see ver. 11, and compare iv. 10).

Ver. 10. As the heathen beheld the desecrations of God’s church and temple with delight (see iv. 11): so it shall come to my turn to see God’s judgments executed upon the Babylonish empire, and that brought down to as low a condition as ever they had reduced God’s people (see Isa. li. 26, and compare with the latter part of the sentence, 2 Sam. xxiii. 43, Zech. x. 5).

Ver. 11. Whereupon shall God visit his people, and repair their decayed estate (compare Amos, iv. 11), then the tyrannical edicts of their persecutors shall be utterly abolished. This may partly relate to the recalling those edicts which put a stop to the rebuilding the city and temple of Jerusalem (see Ezra iv. 23, 24, vi. 14, Neh. ii. 8, 17).

Ver. 12. In that day] The phrase signifies in the prophets some remarkable time prefixed by God for restoring the Jews’ affairs, or some other signal events.
CHAPTER VII.

15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.

16 ¶ The nations shall see and be confounded at all their might: they shall lay by their hand upon their mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.

In the wood, in the midst of Carmel: The same place is called "the forest of Carmel," Isa. xxxvii. 24, and spoken of there as a place remarkable for its fruitfulness: compare Isa. x. 18, xxvi. 2, where our translation reads, "The glory of his forest and his fruitful field," or his Carmel, as it is in the original. Bashan, which follows here, and Carmel, are joined together as the most fruitful parts of Judea, Isa. xxxiii. 9, Nah. i. 4.

Let them feed in Bashan and Gilead, as in the days of old. These countries were noted for their rich and fat pastures (see Numb. xxxii. 1, 59, Deut. vii. 13, xxxii. 14). The expressions denote, that the Jews shall enjoy full and free possession of their land after their return to it, with the same security and happiness with which they possessed it, in their most flourishing state, under the reigns of David and Solomon (see 1 Kings iv. 25, compare Zech. x. 10). We are likewise to suppose these temporal blessings to be emblematical and figures of the spiritual benefits conveyed by the gospel (compare Isa. lxv. 10, Jer. i. 19, Zeph. iii. 13, and see the notes there).

Ver. 15. The words are an answer to the prophet's prayer in the foregoing verse; wherein God tells him, that the wonders he will perform in bringing back his people into their own country, shall be as conspicuous as those which he showed in their deliverance out of Egypt, and giving them the first possession of it. The sense is equivalent to that of Ps. lxviii. 22, "The Lord hath said, I will bring my people again as I did from Bashan; I will bring my people again from the depths of the sea."

Ver. 16. The nations shall see and be confounded at all their might. The heathen shall feel the same confusion as men do under a great disappointment, when they shall see that power and force defeated, which they had so long esteemed, and opposed God's people, and hinder them from enjoying the quiet possession of their land (see Ezek. xxxviii. 8, &c.). Others understand their might of the might and power of God's people, whom no force will be able to withstand (see v. 8).

They shall lay their hand upon their mouth, their ears shall be deaf. The evident tokens of a divine presence with his people shall stop the mouths of their adversaries, so that they shall be struck dumb with admiration and astonishment (see Job xxi. 5, xxxix. 9, Isa. lxi. 15). They shall hardly believe their own ears, when they hear those wonderful works which God hath wrought for them.

Ver. 17. They shall lick the dust like a serpent. The enemies of God's people shall be so overcome by the same

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18 Who is a God like unto thee, that pardonneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

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**THE BOOK OF THE PROPHET NAHUM.**

**PREFACE.**

The destruction of Nineveh, here prophesied of, is recorded in the book of Tobit, xiv. 15. It is said there to be taken by Nebuchadnezzar and Assuerus; which account Archbishop Usher, in his Annals, A. M. 3378, Dr. Prideaux, Serip. Connex. p. 47, 48, and other learned men, understand of Nabopolassar, father to Nebuchadnezzar (called in the Greek translation Nebuchodonosor), and Cyaxares king of Media, called by Daniel Ahasuerus, Dan. ix. 1. This remarkable transaction is placed by Dr. Prideaux in the twenty-ninth year of king Josiah, about twenty-four years before the destruction of Jerusalem; and the fixing it to this time exactly agrees with the account given by the heathen historians, Herodotus and others; as St. Jerome has observed in his preface upon Jonah. The Ninevites would not take warning by Jonah’s prophecy; so not only Nahum, who probably lived in the reign of Hezekiah, but also Zephaniah, who lived in the time of Josiah, foretold the destruction of Nineveh, ii. 13.
CHAPTER I.

1. The burden of Nineveh. The book of the vision of Nahum the Elkoshite. 

2. God is jealous, and the Lord revengeth; the Lord revengeth, and is furious: the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.

3. The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

4. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

8. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9. What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time.

10. For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

11. There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor.

12. Thus will the Lord; though they be quiet, and likewise many, yet thus shall they be cut it may relate to the last judgment, as the following words plainly do (see the note on ver. 3).

Ver. 6.] God is a " consuming fire," when he comes to execute his judgments, Deut. iv. 24, and as fire is of a sufficient force to dissolve the hardest rocks, so God's vengeance can humble the most obdurate sinners.

Ver. 7. He knoweth them that trust in him.] i. e. He takes a particular care of them (compare Ps. i. 7, 39; Jer. ii. 19, and see note upon Hos. xiii. 5).

Ver. 8. With an overrunning flood he will make an utter end] An army's overrunning a country is often compared to an inundation (see Isa. viii. 7, 8, Dan. ix. 26, x. 10, 20, 40). Thus God will bring the great city of Nineveh to utter ruin, so that there shall be no remains thereof in aftertimes. For the ruins which are to be seen of Mosul, are on the opposite side of the river Tigris.

The place thereof.] The effects or relative plains relates to Nineveh, against which city this prophecy is directed, ver. 1.

Darkness shall pursue his enemies.] i. e. Ruin and destruction (compare Isa. viii. 22).

Ver. 9. Affliction shall not rise up the second time.] 1 will make an utter destruction all at once: When I begin, I will also make an end, as it is expressed 2 Sam. iii. 12. The words may be understood with relation to the destruction of Nineveh prophesied of in the following chapters; viz. that at the same time an end should be put to the family which then remained over Assyria, and the seat of the empire should be translated to Babylon (see the note upon ii. 18).

Ver. 10. For while they be folded together as thorns.] Or, " For as they are folded together like thorns. The particle ad translated while, may be a term of comparison (see Noldius, p. 668). The destruction of sinners is elsewhere compared to the burning of thorns (see the note upon Isa. ix. 12).

While they are drunken as drunkards.] Compare iii. 11. God's vengeance is often called the " cup of his fury," because it deprives men both of strength and reason (see note upon Jer. xxv. 15).

Ver. 11.] This probably is meant of Sennacherib, that uttered so many reproaches and blasphemies against the true God (see ver. 14, 15). Nineveh was one of his royal seats, at the time when Nahum delivered this prophecy.

Ver. 12. Though they be quiet (or rather prospe
down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off one], and likewise many, yet thus shall they be cut down, when he shall pass through.] Though the Assyrians be never so numerous, and puffed up with their prosperous success against Egypt (see the note upon iii. 8); which will encourage Sennacherib to march directly against Jerusalem; yet God shall cut them off at one stroke by his angel, who slew in one night in the camp of the Assyrians one hundred and eighty-five thousand (2 Kings xix. 35). The verb translated pass through, is often used of a hostile invasion (see Isa. viii. 8, Dan. xi. 10, Joel iii. 17). It is taken in that sense, ver. 15 of this chapter, and in both places is to be understood of Sennacherib, the enemy mentioned ver. 11. I will afflict thee no more.] Rather, "no longer," by Sennacherib or his forces (see ver. 13, 14). So the particle used is plainly taken, Ezek. xii. 28, Hos. i. 6, (see Noldius, p. 652).

Ver. 13.] Hezekiah and his people shall no longer be tributaries to the king of Assyria, as they have been for a considerable time (see 2 Kings xvi. 17, xviii. 14).

Ver. 14. The Lord hath given a commandment concerning thee, that no more of thy name be sown.] God had decreed that Sennacherib's family should not long preserve their royal state and dignity: his son and successor, Esar-haddon, was now probably at man's estate; for he succeeded his father in a little time after his defeat (2 Kings xix. 37), and reigned with great felicity almost forty years; but his next successor, or the next but one, was dispossessed of his kingdom by Nabuponiasar, father to Nebuchadnezzar, whose family enjoyed the empire of Assyria, or Babylon, as it came then to be called, till the conquest by Cyrus (see Dr. Prideaux, under the graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

CHAPTER II.

1 He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

2 For the Lord hath turned away the excellence of Jacob, as the excellency of Israel: for the empiers have emptied them out, and marred their vine-branches.

Make thy loins strong, &c. Stir up all thy strength and courage.

Ver. 2. For the Lord hath turned away the excellency of Jacob, as the excellency of Israel: Some translate the words thus, "the Lord hath returned [or, will revenge] the pride, or injurious dealings, against Jacob, and the pride against Israel," i.e. he will require the injuries and oppressions which Sennacherib and Shalmaneser, the kings of Assyria, have exercised upon Judah and Israel. This interpretation agrees better with the scope of the text, than that which most translators follow, and suits very well with the Hebrew idiom. Compare Joel iii. 10, Hab. ii. 8, 17, Obad. ver. 10, where the second of two substantives is taken in the same sense by our translators. For the empiers have emptied them out, and marred their vine-branches.] The Assyrian conquerors have
CHAPTER II.

3 The shield of his mighty men is made red, the valiant men are in a scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fire trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall justice one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

5 He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be dissolved.

7 And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts.

plundered them of all their wealth, and bereaved them of their children, often compared in scripture to branches (see particularly, Gen. xix. 22, compared with Deut. xxxiii. 17).

Ver. 3. The shield of his mighty men is made red, the valiant men are in a scarlet:] This may be understood either of the colour of their shields and cloths when they were made, or of their being dyed in blood afterward (compare Isa. lixiiii. 2).

The chariots shall be with flaming torches in the day of his preparation.] Or, like flaming torches (see the following verse). The Hebrew particles both and caph, as they are alike in figure, so they are often in signification (see Noldius, p. 162).

Thus those words of Isaiah, xlviii. 10, might be best translated, I have refined thee, but not as silver; i.e. not with so fierce a fire.

The fir trees shall be terribly shaken.] The spears and lances made of fir, and which were so long and large that they looked like so many trees.

Ver. 4. The chariots shall rage in the streets.] They shall drive furiously against one another: as it follows, They shall run like the lightnings.] They shall resemble flames or lightening in their swiftness, and their wheels continually striking fire out of the swift horses, like the strong flame, day by day (see Jer. xxii. 31).

Ver. 5. He shall recount his worthies: but [they shall stumble in their walk: ] The king of Nineveh shall muster together his choicest troops; but they shall be disordered, and give way, or be discomfited, as they march against the enemy.

They shall make haste to the wall thereof, and the defence shall be prepared.] On the other side, the besiegers shall make their regular approaches towards the walls of Nineveh, and prepare their defences against the assaults of the besieged.

Ver. 6. Be dissolved.] Or, melt. At length the enemies shall possess themselves of all the avenues towards the several streams of the river Tigris, and so become masters of the city. This shall make the heart of the king and all his court to melt for fear, and quite lose all their courage. To this sense—The Chaldee paraphrase explains the latter part of the verse.

Ver. 7. Huzzab shall be led away captive, she shall be brought up.] Rather removed, or taken away (compare Jer. xlviii. 15, Ps. cii. 24). By Huzzab, the Chaldee understands the queen of Nineveh; but the word may probably mean Nineveh itself; the word denoting a strong or impregnable fortress. Her maids shall lead her] Nineveh is described as Vol. III.—96

8 But Nineveh is of old like a pool of water; yet they shall flee away. Stand, stand, shall they cry; but none shall look back.

9 Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture.

10 She is empty, and void, and waste: and the heart melted, and the knees smile together, and much pain is in all loins, and the faces of them all gathered blackness.

11 Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? 12 The lion did teare in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, I am against thee, saith the LORD a great princess carried captive with her maids of honour attending her, and bewailing her's and their condition, with beating their breasts, and other expressions of lamentation: denoting the lesser cities under their jurisdiction, that should be sharers with her in the same calamity. So Babylon is represented as a tender and delicate lady, undergoing the hardships of a captivity. 

Ver. 8. But [or, surely] Nineveh is of old like a pool of water:] The words may be translated, The waters of Nineveh are as a pool of waters; i.e. as the city is well watered by being situated upon the river Tigris, so it is vastly populous. A multitude is elsewhere compared to many waters (see Jer. li. 13, Rev. xvii. 1, 15). But they shall all flee for fear of the enemy, and run away like water (compare Ps. lvi. 7). The sense in the LXX. of Dr. Grabes edition runs very clear, if it can be reconciled with the original, Nineveh is like a pool of water; waters are her wall, or defence.

Stand, stand, shall they cry:] When the commanders bid them stand to their arms, none shall turn back to make head against the enemy, but shall shift for themselves as fast as they can (see ver. 10, 11, 17).

Ver. 9.] The enemy may easily plunder the city of all its riches and costly furniture, for there is none to make any resistance.

Ver. 10. She is empty—and the heart melted.] The inhabitants have no heart nor courage to defend themselves (see iii. 13), but leave the city to be plundered and laid waste by the enemy.

The knees smite together, &c.] Expressions of much fear and terrible apprehensions of the approaching evils (compare Jer. xxx. 6, Dan. v. 6, Joel ii. 6).

Ver. 11, 12. Where is the dwelling of the lions, &c.] What is become of the stately palaces of the king and princes of Nineveh, who like so many lions preyed upon the neighbouring countries, and enriched their city with spoils they took from others (compare Job iv. 10, 11, Ps. xxxiv. 10, Ezek. xix. 2, 7). The lion—strangled for his lionesses, &c.] The lions provide food for the females, till their young ones are able to shift for themselves.

Ver. 13. I will burn her chariots in the smoke:] They shall be destroyed in the fire which consumes the city (see iii. 15).

The sword shall devour thy young lions:] ver. 12.
of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and

The voice of thy messengers shall no more be heard.) Thou shalt no more send ambassadors to distant countries, either to encourage thine allies, or to terrify thine enemies (see Isa. xviii. 2).

CHAPTER III.

1 Woe to the bloody city! it is all full of lies and robbery; the prey departeth not;

2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horsemen lift up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses: they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I am against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will shew the nati ons thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gaz ing-stock.

7 And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for her?

8 Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers.

10 Yet was she carried away, she went into

CHAP. III.

See the Argument of the foregoing chapter.

Ver. 1. Woe to the bloody city!] Where princes and great men shed innocent blood to enrich themselves with the spoils of the slain (compare Ezek. xxii. 2, 3, xxiv. 6—9).

The prey departeth not;) They are still increasing their conquests by ruin and oppression, till it will come to their own turn to be spoiled and cursed (compare Isa. xxxiii. 1).

Ver. 2.] See li. 3, 4, and compare Jer. xlvii. 3.

Ver. 3. The well-favoured harlot;) Great cities are often called harlots, upon the account of those vices which prevail in them, and infect others by their example (see Isa. xxii. 16.)

The mistress of witchcrafts,) The arts of luxury which are encouraged in such places are called witchcrafts, because they have a sort of charm in them to draw others aside (compare Isa. xlvii. 9, Rev. xiii. 3).

That selleth nations through her whoredoms, and families;) That makes whole nations a prey to their enemies, by teaching them the arts of softness, and effeminacy, and so rendering them weak and defenceless. Families are equivalent to kingdoms (see note upon Jer. i. 15, and comp. Amos iii. 2. Zech. xiv. 18).

Ver. 4. I will discover thy skirts;) I will send thee into captivity naked and bare (see Isa. xx. 4, 8, xlvii. 2, 3, Jer. xiii. 22, Mic. i. 11) Thus will I expose thy shame to the world; which was a punishment often inflicted upon harlots (see note upon Ezek. xvi. 37).

Ver. 5.) I will deprive thee of all thine ornaments, and will cover thee with shame and reproach, and make a public example of thee. Such was the usage that common prostitutes met with (see Ezek. xxii. 25, 36).

Ver. 6.) As being affrighted at the sight of thy dismal condition.

Ver. 7.) An allusion to the lamentations used at funerals, and per-
CHAPTER III.  

By her children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds shall be like fig-trees, with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the come to each man's share (see Joel iii. 3, Obad. ver. 11).

Ver. 11. Thou also shalt be drunken;] See i. 10. Thou also shalt seek strength because of the enemy.] Or, "Thou shalt repair to thy fortress, because of the enemy." Thou shalt not dare to show thyself to the enemy, but shalt betake thyself to thy strongholds (see ii. 1), and places of strength (compare ver. 13, 17).

Ver. 12. As flies drop off when they are ripe, so shall thy strongholds fall into the enemy's hands, upon the first assault. 

Ver. 13. The several passages by which the enemy may invade thee shall be left defenceless (see ii. 1), so that they may easily set on fire thy fortifications.

Ver. 14. Draw thee waters for the siege.] In order to maintain the siege. Go into clay,-make strong [or repair] the brick-kiln. In order to repair the breaches of thy walls, or make new ones within, if the old ones should be taken by the enemy. In those countries they used brick instead of stone (see Gen. xi. 3).

Ver. 15. There shall the fire devour thee;] Whilst thou art repairing the old fortifications, or making new ones, shall the enemy set thy works on fire. The particle sham, there, may signify then (see Noldius, p. 797).

It shall eat thee up like the cankerworm.] The word Resist, whom, shall be as numerous and destructive as locusts, or cankerworms, shall destroy thee (see Joel. i. 4). Make thyself many as the cankerworm.] Though thou multiply thin armies, like locusts or caterpillars, yet the enemy shall destroy them.

Ver. 16. The cankerworm spoileth, and fleeth away.] As the locusts destroy the fruits of the earth, and fly away to another place, so shall thy soldiers pillage all the wealth thou hast gained by traffic, and then leave thee.

Ver. 17. Thy crown are as the locusts.] The word Minaszaraith may be literally rendered the Nuzarites: that title is given to persons remarkable for their youth and beauty (Lam. iv. 7; note upon Amos ii. 11), and so may not improperly be applied to the officers in the Ninevites' army: these the prophet compares to locusts and grasshoppers, both for their number (see ver. 15), and for another quality, that they shun the heat of battle, just as the grasshoppers do the heat of the sun.

Ver. 18. Thy shepherds slumber, O king of Assyria.] By "shepherds" are meant captains or generals (compare Jer. vi. 3, xxxv. 34). These are said to slumber, as having lost their courage, or as being gone to their last sleep, are dead and buried (compare Ps. lxvii. 5, 6). By the "king of Assyria," Dr. Prideaux, in the place above cited, understands Sargus, who was now vanquished by Nabopolassar (who had before possessed himself of the kingdom of Babylon), and Cyaxares the king of Media (see the argument of this prophecy). The fall of this prince is elegantly described by Ezekiel, xxxvi. 3, &c. The words of Jeremiah, 1. 18, "I have punished the king of Assyria," are to be understood of the same person. Thy people are scattered] Their generals are called shepherds at the beginning of the verse: the same metaphor is here continued, and the people are said to be dispersed, now their leaders are fled or destroyed, as sheep are scattered where they have no shepherd (compare 1 Kings xxii. 17).

Ver. 19. There is no healing of thy bruises.] Thy destruction is unavoidable. The Chaldee expounds it, "None is sorry or grieved at thy destruction:" which sense agrees very well with the original, and what follows: "They that hear the bruise of thee [and thy fall] clap their hands over thee," as rejoicing over thy calamities (compare Lam. ii. 15, Ezek. xxv. 6, Zeph. ii. 15).

For upon whom hath not thy wickedness passed continually?] All the neighbouring countries have felt the effects of thy cruelties and oppressions.
THE BOOK
OF
THE PROPHET HABAKKUK.

PREFACE.

The prophet Habakkuk was probably contemporary with Jeremiah, and prophesied in the reign of Josiah; for the subject of his prophecy is the same with that of Jeremiah, and upon the same occasion: viz, the destruction of Judah and Jerusalem by the Chaldeans, for their heinous sins and provocations. We may observe, as Nahum, the preceding prophet, foretold the destruction of the Assyrians, who carried the ten tribes captive; so Habakkuk foretells the judgments that should come upon the Chaldeans, who completed the captivity of the two remaining tribes.

CHAPTER I.

1 The burden which Habakkuk the prophet did see.

2 O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention.

ARGUMENT.—The prophet complaining of the growth of iniquity among the Jews, God forewarns him the desolations the Chaldeans will make in Judea and the neighbouring countries, as the ministers of his vengeance. The prophet thereupon falls into a holy exultation with God about these proceedings, moved thereunto, as it seems, by the impatience of the Jews, who justified themselves in comparison of their conquerors: to which he receives an answer in the following chapter.

Ver. 1.] The word burden is commonly explained of a burdensome prophecy, big with ruin and destruction (see note upon Jer. xxiii. 33). But a learned prelate, in his Defence of Christianity from the Prophecies of the Old Testament, p. 10, observes, that the Hebrew, massa, signifies no more than briefly a prophecy, and so is translated in our English Bibles, Prov. xxxi. 1, and is often translated by "vision and prophecy" in the LXX. and other ancient versions; the word being used in that sense, from the prophet's hearing or feeling within him the influence of God's Spirit: for which reason they were called in Greek, ὄρατοι, and Παντεοράτοι.

Ver. 2. How long shall I cry—unto thee of violence, and thou wilt not save?] The prophet proposes the common objections against providence, taken from the prosperity of the wicked, and the oppression of the righteous, which has been a stumbling-block even to good men (see Job xii. 1, 6, xxi. 7, Ps. xxxvi. 1, Lxxii. 1, Jer. xii. 1).

Ver. 3. There are that raise up strife and contention.] Or, "There is strife, and contention carries it:" they that are best skilled in the arts of contention carry the cause.

Ver. 4. Judgment doth never go forth.] Or, "doth not go forth to perfection," is never rightly and duly administered.

DOTH COMPASS ABOUT?] Doth overpower him.

Ver. 5.] For a punishment to such exorbitant practices, behold God's making the heathen, viz. the Chaldeans (ver. 6), instruments of his vengeance: this is a judgment, you deepseers of God's prophecies will hardly believe, when you consider that at present the Chaldeans are your friends and confederates: as appears by Josiah's fighting with the king of Egypt, as being a confederate of the king of Assyria or Babylon (see 2 Kings xxiii. 29, and Dr. Prideaux, under the thirty-first year of Josiah). St. Luke, quoting this text according to the LXX.'s translation, Acts xiii. 41, reads it thus, "Behold, ye deepseers, and wonder, and perish." The learned Dr. Pocock, in his miscellaneous notes in Porta Mosis, cap. 3, shows, that the interpretation is agreeable to the present Hebrew copy: the word bagojim, which we translate "among the heathen," he derives from the verb baga, which still signifieth, in Arabic, to be proud, or scornful: the following words the same translation renders, "And wonder and perish," which sense he proves the word tamah will admit.
ter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not their's.

7 They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.

9 They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall his mind change, and he shall pass over, and offend, impulsing this his power unto his god.

Ver. 6.] Who should make several invasions into Judea, and at last utterly conquer it (see 2 Kings xxiv., xxv.). They are said here to be cruel in their temerity, and vigorous in their warlike expeditions (compare ver. 8).

Ver. 7. Their judgment and their dignity (or authority) shall proceed of themselves. They will be their own judges of what is right or wrong. The marginal reading in our English bible does not seem to agree with the original.

Ver. 8. Their horses—are more fierce than the evening wolves:] Or, Are swifter than evening wolves, when they go out for their prey, and are pinched with hunger (see Ps. civ. 20, Jer. v. 6). The words might be translated to an easier sense: “Their horsemen are fiercer than evening wolves, and shall spread themselves,” or shall be multiplied.

Their horsemen shall come from far; they shall fly as an eagle, &c.] The words plainly allude to Deut. xxviii. 49, 50 (compare Jer. v. 15). The Chaldeans are said to come from far in respect of their neighbours the Philistines, Syrians and Moabites, who used to infest Judea.

Ver. 9. Their faces shall sup up as the east wind.] They shall destroy everything where they march, and so the wind blaseth the fruits of the earth (compare Ezek. xvii. 10, Hos. xiii. 15). Some render the words, “Whatsoever they gather, they shall carry it towards the east,” meaning to Babylon, which lay north-east from Judea.

They shall gather the captivity as the sand.] Not only in Judea (see Jer. iii. 28—30), but in all the neighbouring countries which they shall conquer (see the following note).

Ver. 10. They shall scoff at the kings.] The Hebrew uses the singular number as well here as in the following verse; and is to be understood of the king of Babylon, who conquers kings and princes, and treats them with scorn and contempt: so they used Zeckiah and his princes (see 2 Kings xxv. 6, 7, 18, 21), and so they shall serve the kings of Egypt and Tyre, and the princes of Moab, Edom, and the Philistines; who shall all of them successively be conquered by Nebuchadnezzar (see Ezek. xxv., xxvi., xxix., xxxii.).

They shall heap dust, and take it.] Cast up mountains against them, and so take them (see Jer. xxxii. 24, xxxiii. 4).

12 Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

13 Thou art of purer eyes than to behold evil, and cannot not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things that have no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their dragnet: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their dragnet: because by them their portion is fat, and their meat plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

Ver. 11.] The prophet speaks of the several kings of Babylon as if they were one and the same person (see the note upon Isa. xxiii. 15); and saith, that he shall change his mind with his fortune, and impute his success to his idol Belus: which was remarkably true of Belshazzar, Nebuchadnezzar’s successor (see Dan. v. 4): but we may understand the words of Nebuchadnezzar himself, if we translate the latter part of the verse thus, “This his strength is his God;” i. e. imputing all his success to his own prowess (compare ver. 10): and afterward, for those arrogant words of his, mentioned Dan. vi. 30, he was degraded into a beast.

Ver. 12. Art not thou from everlasting—we shall not die.] Thou that livest for ever, and whose word is unchangeable as thyself, wilt preserve us from utter destruction, and in due time make good thy promises to us (see Ps. cii. 27, 28).

Thou hast ordained them for judgment;] Thou hast appointed the Chaldeans to be instruments of thy vengeance upon sinners (see 2 Kings xix. 35, Isa. x. 5—7, Ps. xvii. 13, Ezek. xxx. 25).

Ver. 13. Thou art of purer eyes than to behold evil.] With any complaisance, or approbation. Wherefore lookest thou upon them that deal treacherously? Sennest to concur at, or dost not show any dislike at, the violence of those idolatrous Chaldeans.

Ver. 14, 15. Makest men as the fishes of the sea.] Suffereth the Chaldeans not to treat them better than fishes, who become a general prey to the fisherman’s net or angle.

Ver. 16.] They implore all their victories to strength and skill, and make no acknowledgments to God for their success (see ver. 11, Isa. x. 16, 17, 18).

Ver. 17. Shalt they therefore empty their net?] Carry away the riches and treasures of their conquest (see 2 Kings xxiv. 13) in order to undertake more; just as a fisherman empty their nets to fill them again. But the words may be rendered, Shalt he (see ver. 10) cast or spread his net? The Hebrew verb is used of drawing a sword or spear (see Ezek. xxviii. 7, Ps. xxxv. 3): to this sense the Greek and Chaldee here understand it.
1 I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

5 ¶ Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!

CHAPTER II.

ARGUMENT.—In answer to the complaints of the prophet in the foregoing chapter, God tells him that he will in due time perform the promises made to his people, of deliverance by the Messiah; and that in the mean time good men will support themselves by faith; and then foretells him the ruin of their great adversary, the Babylonian empire, and the judgment he will inflict upon them for their covetousness, their cruelty, and idolatry.

Ver. 1. I will stand upon my watch, &c.] It was the business of a watchman, in the time of war, to desy from an eminent station what messengers were coming, and to make known the message as soon as possible (see 2 Kings ix. 17, &c.). The prophet puts himself in such a posture, that he may receive God's answer to the complaints he made in the foregoing chapter.

What I shall answer when I am reproved.] Or rather, "What I shall answer as to what I have argued;" viz. to the expostulations I made with God just before.

Ver. 2.] When the prophets are commanded to write anything, it denotes the great importance of it, that the notice of it may be transmitted to posterity (see note upon Isa. viii. 1, xxx. 8). So God here commands the prophet, to write the contents of this vision in such legible characters as were used in public tables that were hung up in temples and market places, that every one might have cognizance of them.

Ver. 3. For the vision is yet for an appointed time.] God has determined a set time when it shall be fulfilled, and not before (compare Dan. viii. 10, xi. 27, 33, 36). According to the common translation of the following words, by this vision we are to understand the destruction of the Babylonian monarchy, which is plainly foretold from the fifth verse to the end of the chapter, and is a proper answer to the complaint or argument the prophet had made in the foregoing chapter. But the learned Bishop of Coventry and Litchfield, in his Defence of Christianity from the ancient Prophecies, p. 160, observes, that the prophet, by way of preface to that prediction, confirms the Jews in the general expectation of their deliverer the Messiah, whose coming had been so often promised, and which profane persons began to question, when they saw God gave up his people into the hands of a cruel and idolatrous nation.

But at the end it shall speak, and not lie.] The same learned prelate, p. 162, observes, that the verb "speak" properly signifies to break forth, as the morning light does (see Cant. ii. 17, iv. 6); to which sense the LXX. and Vulgar Latin translate it here; so he renders the sentence, "At the end, it (or, he) shall break forth, and not deceive." Though it tarry, wait for it; because it will surely come, it will not tarry.] There are two different words in the Hebrew, which our English expresses by the same word "tarry:" so the same learned person translates the sentence thus, "Though he tarry, expect him; because he that cometh will come, he will not go beyond" the appointed time, but will make good the promises of deliverance given to your fathers. To this sense the LXX. render the words, very agreeably to the original; and the apostle follows their interpretation (Heb. x. 57), and understands them of the Messiahs, who is often called, "He that cometh, or should come, into the world" (see Ps. cxviii. 26, Zech. ix. 9, John vi. 14): the verb stands impersonally in the Hebrew text; but in such a syntax the person is commonly understood.

Ver. 4. His soul which is lifted up is not upright in him.] The Septuagint translate the sentence thus: "If he (i.e. the just, as it follows) draw back, my soul (the present Hebrew copies read his soul, understanding it of God) shall have no pleasure in him." This version bishop Pearson hath proved to be agreeable to the original text, Prologem. to the LXX. and the apostle confirms this exposition by following that translation, Heb. x. 98.

Ver. 5. Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home.] If we suppose a new paragraph to begin here, according to the exposition given of the foregoing verses, the sense would run clearer if the words were thus translated, "Moreover be he that, like a man transgressing by wine, is proud, and shall not continue" or prosper. To this sense, the Chaldee paraphrast and Vulgar Latin explain the words; the particle of comparison, as, being often understood (see the note upon Isa. xxi. S). The prophet having assured the Jews of a deliverance in God's appointed time, proceeds now to denounce his judgment against the Babylonian monarchy, speaking of it as comprised under one person at the head of it (see the note upon i. 11). Here again he describes him as one intoxicated with his successes, and not knowing how to set any bounds to his ambition; but still, as his conquests enlarge, his desire of having more increases. Hell, or death, and the grave, are proverbial emblems of an insatiable temper (see Prov. xxxvii. 29, xxx. 16).

But gathereth unto him all nations.] Extends his dominions far and near (see i. 17).

Ver. 6. Shall not all these take up a parable against
CHAPTER II.

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?
8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.
9 ¶ Woe to him that coveteth a evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!
10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.
11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 ¶ Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!
13 Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?
14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.
15 ¶ Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!
16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the threateneth Nebuchadnezzar, Isa. xiv. 22. Belshazzar being the last of that family, whose death put an end to the Babylonian monarchy.

Ver. 11.] The houses and towns which have been destroyed by the Chaldeans, shall cry for vengeance against the destroyer.

Ver. 15.] The latter part of the verse is with very little alteration repeated, Jer. li. 58, where he describes the destruction of Babylon. I observed in my notes upon that place, that the sentence might be better translated thus: "The people shall labour for that which shall be [fuel] for the fire, and the people shall wear themselves for a thing of naught;" i.e. all the pains the Chaldeans have taken in enlarging and beautifying their city, shall be lost in the flames which shall consume their stately buildings (see the notes upon Jer. lii. 25).

Ver. 14.] For God's providence in governing the world shall conspicuously appear in the downfall of the Babylonian empire; especially as it is described in the prophet as an earnest and type of the fall of mystical Babylon, which will be a decisive stroke, that will thoroughly vindicate oppressed truth and innocence.

Ver. 15. ¶ Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, &c.] The desolation of any country is often compared to drunkenness (see the note upon Jer. xxiv. 13): so the king of Babylon, who subdued the neighbouring countries round about him, and perhaps got an advantage over some of them by gifts and presents, or by counterfeit leagues and friendship, is compared to a man that gets an advantage over another by persuading or forcing him to drink too much. The word "chenaath, translated "bottle," signifies likewise that heating or poisonous quality which attends wine taken in excess (compare Hos. vii. 5); and is often taken for any poisonous juice (see Deut. xxxii. 24, 33, Job vi. 4, xx. 16, Ps. liii. 4).

That thou mayest look on their nakedness!] The frequent effects of drunkenness, is to engage others to commit lewdness, and thereby expose them to shame; so the king of Babylon intoxicates the minds of his neighbours, by his arts of policy, in order to discover the weakness of their country or government, called "the nakedness of the land," Gen. xlii. 9, and thereby get the better of them.

Ver. 16.] Thy glory shall now be turned into shame: for it shall come to thy turn to feel the fury
cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 § What profiteth the graven image that of God's judgments, often expressed by "the cup of his wrath;" when thy people shall be made captives, and stripped bare without any covering to their nakedness (see Isa. iii. 17, Nah. iii. 5).

Ver. 17. For the violence of Lebanon shall cover thee.] God shall execute his vengeance upon thee for the violence thou hast offered to the temple at Jerusalem (compare Jer. i. 28, lii. 11); which is here compared to the cedars of the forest of Lebanon, for its height and stateliness of its buildings (compare Zech. xi. 1). Or else the prophet compares the cruelty of the Medes and Persians to the violence of wild beasts in the forest of Lebanon: so the following words import.

The spoil of beasts, which made them afraid.] The relative which, added by our translators, obscures the text; which might be more plainly rendered, "The spoil of (or, made by) beasts shall make them afraid, or make thee afraid;" as the Septuagint and the Chaldee, with a very little alteration, read the text. As thou hast spoiled others, without any sense of common humanity, so the army of the conqueror shall deal by thee (see ver. 8); and shall tear them in pieces, as wild beasts do their prey (see Isa. xiii. 15, 18).

Because of men's blood, &c.] See ver. 8.

Ver. 18. What profiteth the graven image, &c.] The last sin the prophet takes notice of, for which God will execute his judgments upon Babylon, is idolatry (compare Jer. i. 2, lii. 44, 47); and he tells the king of Babylon that when he sees Bel and the rest of his graven images carried away by the conqueror in triumphant procession (see Isa. xlvi. 1, 2), he will be convinced that his idols could bring no advantage or protection to their worshippers.

The molten image, and a teacher of lies.] The setting up, and paying adoration to them, tend to encourage the ignorant in their absurd fancy, that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.

20 But the Lord is in his holy temple: let all the earth keep silence before him.

God is like the work of men's hands, and that images have some divine power lodged within them; to the same purpose the stock is called, "the doctrine of vanities," Jer. x. 8.

To make dumb idols? Who "have months and speak not," Ps. cxv. 5 (compare 1 Cor. xii. 2).

Ver. 19. Woe unto him that saith to the wood, Awake.] Woe to him that calls upon idols, as if they could awake and hear his prayers, as God is said to awake, when he answers our prayers (see Ps. lxiv. 23); or as if they could give their worshippers directions how to escape the evils which threaten them.

It is laid over with gold and silver, and (or, but) there is no breath at all in the midst of it.] They are beautified with a great deal of cost, on purpose to delude their ignorant worshippers, and make them fancy some divinity lodged within them; whereas they are altogether without life or sense.

Ver. 20. But the Lord is in his holy temple.] The true God has his throne in heaven, as the place of his peculiar residence (see Jonah ii. 7); from whence he will answer the prayers of his servants, though the temple of Jerusalem should be destroyed.

Let all the earth keep silence before him:] Or, "Stand in awe before him," as the LXX. render it: the consideration of his sovereignty and dominion should strike them with a reverential awe, and especially should dispose them to a profound submission towards him, when they see him execute his judgments in the world, as he will shortly do upon the Chaldeans. The expression is taken from the reverent behaviour which inferiors show by keeping silence in the presence of their betters; or it alludes to such a silence as is kept in courts of justice, when a judge pronounces the sentence (see Job xxxix. 9, 10, Ps. lxvi. 8, 9, Zeph. i. 7, Zech. ii. 13).

CHAPTER III.

I A PRAYER of Habakkuk the prophet upon Shigionoth.

2 O Lord, I have heard thy speech, and was

CHAP. III.

ARGUMENT.—The prophet in this hymn recounts, in a poetical style, God's wonderful works, in conducting his people through the wilderness, and giving them possession of the promised land; from whence he encourages himself, and other pious persons, to rely upon God for making good his promises to their posterity in after-ages.

Ver. 1.] Or, as the marginal reading explains it, "According to the tunes called in Hebrew Shigionoth;" which were musical compositions used in the public service of the temple (compare the title of Ps. vii.). It is called a prayer, because it begins in the form of a supplication, although the following parts are rather in the nature of a hymn, or a thanksgiving.

Ver. 2.] I have heard what thou hast revealed to me concerning thy judgments upon thy people: the terribleness of them strikes me with a reverential awe and dread (compare ver. 16); yet I earnestly beg of thee, if it be thy gracious will, to exert thy power, and renew thy former wonders, for the deliverance of thy people, before the seventy years determined for their captivity be expired: and in the midst of judgment to remember mercy.

Ver. 3.] The prophet, to encourage the faithful
3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

5 Before him went the pavement, and burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

7 I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.

8 Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?

9 Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah.

10 Thou didst cleave the earth with rivers.

11 The sun and moon stood still in their habitations at the light of thine arrows went, and at the shining of thy glittering spear.

12 The princes of Edom were assembled together, the princes of the Arabians joined with them.

13 They helped him against the God of Jacob; at the head of the mount of his assembly.

14 The kings of the nations were assembled, they helped the kings of the nations.

15 Arise, thou prince among them, thou whom God anointed with the oil of gladness above thy fellows; have respect to him, his lamp shall not be put out, nor his light diminished from Jacob's seed, or from Israel, until Jerusalem come to her appointed time.

16 Who is like unto thee, that shouldest have come up out of the sea, the bed of the deep, the ocean and the sea, and hast come into his land, and into his temple?

17 Thine arrows are in the sure hand of his hand: the summit of the archers shall fear thee.

18 And thou madest a path to enter for thy people, for the solemnities of Jacob, into his sanctuary.

19 There is one that buildeth another, and there is none to come near him: there is one that spreadeth the vineyard, and there is none to plough it: but the一个是 who maketh it to grow.

20 The Lord of hosts shall defend it; and shall make an ensign for the inhabitants of Jerusalem.

21 This is the word which they most desired of thee, O Jacob; this is the word thou didst desire of the LORD, Selah.
12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages; they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, through the heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 ¶ Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls:

18 Yet I will rejoice in the Lord, I will joy in the God of my salvation.

19 The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

His brazen arms like flames of lightning shone,
Which the great Thunderer launches from his arm.

The same thought occurs again, liiad. x. ver. 155 (see note upon Ezek. xxi. 15).

Ver. 12.] i. e. Thou didst subdue them, not only by giving success to the arms of the Israelites, but likewise thyself fighting against them from heaven (ver. 11,13; compare Isa. xxi. 10, xli. 15, Jer. ii. 38).

Ver. 13. Thou wentest forth for the salvation—with thine anointed.] With thy peculiar favourites, such as Moses, Joshua, and David, all set apart by thy appointment to be leaders and rulers of thy people (compare Ps. cv. 15).

Thou woundedst the head out of the house of the wicked.] The heads (see ver. 14), or confederate princes of the Canaanites (see Josh. x. 3, xli. 1).

By discovering the foundation unto the neck.] Or, "Raising the foundation," as the word aruch signifies, Ps. cxxxvii. 7, by undermining them from bottom to top.

Ver. 14. Thou didst strike through with his staves the head of his villages.] Or, "Thou didst strike through the head of his warriors among his tribes," or families. Thou didst compass all the petty kings of their several clans, or families, carrying on the war against Joshua (see Josh. xii. 9, &c.). The word peraxas, his villages, in our translation, the Septuagint translate warriors, or generals: and so they understand it, Judg. v. 7, 11, which sense agrees best with this place.

They came out as a whirlwind to scatter me:] Armies are elsewhere compared to whirlwinds (see Zech. ix. 14).

Their rejoicing was as to devour the poor secretly.] The metaphor is taken from wild beasts, who carry their prey into their dens, and there devour it.

Ver. 15.] Thou didst conduct thy people through the Red sea and the river Jordan, as safely as if they had rid on horseback (see ver. 5).

Ver. 16. When I heard [thy judgment decreed against thy own people, ver. 2], my belly trembled.] I was all over in a shaking and consternation, and no strength remained in me (compare Jer. xxii. 9, Dan. x. 8).

That I might rest in the day of trouble, &c.] Nelson, p. 108, 110, of his Concordance, hath given the easiest sense of the latter part of the verse, translating it thus: "Yet I shall rest in the day of trouble, when he shall come up against the people, even he who shall invade them with his troops:" the prophet speaks in the person of the pious man; I shall rest secure under the divine protection, when the Chaldeans shall come to invade Judea (see ver. 17, 18).

Ver. 17. 18.] Though all outward means of nourishment or preservation should fail, yet will I still trust and depend upon God's promises.

Ver. 19. The Lord—will make my feet like hinds' feet.] This verse is taken out of Ps. xviii. 33. He will restore my former strength, nimbleness, and agility, in war, and make me again possessor of the chief places of strength in my native country (see Deut. xxxii. 13, xxxiii. 20, Ps. xviii. 33).

To the chief singer [or musician] on my stringed instruments.] This hymn was designed to be sung in the temple service (see ver. 1), and for that purpose was delivered to the chief musician, to be set to musical notes (compare the title of the fourth Psalm). This direction might probably be given by order of king Josiah.

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THE BOOK OF

THE PROPHET ZEPHANIAH.

PREFACE.

This prophet lived in the reign of Josiah, as he himself informs us, and prophesieth chiefly against Judah, who continued very corrupt, notwithstanding the king's pious zeal for reformation, and the good example he gave to his subjects.
CHAPTER I.

ARGUMENT.—The prophet denounces God's severe judgments against Judah for their idolatry, and other heinous sins.

Ver. 1.] Hizkiah is read with the same points in the Hebrew with Hezekiah, the name of the king of Judah; but Zephaniah being here reckoned as the fourth by descent from Hizkiah, that person cannot be the same with king Hezekiah, there being not a sufficient distance of time between them for four descents.

Ver. 2, 3.] A general desolation is threatened, by enumerating the particulars that shall be involved in it (see note upon Hos. iv. 3).

Ver. 3. The stumbling-blocks with the wicked] Or, Of the wicked, for the particle eth often denotes the genitive case (see Noldhuis, p. 122). Stumbling-blocks are the same with idols, called "the stumbling-blocks of iniquity," Ezek. vii. 19, xiv. 3, 4.

Ver. 4. I will cut off the remnant of Baal from this place.] Those altars or places of worship, dedicated to the service of Baal, which escaped the reformation of king Josiah, 2 Kings xxiii. 5, compare Jer. iii. 6.

The names of the Chemarims with the priests] Or, "The names of the idolatrous priests;" so for the word Chemarim is translated, 2 Kings xxiii. 5 (compare Hos. x. 5). I will destroy these together with the priests of the tribe of Levi, who have joined in the worship of idols (see Ezek. xliv. 10).

Ver. 5. And them that worship the host of heaven] See note upon Jer. xix. 13.

Then that worship and that swear by the Lord, and that swear by Malcham.] That join the worship of Idols to that of the true God, who is "a jealous God," and will not admit of any rival in his worship (see Hos. iv. 15). Malcham is the same with Moloch, to whom the people of Judah continued to offer their children, as Jeremiah upbraids them, vii. 31, xix. 5, notwithstanding the reformation that Josiah had made, 2 Kings xxiii. 10. Swearing is an act of religious worship, or a solemn invocation of God, as a witness and a judge (see Jer. xx. 29), and therefore expressly forbid to be used to idols (Josh. xxii. 7).

Ver. 6.] Both those that are apostates to idolatry, and such as live without any sense of religion, and "without God in the world."

Ver. 7. Hold thy peace at the presence of the Lord God.] Keep silence in token of an awful reverence towards God, now he is coming to execute his judgments upon the land (compare Ps. lxxvii. 8, 9; Hab. ii. 20, Zech. ii. 13). "Humble thyself under his mighty hand," without repenting or murmuring at his corrections, which thy sins do justly deserve (see Ps. xxvi. 9).

For the Lord hath prepared a sacrifice, he hath bid his guests.] The slaughter of the wicked is called a sacrifice, because it is in some sense an atonement to God's justice (compare Isa. xxxvii. 6, Jer. xlvi. 10, Ezek. xxxix. 17, Rev. xix. 17). The latter part of the sentence alludes to the custom of those that offered sacrifice, which was to invite their friends to partake of the feast which accompanied it. So God will call the Chaldeans to have a share in this slaughter.

Ver. 8. I will punish the princes, and the king's children.] As having been the encouragers of idolatry, by their authority and ill example. Both the sons of Josiah who succeeded him in the throne, are said to "have done evil in the sight of the Lord," 2 Kings xxii. 32, 37.

All such as are clothed with strange apparel.] There were peculiar vestments belonging to the worship of each idol (see 2 Kings x. 22). So in aftertimes there were peculiar habits belonging to the priests of Saturn, and priestesses of Ceres, which are mentioned in the martyrdom of Perpetua and Felicitas, cap.19, and in Tertullian, De Pallio, cap. 4. The text may likewise be explained of such men as wore women's apparel, and such women as wore that belonging to men; which was contrary to an express law, Dent. xxii. 5, and was a rite observed in the worship of some idols.

Ver. 9. Leap on the threshold.] Or rather, "Leap over the threshold." The expression probably denotes some idolatrous rite, like that which was practised in the temple of Dagon, where the "priests did not tread upon the threshold," Sam. v. To this sense, the Chaldee paraphrast interprets it of those that walk after the laws or rites of the Philistines. Others expound it of those who enter into other men's houses, and take away their goods by violence; according to what follows, "who fill their master's houses with violence and deceit.

Ver. 10. In that day—there shall be the noise of a cry from the fish-gate.] At that time (see ver. 12), there shall be an outcry of the Babylonish army coming to invade the city on the side of the fish-gate; i. e. the gate which stood near the fish market (see 2 Chron. xxxiii. 14, Neh. iii. 9).
from the fish-gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Makketh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.

An howling from the second.] Or rather, "From the middle part of the city" (see 2 Kings xxi. 14).

A great crashing from the hills.] From the mountains of Sion and Moriah, whereon the temple and the king's palace were built (see 2 Chron. iii. 1).

Ver. 11. Makketh.] A part, or street, of Jerusalem: the Chaldean interprets it of the inhabitants near the break Kidron.

For all the merchant people are cut down.] They carry on their trades by going to markets or fairs, with great sums of ready money. The original reads, The people of Canaan, which word signifies a merchant (Hos. xii. 7), but the Chaldean understands it of those who resemble the Canaanites in their idolatries and corrupt manners: so Judah's mother is called a Hitite, and her father an Amorite, because they did after the works of the Canaanites, the ancient inhabitants of the land, Ezek. xvi. 45.

Ver. 12. I will search Jerusalem with candles.] I will deliver up Jerusalem into the hands of the Chaldeans, who shall let no corner of it escape them, but shall diligently search the houses, and plunder the wealth of them (see the following verse).

And punish the men that are settled on their lees.] Who having lived securely in ease and plenty (compare Jer. xlvi. 11), have not "God in all their thoughts," but imagine that he doth not concern himself with the affairs of the world, and that neither good nor evil is brought to pass by his providence.

Ver. 13.] The enemy shall plunder their goods, and then demolish their houses; so that they shall not enjoy these possessions which they have gotten by fraud or violence (see ver. 9, and Amos v. 11).

Ver. 14. The great day of the Lord is near (compare Joel ii. 1, 11),—even the voice of the day of the Lord, &c.] A great noise and distraction shall attend the taking of Jerusalem (see ver. 10, Isa. xxii. 3). Some translate the latter part of the sentence thus, "The voice of the day of the Lord is bitter: then the mighty man crieth out." The adverb sham, translated there, signifies time as well as place (see note upon Isa. xlvi. 16, Hos. ii. 15).

Ver. 15.] See ver. 18, Joel ii. 2, Amos v. 18.

Ver. 16.] See Jer. iv. 19.

Ver. 17. They shall walk like blind men, &c.] Not knowing whither to go, or which way to take for safety (compare Deut. xxvii. 29, Isa. lx. 10).

Their flesh as the dung.] Or, "Their carcasses as the dung:" so the Chaldee explains the word flesh. The inhabitants of Jerusalem shall be slain in the streets of the city, and their carcasses left there to rot and putrefy.

Ver. 18. Neither their silver nor their gold shall be able to deliver them] This is spoken of the merchants and inhabitants of Jerusalem (see ver. 11—13, and compare Ezek. vii. 19).

But the whole land shall be devoured by the fire of his jealousy.] God's vengeance is frequently compared to fire; see Nahum i. 6. This shall consume the land and its inhabitants for their heinous offences, and chiefly for their idolatry; because that sin doth peculiarly entrench upon his honour, which is incomunicable to others, whereupon he is called a jealous God; Exod. xx. 5, xxxiv. 14.

CHAPTER II.

1 Gather yourselves together, yea, gather together, O nation not desired;
CHAPTER II.

Lorp come upon you, before the day of the Lord's anger come upon you.

3 Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.

4 ¶ For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites! the word of the Lord is against you: O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah: they shall feed thereon: in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.

9 Therefore as I live, saith the Lord of hosts; the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts.

11 The Lord will be terrible unto them: for cities of Gaza, Ashkelon, &c. were places for wild Arabs, or other wandering people to pitch their tents, and feed their flocks: so they shall hereafter become the settled habitations of the Jews (compare Isa. xxv. 10).

For [or, when] the Lord—shall visit them, and turn away their captivity. What is promised in this verse, was partly fulfilled after their return from Babylon, and may hereafter receive a further completion (see Obad. ver. 19, and note there).

Ver. 8. I have heard the reproach of Moab, and the revilings of Ammon. These countries were destroyed by Nebuchadnezzar about five years after the destruction of Jerusalem (see the argument to Jer. xlviii.). They are threatened with destruction, both here and Jer. xlviii. 17, xlix. 1, and Ezek. xxv. 8, 9, for their insulting over the Jews in their calamities. Magnified themselves against their border. Have invaded the territories of the Jews, when they were carried captive (see Jer. xxxix. 1), and used the inhabitants with great cruelty, as they had done in former times (see Amos i. 13).

Ver. 9. Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah. Proverbial expressions of extreme desolation. As descendants of the Philistines (see note Deut. xxiii. 29, 30, Isa. xlix. 13, Jer. xlix. 18, l. 40). A perpetual desolation. Never more to be possessed by its former inhabitants. The residue of my people shall spoil them, and the remnant of my people shall possess them. Judas Maccabaeus and his brethren subdued the Ammonites, as appears from 1 Macc. v. 6. But this and the seventh verse will receive their utmost completion at the general restoration of the Jewish nation: those that then escape, and return from their several dispersions, are elsewhere called by the name of the residue and the remnant (compare ii. 13, and see note upon Mic. iv. 7).

Ver. 10. See Isa. xvi. 6, Jer. xlviii. 29. Ver. 11. See Mark xiii. 6. But this and the phrase may best be rendered Ezek. iii. 12 (see Noldius, p. 555). Men shall worship him everywhere, and not only in Jerusalem (compare Mal. i. 11, John iv. 21).
he will slay all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.

12 ¶ Ye Ethiopians also, ye shall be slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the corpses and the bitterness shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar-work.

15 This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.

Ver. 14. Flocks shall lie down, &c.] See ver. 6. All the beasts of the nations.] The Chaldee interprets it, The several kinds of wild beasts: as if the Hebrew geom, nations, were to be understood of the several species of wild beasts, as the word is used of several sorts of caterpillars, Joel i. 6. In like manner the ams are called a people, Prov. xxx. 25.

Both the coromant and the bitter shall lodge in the upper lintels of it.] These birds frequent desolate and forsaken places, and shall take up their habitation in the ruined houses of that once populous city (compare Isa. xii. 21, xxxiv. 11, 14).

He shall uncover the cedar-work.] The fine carved work or ceilings made of cedar (see Jer. xxii. 14), shall be exposed to the injuries of the weather, and so quickly come to ruin.

Ver. 15. This is the rejoicing city that dwelt carelessly.] Its inhabitants indulged themselves in their ease and pleasures, and they arrived at that degree of presumption, as to fancy that no strength or power could bring them down from their height, or make them cease to be the capital city of the world. Babylon is charged with the same degree of pride and carnal security, Isa. xlvii. 8.

Shall hiss, and wag his hand.] See Nah. iii. 19.

CHAPTER III.

1 Woe to her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God.

3 Her princes within her are roaring lions;

CHAP. III.

ARGUMENT.—Jerusalem is severely reproved and threatened for her sins: yet the righteous are comforted with the hopes of a general conversion and restoration of the nation in God's due time.

Ver. 1. Woe to her that is filthy [or glibious] and polluted, to the oppressing city.] The city Jerusalem, which is defiled with the sins of luxury and cruelty (see ver. 3, 4).

Ver. 2. She obeyed not the voice: Of God's messengers, the prophets.

Ver. 3. Her princes within her are roaring lions:] Like so many beasts of prey, they devour the people by oppression and injustice (compare Ezek. xxii. 27, Mic. iii. 9—11, Hab. i. 8, Zech. x. 13).

They gnaw not the bones till the morrow.] They devour all presently, and leave not so much as the bones till the next day, as the most voracious creatures commonly do.

her judges are evening wolves; they gnaw not the bones till the morrow.

4 Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just Lord is in the midst thereof; he...
will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

8 ¶ Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey:

consider, that he is just and holy, who will neither do iniquity, nor suffer it, without calling the offender to account.

Every morning doth he bring his judgment to light, he faileth not: He doth not fail to give us every day fresh evidences of his justice, though the wicked continue hardened in their sins, and are grown past shame (see Jer. vi. 13, Mic. ii. 6). The expression, "every morning," alludes to the custom of administering justice in the morning (see Ps. i. 8, Jer. xxxi. 12).

Ver. 6.] I have executed my vengeance upon that great city Nineveh (xxii. 13), and have brought my judgments nearer to you, by giving you up your brethren of the ten tribes into the hands of Shalmaneser, who hath put an end to that kingdom, and hath carried his inhabitants captives into a strange land (see 2 Kings xviii. 6).

Ver. 7. Surely thou wilt fear me.] God is introduced as speaking after the manner of men, and expecting what effect such proceedings might in reason have produced (compare Isa. v. 4, Jer. viii. 6). In this sense we may most probably understand that expression of Isaiah (lxxxiii. 8), "He said, Surely they are my people, children that will not lie; so he was their Saviour:" i.e. God might justly conclude, that after such experience of his goodness, they would not prove false or treacherous to him.

Ver. 8. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey:] The connotation of this verse with what went before would better appear, if we translate the particle after, nevertheless; as it plainly signifies Jer. v. 2, Mic. v. 3, and in other places. Notwithstanding these provocations, saith God, I exhort the godly among you to expect the fulfilling of the promises I have made of restoring the Jewish nation to my wonted favour, in the latter ages of the world; in order to which great crisis, I will execute remarkable judgments upon the unbelievers and disobedient (see note upon Mic. v. 5).

My determination is to gather the nations.] This may perhaps be meant of the same general summons which Joel speaks of, when the nations shall be gathered "into the valley of Jehoshaphat" (see Joel iii. 2, 12, and notes there).

[for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

10 From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou be ashamed for all thy doings, wherein thou hast transgressed for all the earth shall be devoured.

For all the earth shall be devoured:] The tender regard I have for my honour, which hath particularly been injured by that idolatry which is spread over the world, will provoke me to execute my vengeance upon the whole earth (see i. 18).

Ver. 9. For then will I turn to the people a pure language.] Or, "I will restore to the people a pure language:" i.e. I will turn them from their idolatry and other wickedness (see ver. 13), to glorify me "with one mind, and one mouth." The same thing is expressed by "speaking the language of Canaan," Isa. xix. 18. This is a blessing reserved for the latter age, after the coming of the Jews, and the coming in of the fulness of the gentiles, when there shall be one Lord, and his name one," Zech. xiv. 9.

To serve him with one consent.] The Hebrew reads, "With one shoulder." The metaphor is taken from beasts drawing together under one yoke; or men setting their shoulders together to carry the same burden.

Ver. 10.] The Jews who are dispersed into the most distant countries, such as was Ethiopia, which lay beyond Egypt, shall come into the Christian church, and make their religious acknowledgments there. The expression, "From beyond the rivers of Ethiopia," may be translated, "From the borders of the rivers of Ethiopia," both here and Isa. viii. 1, where the same phrase occurs; the word in the Hebrew signifying indifferently the hither, or further side of a river. Ethiopia is described in both places as lying among the rivers, which may probably be understood of the several sluices and channels which the inhabitants are forced to keep open, thereby to prevent the Nile from overflowing their own country, or Egypt (see Dr. Heylin's Geography, in Ethiopia).

"The daughter of my dispersed," is the same with my dispersed, as the "daughter of Zion" is equivalent to Zion (see the note upon Jer. iv. 31). The phrase of bringing an offering, is taken from the sacrifices and oblations brought to the temple; and is in other places of the prophets applied to the saints that are in the Christian church (see Isa. xviii. 7, 1x. 6, 7, 9, Mal. 1. 11).

Ver. 11. Shalt thou not be ashamed for all thy doings?] Or, "Shall thou not be put to shame for all thy doings" (compare ver. 19). Thou shalt not be made a public example by such remarkable judgments (see ver. 15), which have formerly made thee a reproach among the heathen (see Amos iii. 2, Mic. vi. 16, and notes there).

I will take away out of the midst of thee them that rejoice in thy pride.] I will purge out of thee those hypocrites who continued in their sins, and relied upon their outward privileges, such as being of the stock of Abraham, or having the temple of the Lord placed among them, as if these would secure them
against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

14 ¶ Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, from guilt or punishment; and thereupon despised the gentiles as not worthy of the same favours with themselves (see notes upon Mic. iii. 11).

Ver. 12. I will also leave— an afflicted and poor people. — Or, "A meek and poor people:" the blessings of the gospel are peculiarly promised to the poor (see Isa. xi. 4, xiv. 32, lxvi. 1, Zech. xi. 11). Christ and his apostles apply these promises to those that were converted by their preaching, Matt. v. 3, xi. 5, 1 Cor. i. 26, 27, James ii. 5, which texts are meant of such as are ended with a true spirit of poverty, such as consists in a lowliness of mind, contempt of the world, and a resigned will. Afflictions are very useful to produce such a temper of mind, and therefore are often the lot of true disciples (see Acts. xiv. 22, Heb. xii. 7, 1 Pet. i. 7). By the afflicted may be meant those that "come out of great tribulation" (see Ezek. xxxviii. 8, and the note upon Isa. iv. 2).

Ver. 13. The remnant of Israel shall not do iniquity. — The "remnant of Israel" is explained in the note upon Mic. iv. 7. These shall be holy; the "rebels being purged out of them" (Ezek. xx. 38), as Jerusalem itself shall then be holy (compare Isa. xxxviii. 8, lx. 21, Joel iii. 17, 21, Zech. xiv. 21, and see notes there).

For [or, therefore] they shall feed and lie down. — The great shepherd the Messiah shall both feed and protect them (compare Ezek. xxxiv. 28, Mic. iv. 4, v. 4, vii. 1).

Ver. 14. These hymns of joy properly belong to the times of the gospel, and especially to the triumphant state of the church (compare Isa. xxii. 6, liv. 1, Zech. ii. 10, xi. 9).

Ver. 15. The Lord— hath cast out thine enemy. — God hath removed thine enemies, who were the instruments of his vengeance.

The Lord, is in the midst of thee. — He gives manifest tokens of his presence in thee, and protection over thee (compare ver. 5, 17, Isa. iv. 5, 6, Rev. vii. 15, xxi. 3).

Thou shalt not see evil any more. — For all thine enemies shall be subdued (see the former part of the verse, and compare Isa. xxv. 10, lii. 22, Joel. iii. 17, Rev. xx. 4).

Ver. 16. Let not thine hands be slack. — Or weak, as the word is rendered in the parallel text, Isa. xxxv. 3. The prophet "comforts the feeble-minded," those whose spirits were sunk under their former afflictions; and exhorts them to perform their duty with cheerfulness and diligence, as being assured of God's assistance and protection (compare Heb. xii. 12).

Ver. 17. He will take pleasure in doing thee good (compare Deut. xxx. 9, Isa. lxix. 5, lxv. 19, Jer. xxxii. 41). He will rest, or take satisfaction in continuing his favour towards thee (compare Hos. iv. 4).

Ver. 18. I will assemble those Israelites who are dispersed in their several captivities, both of Babylon and those of following times, who mourn for the loss of the public assemblies (compare Lam. ii. 6), and were grieved at the reproaches where-with their enemies upbraided them, as if they were utterly forsaken of God (compare Ps. xiii. 3).

Ver. 19. Save her that halteth. — See Mic. iv. 6, 7. I will get them praise and fame in every land! — God will give visible tokens of his care over them, in gathering them from their several dispersions over the world, and bringing them back into their own country (see Ezek. xxxviii. 8, 12, and the following verse).

Ver. 20. At that time will I bring you again. — I will gather you from your several dispersions, in order to bring you back into your own land (compare Isa. xi. 12, xxvii. 12, lvi. 8, Ezek. xxviii. 25, xxxiv. 13, Amos ix. 14).

For I will make you a name and a praise among all people of the earth. — I will make you the subject of men's praise and admiration, who shall be induced to glorify God, when they shall see the wonderful works he hath wrought for you, in restoring you from your several dispersions, and giving you a joyful meeting together.
Of what family this prophet was, he hath given us no intimation: but the time when he prophesied he has distinctly noted, viz. in the sixth year of Darius Hystaspes. The occasion of this prophecy was the stop that was put to the building of the temple, after the foundation had been laid, according to the commandment of Cyrus, about seventeen years before.

CHAPTER I.

ARGUMENT.—The prophet reproveth the people's delays in rebuilding the temple, and tells them, this their neglect was the cause they prospered no better: he encourageth them to set about it, and promiseth God's assistance in it.

Ver. 1. In the second year of Darius: Compare Ezra iv. 24, v. 12. This is the same Darius who is called in the heathen writers Darius Hystaspes; as shall be proved in the note upon ii. 3, and Zech i. 12.

Ver. 2. Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.

Ver. 3. Then came the word of the Lord by Haggai the prophet, saying,

Ver. 4. Is it time for you, O ye, to dwell in your cobbled houses, and this house lie waste?

5 Now therefore thus saith the Lord of hosts: Consider your ways.

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

7 Thus saith the Lord of hosts: Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.

9 Ye looked for much, and, lo, it came to nothing. They plantedargc, and, lo, they have nothing:

Ver. 5. Consider your ways. Ye have sown much, and bring in little;) Consider both your ingratitude in thus neglecting to restore my house and worship, and what you have got by these your dealings, viz. how none of your undertakings thrive, or are successful: nor do you enjoy the fruits of your labours (see Mic. vi. 15, compare Ezek. viii. 10).

He that earneth wages earneth wages to put it into a bag with holes.] Whatever gains he makes, they are followed by such losses, as leave him no richer than he was before: or provisions are so dear (see ver. 11), that men can but just live by their labour.

Ver. 6. Go up to the mountain, and bring wood.] Go to any of the forests upon the mountains (see Neh. ii. 8), and cut down timber to carry on the building. They entered upon the work before they had any decree from Darius to forward the work (see Ezra v. 2, 3). It is probable, that afterward they had leave to fetch cedar from mount Lebanon (see Ezra iii. 7).

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HAGGAI.

CHAPTER II.

1 In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who is among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?

CHAP. II.

ARGUMENT.—The prophet encourages the builders by a promise, that the glory of the second temple should be greater than that of the first; and that in the following year God would bless them with a fruitful harvest. In the conclusion he foretells the setting up the kingdom of Christ, under the name of Zerubbabel.

Ver. 3.] When the foundation of the house was laid in the second year of Cyrus, many of the ancient men that had seen the first house, wept to see how much the second temple would fall short of the glory of the first (Ezra iii. 12). The second year of Cyrus was fifty-three years after the destruction of the first temple; so the oldest men among those that returned home might very well remember how glorious that was. The prophecy was uttered fifteen years after the foundations of the second temple were laid; so there might some still survive that saw the first. This is an evident proof, that the Darius mentioned in this prophecy must be Darius Hystaspes: for they that suppose Darius Nothus to be here meant, must allow the distance of one hundred and sixty-six years between the destruction of the first temple and the time of this prophecy: and it cannot be the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord.

4 Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts:

5 According to the word that I covenanted with you when ye came out of Egypt; so my spirit remained with you; ye fear ye not.

6 For thus saith the Lord of hosts; Yet once it is a little while, and I will shake the heavens and the earth, and the dry land;

imagined, that any number of men could be capable of comparing the difference between the two temples at that distance of time: see this farther proved in the note upon Zech. i. 12.

Ver. 5.] I will fulfill those promises I made with you, when I delivered you out of Egypt; that, upon your obedience, I would not leave you, nor forsake you, but guide and prosper you in all your undertakings (see Neh. ix. 20, Isa. lxxiii. 11).

Ver. 6. Yet once, it is a little while.] Or, "Once more," as the LXX. render it, whom St. Paul follows, Heb. xii. 26. The phrase implies such an alteration as shall not give way to any further change, as the apostle there expounds it. The space of time from this prophecy to the coming of the Messiah may be called "a little while," in comparison of the several ages elapsed since the first promise of a Redeemer. A learned prelate, in his excellent Defence of Christianity from the ancient Prophecies (p. 88), translates the words to this sense: "After one kingdom [viz. the Grecian, which succeeded the Persian monarchy, at this time subsisting] it is but a little while; and [or, after that] I will shake all nations," &c. I will shake the heavens, and the earth, and the dry land.] Great commotions and changes in the world are expressed by shaking the heavens and the earth (see Ezek. xxv. 15, xxxviii. 19, Joel iii.)
7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.
8 And the silver is mine, and the gold is mine, saith the Lord of hosts.
9 The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.
10 ¶ In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying,
11 Thus saith the Lord of hosts; Ask now the priests concerning the law, saying,
12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.
13 Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

16. These expressions may denote here the great commotions that should be in the Roman empire (see the last note), from the death of Julius Caesar till near the birth of Christ: or it may in general signify the introducing such a kingdom or religion, of which the Messiah is to be the head; which shall in the end "break in pieces," and destroy all the other dominions of the world (see the notes upon ver. 21, 22). Ver. 7. The desire of all nations shall come: He shall come to this house, that shall answer the wish and desires of mankind, by supplying all those defects that hindered them in the performance of their duty. Such a guide and director, as the wisest men among the heathens wished for, and whose coming was the hope of Israel and completion of all the promises made to their fathers: Acts xxvi. 6, xxvii. 20, see Gen. xii. 8, xlix. 10, where the old translations read the latter part of the verse to this sense: "His (or, to him) shall be the expectation of the people," Mal. iii. 1. 

I will fill this house with glory. Though it wants the "cloud of glory" overshadowing the mercy-seat, which was a symbol of the divine presence peculiar to Solomon's temple (see Ps. lxxx. 1), yet I will honour this second temple with a much greater glory; viz. the presence of the Messiah, in whom shall "dwell all the fulness of the Godhead bodily." Col. ii. 9, where he shall publish his saving doctrine to the world (see Luke xix. 47, xx. 1, xxi. 38, John xviii. 20).

Ver. 8.] Solomon's temple was more richly adorned with silver and gold than this; and I, that am the Lord of all the world, could easily command the riches of it, and bring them together, for beautifying this my house, if I took delight in richness of ornaments.

Ver. 9.] The glory of this second temple shall exceed that of the former, not in riches or costly ornaments, but in this respect, that there the "Prince of peace" shall make his appearance, and the "gospel of peace" shall be preached and published (see Isa. ix. 6, Mic. v. 5, Ephi. ii. 14). The modern Jews expect a third temple, in which this prophecy will be verified, whereas the prophet plainly speaks of the same temple which they then saw, and was in their eyes as nothing, in comparison of the former. The ancient Jews speak of the temple, from the time of Zerubbabel to its destruction under Vespassian, as one and the same temple; particularly...
19 Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, bath not brought forth: from this day will I bless you.

20 ¶ And again the word of the Lord came unto Haggai in the four-and-twentieth day of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

22 And I will overthrow the throne of kings, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.

The book

of the prophet Zechariah.

Preface.

Zechariah was the son of Barachiah, and the grandson of Iddo: he is called the son of Iddo, Ezra v. 1, vi. 14, the grandson being often called the son in the scriptures; as hath been observed upon Dan. v. 2. He was contemporary with Haggai, and prophesied in the second year of Darius Hystaspes (see the note upon Hag. ii. 3, and upon Zech. i. 10). There is an Iddo mentioned Neh. xii. 4, among those Levites that came from Babylon with Zerubbabel; from whence Dr. Alix infers, that the prophet Zechariah his grandson must have prophesied some considerable time after the first return from the captivity, and therefore would understand the Darius here mentioned to be Darius Nothus. This argument is altogether inconclusive; for if Iddo was advanced in years when he returned, he might have a grandson thirty years of age in the second year of Darius Hystaspes, which was sixteen or seventeen after the first of Cyrus. And it appears that Zechariah was a young man when he saw the vision related at the beginning of this prophecy (see ii. 4). Beside, there is no necessity of supposing the Iddo that was grandfather of Zechariah to be the same person that is mentioned in Nehemiah. In the books of Ezra and Nehemiah there is mention of two Ezras (compare Ezra vii. 1, with Neh. xii. 1), of two Nehemias (compare Neh. i. 1, with iii. 16), and there is a Daniel mentioned Ezra viii. 16, a distinct person from the famous prophet of that name: and it may as well be supposed that there were two Iddos.

The design of the first part of this prophecy is the same with that of Haggai, viz. to encourage the Jews to go on with rebuilding of the temple, by giving them assurance of God's assistance and protection; from whence he proceeds to foretell the glory of the Christian church, the true temple or house of God, under its great high-priest and governor Christ Jesus, of whom Ze-
CHAPTER I.

1 In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The Lord hath been sore displeased with your fathers:

3 Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord.

5 Your fathers, where are they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned to their captivity.

CHAPTER I.

ARGUMENT.—After an exhortation to repentance, the prophet relates two visions shown to him, implying the restoration of the Jewish state, and security from their enemies, while they were rebuilding the temple.

Ver. 1. Second year of Darius.] See the Preface.

Ver. 2.] Though God hath been justly displeased with your fathers, and punished them and their children with seventy years' captivity, yet now he declares himself willing to be reconciled to you upon your repentance.

Ver. 4.] Such exhortation the former prophets gave your forfathers, particularly Jeremiah, whose words are here referred to (see Jer. xxv. 5, xxxv. 15). Do not imitate them in their obstinacy.

Ver. 5, 6.] Though the prophets, and those to whom they delivered their message, are dead, yet the commandments delivered by their ministry still continue in full force; which appears by the judgments which came upon your fathers for transgressing them, as they themselves could not but acknowledge. And the same punishments will overtake you, if ye continue disobedient.

Ver. 6. Like as the Lord of hosts thought to do unto us.] Your fathers were forced to acknowledge with sorrow, that God had exactly fulfilled all his threatenings denounced against them (see Lam. ii. 17).

Ver. 7. The eleventh month, which is the month Sebat.] This is the Chaldee name of the eleventh month; as Nisan, Elul, Chisleu, Tebeth, and Adar, are the names of other months mentioned in the books written after the captivity. The Jews distinguish their months only by the order of their succession, as the first, second, &c. So that if the books of and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.

9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

10 And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth.

11 And they answered the angel of the Lord that stood among the myrtle trees, and said,

Kings were writ by Jeremiah, as some suppose, the Chaldee names of the months which occur in Kings vi. 2, 8, were added afterward by Ezra.

Ver. 8. A man riding upon a red horse.] A red horse is an emblem of war and bloodshed (see Rev. v. 4). The man, or angel (ver. 11), riding upon him, denotes the Logos, or Son of God, appearing as "the captain of God's hosts," or armies (see Josh. v. 13, 14, and notes upon ver. 12, 13, 20).

He stood among the myrtle trees that were in the bottom.] As if he and his companions were refreshing themselves in a shady valley, after the fatigues of war. The vision denotes the peace which ensued after Darius had executed God's vengeance upon the inhabitants of Babylon, and made himself master of their city by the stratagem of Zopyrus (compare ver. 11, and see Dr. Prideaux, under the fourth, fifth, and sixth years of Darius.)

Behold behind him were there red horses, speckled, and white.] These may denote the various successes of Darius's arms during his reign, which were sometimes fortunate, at other times not so.

Ver. 9. The angel that talked with me?] The angel that made known this night vision to me: so an angel is said to "speak with Jacob in a dream," Gen. xxxi. 11.

Ver. 10. The man that stood among the myrtle trees.] This was an angel of an order superior to him that was mentioned ver. 9, who prevents that angel, and takes upon him to return an answer to the prophet's question; or else sends his answer to Zechariah by that angel mentioned ver. 9, as Christ sent his Revelation to St. John "by an angel," Rev. i. 1.

These are they whom the Lord hath sent to walk to and fro through the earth.] To these angels he hath entrusted the administration of the affairs of the Persian empire (see vi. 10).
We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

12 ¶ Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three score and ten years?

13 And the Lord answered the angel that talked with me with good words and comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts: I am jealous for Jerusalem and for Zion with a great jealousy.

Ver. 11. They answered the angel of the Lord that stood among the myrtle trees: [They answer this man, (ver. 8), or angel, as if he were their superior and commander (see ver. 10); he is distinguished from the other "angel of the Lord," ver. 12, by the circumstance of his "standing among the myrtle trees." Necessary, with a view to the prophecy that follows, for distinguishing the angel of the Lord (compare Dan. viii. 17)] Now all the enemies of the Persian empire in general, and of all the Jews in particular (see ver. 9), are quiet; so this seems a proper time for setting forward the building of the temple, which hath been so long interrupted.

Ver. 12. Then the angel of the Lord answered and said, O Lord of hosts: } The angel mentioned ver. 9, makes his supplication to the superior angel, ver. 10, who was indeed the Logos, or Son of God, being called by the name of Jehovah, here and ver. 13, 20 (compare iii. 1, 2, xii. 8, 10).

How long wilt thou not have mercy on Jerusalem and on the cities of Judah? [Cyprus only gave orders for the rebuilding of the temple (Ezra i. 3, vi. 3), so a great part of the city lay in ruins till Nehemiah procured an order from Artaxerxes for rebuilding it (see Neh. i. 7, ii. 3, 8, 17, vii. 4). The Jews, after the captivity, repaired to the several cities where their inheritance lay (Ezra ii. 69), but had not ability to rebuild or fortify them in a regular manner.

Against which thou hast had indignation these three score and ten years? [There are three ways of computing the seventy years' captivity taken notice of in scripture. The first is, beginning from the fourth year of Jehoiakim to the first of Cyrus; this is Jeremiah's account, Jer. xxv. 1, 11, which Daniel follows, Dan. ix. 2. Another may be computed from the besieging of Jerusalem, in the ninth year of Zedekiah, and in the tenth month, for which a solemn fast was kept by the Jews (compare 2 Kings xxv. 1, with Zeck. viii. 19), this computation ends in the second year of Darius, which is the reckoning Zechariah here follows. Or, lastly, if we compute the beginning of the seventy years from the destruction of Jerusalem and the first temple, which came to pass in the eleventh year of the same reign (ibid. ver. 2), they will be accomplished in the fourth year of Darius; and this computation agrees with what is said below, vii. I, 5. The last two ways of reckoning the seventy years may be reduced to one, only by supposing, that the prophet in this verse sets down a complete number for an incomplete, and calls that space of time seventy years, which wanted very little of it; a way of speaking, of which several instances may be produced.

Ver. 13.] The Lord answered: } "The Lord of hosts" mentioned in the foregoing verse.

Ver. 14. I am jealous for Jerusalem and for Zion with a great jealousy.] Or, "I am zealous for Jerusalem with great zeal;" so for the word kinnah often signifies. See Isa. ix. 7, xxxvi. 11, lix. 15, where the translators read, "Their envy at the people;" but the words might be better rendered, "Thy zeal for the people." God here tells the prophet by his angel, that he has a great concern for the welfare of his people, and his spirit will be with her after her affliction.

Ver. 15. I am very sore displeased with the heathen that are at ease;] Who have not yet felt the severity of my judgments, but they shall not escape unpunished. This may be understood of the Babylonians, Samaritans, and other neighbours of the Jews, who had not been made such examples of God's severity, as the Jews were (compare Jer. xxv. 29).

For I was but a little displeased, and they helped forward [or, increased] the affliction.] I made the Babylonians instruments of my vengeance upon the Jews, but they exceeded their commission, and acted as they were prompted by their own ambition and cruelty (compare Isa. xlvii. 6, and see note there). The former part of the verse may be thus translated: "For I was but for a little time displeased; I punished them with a seventy years' captivity: a short punishment in comparison of the many years that they had offended me; but these their many enemies have brought new troubles upon them after their return home, and hindered them from rebuilding their temple (see Ezra iv. 1, 4, &c.).

Ver. 16. I am returned to Jerusalem with mercies:] I am returned to dwell in Jerusalem, and will remove all former marks of my displeasure, and will cause the temple to be rebuilt in it for the place of my residence (see ii. 10), which I had for some time forsaken.

A line shall be stretched forth upon Jerusalem.] In order to rebuild the streets and walls of it (see ii. 2).

Ver. 17. My cities through prosperity shall yet be spread abroad.] The lesser cities shall likewise be multiplied, and increased in inhabitants.

The Lord shall yet comfort Zion, and shall yet choose Jerusalem.] The Lord shall comfort Zion by showing his wonted kindness to her after her affliction (compare Isa. ii. 3), and making Jerusalem the place of his residence (see ver. 16).

Ver. 18.] Horns often signify the power and strength of princes or people; the metaphor being taken from those cattle whose strength lies in their horns. The four horns may denote the Samaritans, the Aravians, the Ammonites, and the Philistines, who were the great hindrances of the Jews rebuilding the temple (see Neh. iv. 7), or else they may signify in general those their enemies, among whom they were dispersed to the four winds of heaven (ii. 6).

Ver. 19.] These are the horns which have scattered Judah, Israel.] Israel being mentioned distinctly
me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

20 And the Lord shewed me four carpenters.

21 Then said I, What come these to do? And from Judah, means those of the ten tribes, which were carried away into Babylon with the tribe of Judah, and returned with them (see note upon viii. 13).

CHAPTER II.

ARGUMENT.—The flourishing state of Jerusalem is foretold, and the Jews still remaining at Babylon are warned to leave it, that they may not be involved in the calamities which are coming upon it.

Ver. 1. A man with a measuring line in his hand.] An angel in human appearance: see ver. 3. This angel appeared with a measuring line in his hand, to take the proportions of the city, in order to the re-building it, as architects used to do (see Ezek. xi. 3).

Ver. 3. The angel that talked with me:] See i. 1. And another angel went out:] Or, "The other angel:" i.e., the angel 3 with the measuring line in his hand.

Ver. 4. And said unto him, Run, speak to this young man:] The second angel spoke to the former, to inform him farther concerning the flourishing state of Jerusalem. Zerubbabel might probably be a young man when he was first honoured with the gift of prophecy, as Jeremiah and Daniel were (see Jer. i. Dan. i. 17).

Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle:] The inhabitants of Jerusalem will multiply so fast, that the houses within the walls will not be able to contain them, and their cattle will increase in proportion (see Jer. xxxi. 27). Under the captivity the land was made a desolation "without man or heart" (Jer. xxxiii. 12); now the contrary blessing is promised.

Ver. 5.] Its inhabitants may safely live without the walls of the city (ver. 4), for I the Lord will defend it by my angels, as so many flames of fire surrounding it (Ps. cvi. 4), as I did Elisha against his enemies (2 Kings vi. 17). And my especial presence shall be its protection, of which the "cloud of glory" in the first temple was a figure. This promise will receive its utmost completion in that New he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

Ver. 20. The Lord [see ver. 18] shewed me four carpenters.] Or, smiths, according to the number of the horns. These were to repair the destructions which the horns had made.

JERUSALEM DESCRIBED Rev. xxi. 10, where the "glory of God and the Lamb" are said to be "the light thereof," ver. 11, 23 (compare Isa. lx. 19). Ver. 6. Come forth, and flee from the land of the north:] Chaldea, and Babylon the principal city of it, are called by that name, because they lay northward of Judea (see Jer. i. 14, iv. 6, vi. 1). The Jews who still remained in Babylon and the country thereabout, are exhorted to return with all speed from thence, for a reason assigned, ver. 9. For I have spread you abroad [or, scattered you] as the four winds:] Compare Ezek. xvii. 21. As I have scattered you and your brethren of the ten tribes all the world over, so in due time I will gather you from your several dispersions, of which your present restoration from Babylon shall be an earnest.

Ver. 7.] The daughter of Babylon is the same with Babylon (see Ps. cxxxvii. 8, and note upon Jer. iv. 31).

Ver. 8. After the glory hath he sent me unto the nations which spoiled you:] After I have given you the promise of restoring Jerusalem to such a glorious state (see the Chaldee explains it), I, the prophet Zerubbabel, am sent to execute God's judgments upon the Chaldeans, who spoiled you of all your wealth and ornaments.

He that toucheth you toucheth the apple of his eye.] God is very sensible of every injury offered to his people (compare Ps. cv. 15): it is like hurting the eye, which is the most tender and sensible part of the body (see Ps. xvii. 8). And though he made the Babylonians instruments of his vengeance, yet now he will call them to account for exceeding their commission (see note upon i. 15).

Ver. 9. I will shake mine hand upon [or, over] them, and they shall be a spoil to their servants:] The words are a continuation of God's message, who proceeds to speak thus to the Jews by Zerubbabel: I will hold my rod over the Babylonians (compare
11 And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

Isa. xi. 15, xix. 10, and I will deliver their city into the hand of the Persians, who were formerly their servants (see note upon Isa. xxvii. 6), who shall become masters of its wealth. This threatening was fulfilled when Darius took Babylon after a siege of twelve months, beat down its walls, and put three thousand of the principal citizens to death (see Dr. Prideaux, under the fifth and sixth years of Darius).

Ver. 12. Thou shalt know that the Lord of hosts hath sent me.] These words are to be understood as spoken by the prophet himself; when this judgment is executed upon the Chaldeans, it will be an undoubtedly sign and proof of the truth of my mission (compare Ezek. xxxiii. 38).

Ver. 10. Here God speaks again to his people, and saith, he will give them manifest tokens of his presence among them (see note upon ver. 5, and compare Lev. xxvi. 12, Ezek. xxxvii. 27).

Ver. 11. Many nations shall be joined to the Lord.] The church shall be enlarged by the accession of the gentiles to it; and shall receive a further increase, when, upon the conversion of the Jews, the fulness of the gentiles shall be brought into it. This promise relates chiefly to the latter times (compare viii. 21—23).

CHAPTER III.

1 And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.

2 And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that heaven:—a text alleged, both by ancient and modern writers, to prove, that a distinction of persons in the blessed Trinity was a doctrine delivered in the Old Testament, though but imperfectly. The words may be remedied in either of these ways:—1. The Lord hath rebuked thee, or rejected thy plea, having long ago chosen Jerusalem.

Ver. 3. Joshua was clothed with filthy garments.] Denoting the sins and pollutions of the people, of whom he was the representative (see ver. 2, 4). The sins particularly taken notice of, might be their "marrying with strangers," contrary to the law (see Ezra ix. 2, 11, Neh. xiii. 24), so the Chaldee understands it.

Ver. 4. Spake unto those that stood before him.] To the inferior angels that were in his retinue (compare ver. 5, 77. 1. 8—11, and see note upon Dan. x. 10). Unto him [i.e. Joshua] he said, I will clothe thee with change of raiment. In token of my pardoning the public and national sins of the Jews, and that I will restore them to a more prosperous condition, I have commanded the angels, my attendants, to clothe thee with new and clean raiment, an emblem of purity (Rev. xiv. 8), as well as of joyfulness and prosperity (see Eccles. ix. 8, Isa. lxi. 10). The word rendered in our English "change of raiment," the LXX. translate ἄναξιον "a garment down to the foot," meaning
stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

And the angel of the Lord protested unto Joshua, saying, 

7. Thus saith the Lord of hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

8. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

9. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: because so many as see shall see, and they that are named among his eyes shall go up, and they which go down shall be exalted. The word mischief, charge, is often used in the book of Numbers, to denote the several offices and duties of the priests and Levites.

Among these that stand by.) Or, "Stand before me" (see iv. 14). Hereafter I will give thee a place in heaven among these angels my attendants. The priesthood under the Old Testament, and the even-gelical office of the New, is compared to the angelical office (see Mal. ii. 7, Rev. x. 20): so they that discharge this office well, shall have an eminent degree of glory in heaven, and be made equal to the angels themselves (see Matt. xix. 28, xxiv. 47, Luke xxii. 29, 30).

Ver. 8. Hear now, O Joshua] The angel directs his speech to Joshua and his assessors, or assistants in council, of whom Zerubbabel without question was one. The rabbins call these the heads of the captivity, and the men of the great synagogue: by whom they suppose the Jewish affairs, both ecclesiastical and civil, to have been settled after the captivity, and the canon of the Old Testament to have been completed. The angel bespeaks their attention to what follows, as containing matter of great importance.

They are men wondered at:) The margin reads, "Men of wonder." The word mitophel signifies not only a wonder, but likewise a sign, or a type. Thus Isaiah's "walking naked and barefoot was for a sign and wonder [or rather, a type or example] to Egypt and Ethiopia" (Isa. xx. 3); i.e. a sign or emblem that they should be carried away captive without any covering to their nakedness; so the word is used again, Isa. viii. 18. So when Ezekiel was commanded to "dig through the wall and carry out his goods in the twilight," xii. 7, he was therein a sign [mophel], ver. 11, 12, to the Jews, and to Zedekiah Vol. III. 99

3 v 2
hold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.

day.] I will proclaim a free pardon of sins by the publishing of the gospel (see Jer. xxxii. 34), or the words may relate to the pardoning the Jews upon their general conversion (compare xiii. 1, Jer. 1. 20, Mic. vii. 15, 19). The following verse favours this exposition.

Ver. 10. In that day.] At that remarkable time, when I will forgive all your iniquities, ver. 9 (see the note upon xii. 3).

CHAPTER IV.

1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

CHAP. IV.

ARGUMENT.—Under the figure of the golden candlestick and the two olive-trees, is represented the success of Zerubbabel and Joshua, in rebuilding and finishing the temple.

Ver. 1. The last vision was so pleasing to me, that it cast me into a deep sleep (compare Jer. xxxi. 26). And from which the angel that before had talked with me (ii. 3), awaked me, to discover to me the following vision.

Ver. 2. I have looked, and beheld a candlestick all of gold, &c.] This figured the temple service, and the whole polity of the Jewish constitution, which depended upon the restoration of the temple (see the note upon ver. 14).

And his seven lamps thereon.] According to the fashion of the golden candlestick in the temple (Exod. xxv. 37). As that candlestick figuratively signified the church, whose office it was to enlighten others (see Rev. i. 20): so the seven lamps mystically represented the seven spirits of God (Rev. iv. 5), i.e. the various dispensations of his providence over it (compare ver. 10 of this chapter).

Ver. 3.] Which did in a secret unperceivable manner convey oil for supplying the lamps (see ver. 6).

Ver. 5. Knowest thou not what these be?] The words may be rendered, both here and ver. 13, "Knowest thou what these be?" (see the note upon Jer. xxxviii. 15, and Noldius's Concord. p. 259).

Ver. 6.] Zerubbabel and Joshua, with the Jews under their conduct, shall finish the temple, and reestablish the Jewish state, not by force of arms, or

10 In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

Shall ye call every man [to] his neighbour? Men shall call or discourse with their neighbours in a friendly and sociable manner, as they are sitting at ease under the shadow of their vines and fig-trees. A proverbial expression, denoting peace and plenty; compare Mic. iv. 4, where the words the promise of a universal peace (see the notes there, and upon Isa. ii. 4).

6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headache thereof with shoutings, crying, Grace, grace unto it.

8 Moreover the word of the Lord came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those of human power, but by the secret assistances of my providence; just as the lamps are supplied with oil, in a secret and invisible manner (see ver. 12, 14).

Ver. 7. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.] "Removing mountains," and "levelling them into plains," are proverbial expressions, to denote the overcoming the greatest difficulties, and removing all obstacles that lie in our way (see Isa. xi. 4, Matt. xxi. 21): so the angels be encouraged Zerubbabel to go on with his undertaking, assuring him that nothing shall be able to withstand him.

And he shall bring forth the headstone, &c.] He shall put the top or finishing stone upon the walls of the temple, which action the standers-by shall accompany with their wishes and prayers, that God's grace and favour may protect that holy place, so happily finished, and with such joyful acclamations as they used at laying its foundations (see Ezra iii. 10, 11). The chief, or principal, stone, mentioned iii. 9, denoted the Messias, called the Branch, ver. 8, and the words before us mystically represent the same person: viz. that God shall bring forth, or bring him into the world, as the top or head-stone, the last and finishing ornament and perfection (expressed by Grace, grace, i.e. the chief grace) of the church, God's spiritual house (Eph. ii. 21). To this sense the Chaldee paraphrase expounds the words, "His Messias shall come forth, who was named from all eternity, and shall obtain the empire of all the kingdoms of the earth:" and St. Jerome tells us upon the place, that the ancient Jews explained it so.

Ver. 9.] He shall have the happiness of seeing the great work which he had begun, finished and brought to perfection (Ezra iii. 10, vi. 15). See Zech. ii. 9.
seven; they are the eyes of the Lord, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive branches which through

Ver. 10. For who hath despised the day of small things? Or, "For whose hath despised the day of small things, they shall rejoice," &c. The particle 

Ver. 11. Then answered I, and said unto him, The verb anath is not only used of answering to a question, but likewise signifies to begin or continue to discourse (see Job iii. 2), and so the word answer is used, Matt. xi. 25.

Ver. 12. What be these two olive branches? Young olives (see ver. 3).

Which through the two golden pipes, &c. There were two greater pipes in the candlestick through which the oil was conveyed into the five lesser (see ver. 3).

Ver. 14. These are the two anointed ones, that stand by [or, before] the Lord! These signify the kingdom and the priesthood, as they are exercised at present by Zerubbabel and Joshua (and belong to their respective families), who having finished the temple, and restored the public worship of God, will constantly attend upon his service, and take care that it be duly performed there. The candlestick represented the Jewish church and temple (ver. 2), and these two, Zerubbabel and Joshua, supply the place of the two olive-trees, that fed it with oil and kept it bright and burning. To stand before the Lord for so the words should be rendered, as they are vi. 5) and to minister to him, are the same (see Deut. x. 8, 1 Kings xvii. 1).
and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

7 And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.

(see Lev. xiv. 45). The oracle at Delphi denounced a like punishment against perjury, as it is recorded by Herodotus, lib. iii.

—καταπατησεν, τινὰ πέπεσεν
Σωφρόνησεν λοις γυναι καὶ εὐνοοῦσεν.

"The curse shall swiftly enter, and shall bring
The man himself, and all his house to ruin."

Ver. 5. Then the angel that talked with me [see iv. 1, vocal forth]. Or, "went on." The verb yatast signifies to go, to go on, or forward: so it is used 2 Chron. xxi. 19, Jer. xxv. 32, and so it may signify at the end of this verse, and in the next, where it occurs again.

Ver. 6. This is an ephah. Dr. Wells observes, that this vessel or barrel was made in the shape of an ephah: yet it was of a much bigger size, large enough to contain a woman in it; which was the reason Zechariah did not know what it was. An ephah contained about the quantity of our bushel, and being the measure of dry things, denotes the Jews' unjust dealings in buying and selling (see Amos viii. 5).

This is their resemblance through all the earth. Or, "through all the land." By this you may make an estimate of their unjust dealings all the land over (compare ver. 3, 4). The LXX. give a very easy sense of the words: "This is their iniquity throughout all the land," changing only one letter in the original text, and reading onam for onam.

Ver. 7. There was lifted up a talent of lead. To denote the weight or severity of the judgments here threatened.

And this is a woman that sitteth in the midst of the ephah. What thou seest besides, is a woman in the midst of, or within, the ephah; as Noldius interprets it, Concordant. p. 83. The Hebrew reads one woman, but the adjective one is sometimes equivalent to the article an, or the, commonly placed before substantives (see Dan. viii. 3, x. 5).

Ver. 8. And he said, This is wickedness. Public states or societies are oftentimes represented by women, and as the mothers of their people or inhabitants, as we see in the ancient coins. By the same analogy corrupt societies are figuratively expressed by harlots, and women of lewd characters; such are Ahola, and Aholibah, described Ezek. xxii.; so here the corrupt state of the Jews is set forth by a wicked woman.

8 And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind went in their wings: for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then tribes to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

And he cast it into the midst of the ephah [or, within the ephah, see ver. 7] and he cast the weight of lead on the mouth thereof. To signify that when a people have filled up the measure of their iniquity they sink under the weight of their sins, and cannot escape the judgment of God.

Ver. 9. I looked, and, behold, there came out [or appeared] two women, &c. These may probably signify the empires of Assyria and Babylon. Empires and kingdoms are commonly described as having wings to denote the swiftness of their conquests (see Deut. xxviii. 49, Jer. xlix. 22, Hos. viii. 1).

And they lifted up the ephah between the earth and the heaven.] i. e. The Assyrians carried away captive the ten tribes, and then the Babylonians took away the remainder of the Jews, and made an entire riddance of the people of the land.

Ver. 11. Or, "To build her," i. e. the woman, "a house," &c. The design of the vision is to instruct the Jews, that as their fathers were carried into a seventy years' captivity to Babylon; so, if their posterity should not take warning by their punishment, a worse captivity should befall them, one of so long a continuance, as should make them despare of ever returning home, and resolve to settle themselves in those countries where they were dispersed. This is expressed by removing them to Babylon; which was a proverbial expression for utter ruin and desolation: just like that of sending them into Egypt, which God threatens the Jews with in the prophecies, as a judgment of which they had the most dreadful apprehension; so it became a proverbial speech, for extreme misery (see Deut. xxviii. 64, Isa. x. 24, Hos. viii. 13, ix. 3).

A learned prolato in his Vindication of the Defence of Christianity, b. i. chap. 1, sect. 4, supposes the vision to denote the translation of sin or punishment from Judea to Babylon, of which the two kingdoms of Media and Persia were the instruments; denoted by the two women who had the wings of a stork. Babylon itself being signed by the woman enclosed in an ephah, or bushel, and covered with a leaden lid, implying that it was sealed up there, and irrecoverably doomed to destruction, agreeably to the other prophecies denounced against Babylon. See Isa. xiii. 19, Jer. i. 40.)

CHAPTER VI.

1 AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

CHAPTER VI.

ARGUMENT. — The first vision in this chapter, of the four chariots drawn by several sorts of horses, denotes the succession of the four empires. The second, concerning the crowns put upon the head of Joshua, sets forth the glory of Christ the
2. In the first chariot were red horses; and in the second chariot black horses.
3. And in the third chariot white horses; and in the fourth chariot grisled and bay horses.
4. Then I answered and said unto the angel that talked with me, What are these, my lord?
5. And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.
6. The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.
7. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8. Then he cried upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.
9. ¶ And the word of the Lord came unto me, saying, 10. Take of them of the captivity, even of Hel- dal, of Tobijah, and of Jeshajah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; 11. Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedeeh, the high priest;
12. And speak unto him, saying, Thus speak-eth

Ver. 6. The black horses—go forth into the north country.] The black horses which thou sawest in the vision belonging to the second chariot, and denoting the Persian empire, go forth to conquer the Babylonians, often expressed by the north in the prophets (see Jer. i. 14, lv. 6, vi. 1, Ezek. i. 4). The angel saith nothing of the red horses, belonging to the first chariot, because that empire was at an end. The white go forth after them.] Alexander and his armies go forth to conquer the Persians.

Ver. 7. And the bay went forth, and sought to go, &c.] Thus the power of the new Roman empire, that extended its conquests in the latter times: and these can be no other than the Goths and Vandals, whose power rose out of the ruins of the first Roman empire, and who set up the kingdom of the ten horns, mentioned Rev. xiii. 1. xvii. 3. So they walked to and fro through the earth.] They took possession of it (see Gen. xii. 17).

Ver. 8. Then cried he upon [unto] me.] These words are uttered by God, appearing out of the Shechinah (see the note upon i. 13, 20).

Behold, these that go toward the north country have quieted my spirit [or, my wrath]in the north country.] The black horses, denoting the Persian empire, that have conquered the Babylonians (see ver. 6), have appeased my wrath by executing that vengeance upon them which they deserved for their cruelty towards my people (see ver. 2). The word ruach, spirit, often signifies anger (see Judg. viii. 3, Eccles. x. 9).

Ver. 10. Take of them of the captivity.—which are come from Babylon.—Then [or, even] take [the] silver and gold, &c.] The exiles who remained in Babylonia, and who were favourable for the temple that was then in building, by sending their gifts and oblations to Jerusalem for carrying on the work, and adorning the temple after it was built. These offerings they sent by the persons here named, as they did afterward by Ezra and his companions (see Ezra vii. 16, viii. 25, 30).

Ver. 11. Then [rather, even] take [the] silver and [the] gold, &c.] There is no necessity of supposing the silver to be used in making those crowns: that is mentioned to show the liberality of the offerers, and might be laid up for the ornament or service of the temple (see Ezra. viii. 24, 30, Hag. ii. 8, 9). The use of the gold is here specified: a plate or crown of gold was an ornament placed upon the mi-
eth the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord:

13 Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

tre of the high priest (see Exod. xxviii. 36. xxxix. 6. Lev. viii. 9). Two such crowns of gold are ordered here to be made, and both of them to be placed upon the head of Joshua, to signify that the Messias, the branch spoken of in the next verse, of whom Joshua was a type, should be both a king and a priest, and so should have a right to wear the two crowns that belong to each of those officers.

Ver. 12. Behold the man whose name is The Branch: See, in the person of Joshua the high-priest, the type or representation of the man whose name is the Christ that shall be revealed, as the Targum paraphrases the text (see the note upon iii. 8). And he shall grow up out of his place. The Hebrew phrase eth literally signify, Shall grow up from under him; i.e. as a branch or twig grows out of the stock of a tree; so the Messias should spring from the family of David: or the expression may mean, that he shall succeed Joshua in the high-priesthood, which shall be unchangedly fixed in his person.

And he shall build the temple of the Lord: Zerubbabel was to build the material temple (see iv. 9), but the building God's spiritual temple, the church, was a work reserved for the Messias (see Matt. xvi. 18. Eph. ii. 20—22. Heb. iii. 3). This text the Chaldee paraphrase understands of the Messias, and so it was understood by the Jews in the time of our Saviour. Herod at that time had a mind to be thought the Messias: his flatterers had put this thought into his head, who from thence were called the Herodians (Matt. xxii. 16), as many of the ancient writers suppose. This put him upon rebuilding the temple, a work foretold in this place to be undertook by the Messias.

Ver. 13.] This is a plain description of Christ, who was foretold to be both a king and priest (Ps. cx. 4), who should bear the glory of a king, and with-

14 And the crowns shall be to Ithiel, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord.

15 And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.

The last verse in the chapter is one of the most memorable in the whole Scriptures. With how much dishonour were the Jews treated by Nebuchadnezzar! How few are the evidences that his prophecy was but a shadow! And yet, notwithstanding these things, he who was to be the Saviour of the world was to be born of the house of David. And did they not think it then, nor do they think it now, when we read that the Jew was to be the Saviour of the world? The prophet has declared it, and the Saviour has fulfilled it.

CHAPTER VII.

1 And it came to pass in the fourth year of king Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chislev:

2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the Lord.

3 And to speak unto the priests which were in

Ver. 2.] The verb in the Hebrew is in the singular number, “He had sent:” but our interpreters understand it plurally, by an enallage of the number, which is frequent in the Hebrew; and the Vulgar Latine interprets it to the same sense. According to this syntax, the words might be as well translated thus, “when Sherezer and Regem-melech, and their men, had sent unto the house of God.” These, probably, were men of some note among the Jews that still continued at Babylon, who either came of their own accord, or were sent by the exiles there to the temple at Jerusalem, to offer up sacrifices at the altar, and make prayers for themselves and their friends in the temple, where the building was carrying on with good

2 And it came to pass in the fourth year of king Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chislev:

3 And it came to pass in the fourth year of king Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chislev:

Ver. 1.] See the note upon ver. 5.
success. The temple was the only place where they could offer sacrifice, to which their solemn prayers were always joined (see 1 Sam. xiii. 12, Ezra vi. 10). Ver. 3. And to speak unto the priests which were in the house of the Lord—and to the prophets. It was the office of the priests to resolve any doubts that might arise, and the people were commanded to consult them, and to follow their determination (Deut. xvii. 9—11, Mal. ii. 7). And since the prophets Haggai and Zechariah were at this time residing at Jerusalem it was proper to inquire of them, who might probably give them an immediate answer from God himself.

Should I weep in the fifth month, separating myself, as I have done these so many years? The fast of the fifth month, because in the fifth month, answering to our month of July, the city and temple were burnt by the Chaldeans (2 Kings xxv. 8); in memory of which grievous judgment, the Jews at Babylon had kept a solemn fast, from that time until now; refraining from all worldly business and pleasure, and employing themselves in the religious exercise of prayer and humiliation (see xlii. 12—14). This fast was to be continued, but it was to be proper for them still to continue this fast, when the ecclesiastical and civil state was in a great measure restored, and the judgment for which they mourned was removed.

Ver. 5. Speak unto all the people! What I am going to say shall equally concern both priests and people. When ye fasted and mourned in the fifth and seventh month. The Jews observed four solemn fasts, in relation to the calamities that attended the captivity: two of them are mentioned in this chapter, and two in the next, ver. 19. Besides the fast in the fifth month, taken notice of ver. 3, they kept another in the seventh month, answering chiefly to our September, in memory of the murder of Gedaliah, which had happened in that month (2 Kings xxv. 25); whereupon all the remainder of the Jews were dispersed into several lands, and the desolation of Judea completed (Jer. xlii. 17, 18).

Even those seventy years! Those "many years" mentioned ver. 3, which, if we reckon from the destruction of Jerusalem, in the eleventh year of Zedekiah, to the fourth year of Darius Hystaspes, are just seventy years; as hath been observed in the note upon i. 12. Did ye at all fast unto me? Did you fast upon religious motives, and for your better improvement in the duties of repentance and amendment, the only true end of fasting (compare Rom. xiv. 6).
Ver. 14. I scattered them with a whirlwind] My anger dispersed the ten tribes like a tempest, into the distant countries of Assyria, Media, &c. from whence they never returned; and the two remaining tribes into Babylon, where they lived like exiles. God's vengeance is often compared to a whirlwind; see the note upon Jer. xxiii. 19.

Thus the land was desolate.] There was an entire riddance made of the inhabitants of Judea, in the man passed through nor returned: for they laid the pleasant land desolate.

CHAPTER VIII.

ARGUMENT.—God promises the continuance of his favour to those that are returned from captivity; so that upon the removal of his judgments, they need no longer continue the fasts they had observed during the captivity; and withal promises in due time a general restoration of his people, and the enlargement of his church by the coming in of the gentiles.

Ver. 2. I was jealous for Zion with great jealousy.] Or, "I have been jealous for Zion with great zeal." (see the note upon i. 14).

And I was [or, have been] jealous for her with great fury.] I expressed my concern for her welfare, by the severe punishments I brought upon the Babylonians, their oppressors (compare Ezek. xxxvi. 5, 6).

Ver. 3.] See ii. 10. Jerusalem shall be again the seat of truth and justice, her magistrates being restored to execute their authority there; and the temple upon Mount Moriah shall be again dedicated to God's worship, and honoured with his presence (compare Isa. i. 26, Jer. xxxi. 25).

Ver. 4.] Whereas before the captivity the inhabitants were cut off in the midst of their yeares, by the sword, the famine, and the pestilence (see Jer. xiv. 12, xv. 2, Ezek. v. 19).

Ver. 5.] As in the time of perfect peace and security.

Ver. 6.] Because "The things which are impossible with men are possible with God." Luke xviii. 27.

Concerning the remnant, see the note upon Mic. iv. 7.

Ver. 7.] The words of the original may be literally translated thus, "From the rising to the going down of the sun," which signifieth, from all parts of the world (compare Ps. i. 1, cxiii. 3, Mal. i. 11). This denotes the general restoration of the Jewish nation from their several dispersions (compare ver. 12, 20, 29), an event foretold by most of the prophets of the Old Testament (see the note upon Isa. xi. 11). The west country here mentioned hath a particular relation to their present dispersion, great numbers of them being in these latter ages settled in the western parts of the world (see the note upon Isa. xxiv. 14, and upon Hos. xi. 10).

Ver. 8. They shall dwell in the midst of Jerusalem.] They shall be restored to their own country, and inhabit their capital city of Jerusalem, as in old time (see the note upon Ezek. xxxviii. 25, 26).

And they shall be my people, and I will be their God.] They shall constantly serve and worship me, and I will bless and protect them (see xiii. 9).

In truth and in righteousness.] If we refer these words to God, the word righteousness is equivalent to mercy, as it is often used; and, joined with truth, implies God's faithfulness in performing his gracious promises: or the word may be understood of the people, that as God was faithful to them, so they will live in obedience to him.

Ver. 9. Let your hands be strong.] Take courage to go on with the building of the temple, from these comfortable promises which are recited in this chapter, and which ye have formerly heard from the mouth of the prophets, Haggai (i. 4) and Zechariah (iv. 9). Which were in the day, &c.] Or, Who spake in the day, &c. Which makes the sense plainer. The prophet speaks of carrying on the building, as if it were laying a new foundation (see Hag. ii. 18).

Ver. 10. For before these days there was no hire or
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man, nor any hire for beast: neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts.

12 For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause to abound the remnant of this people to possess all these things.

13 And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.

14 For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 ¶ These are the things that ye shall do; Speak ye every man the truth to his neighbour;

execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath; for all these are things that I hate, saith the Lord.

18 ¶ And the word of the Lord of hosts came unto me, saying,

19 Thus saith the Lord of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

20 Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

22 Yea, many people, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take

the performance of them will depend upon your observing the rules of justice and righteousness which I commanded your fathers by the prophets, as the weightier matters of the law, and now again enjoin them to you (see vii. 9, 10).

Ver. 16. Execute the judgment of truth and peace in your gates.] Let those who have the public administration of justice, make it their chief intent to uphold truth and integrity, and maintain the public peace, by giving every man his due. The judges used to execute their office at the gates of the city (see Deut. xxxi. 19).

Ver. 17. And love no false oath.] See v. 3, 4.

Ver. 19. The fast of the fourth month, and the fast of the—tenth.] Besides the two fasts mentioned vii. 5, the Jews observed two others, that of the fourth month, and another to our June, wherein Jerusalem was taken (Jer. lii. 6, 7), and that of the tenth month, answering our December, when the Babylonian army began the siege of it (ibid. ver. 4). The prophet tells them in answer to the question proposed (vii. 3), that they may now disuse these fasts, and lay aside the mournful circumstances with which they were solemnized; the judgments which occasioned them being removed.

Therefore love the truth and peace.] God values an upright conversation before the exactest care of outward performances (see ver. 16, and the note upon vii. 9). These instructions prepared men's minds for receiving the gospel, whose laws chiefly recommend purity of heart and life (see Jer. xxxii. 33).

Ver. 20. There shall come people, and the inhabitants of many cities—saying. Let us go speedily to pray before the Lord, &c.] A prophecy of the gentiles coming into the church, the expressions alluding to the Jews going up in companies to Jerusalem at their solemn feasts (compare Isa. ii. 3, 3, Mic. iv. 1, 2)

I will go also.] So every single person shall express his willingness to go along with them.

Ver. 22.] Compare xiv. 16, Isa. lxii. 25.

Ver. 23. Ten men—out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you.] Christians are some—3 X
CHAPTER IX.

1 The burden of the word of the Lord in [or, against] the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the Lord.

2 And Hamath also shall border thereby; Tyre, and Zidon, though it be very wise.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron;

Ver. 2. And Hamath also shall border thereby; The sense would be plain, thus; And against Hamath also, which borders thereby; importing, that Hamath shall not escape the conqueror's forces. There were two Hamaths: here is probably meant that Hamath which was the northern border of Judea, and is spoken of in the text as a bordering city (see the note upon Amos vii. 14).

Tyrus, and Zidon, though it be very wise.] Or, “Against Tyre and Zidon,” &c. They both shall be involved in the same calamity, although the Zidonians value themselves as the first inventors of letters and sciences, and are famous for their skill in navigation.

Ver. 3. And Tyrus did build herself a strong hold; After the demolishing of Old Tyre by Nebuchadnezzar, foretold by Isaiah, xxiii., and Ezekiel, xxvi.,—xxviii. New Tyre was built in an island at the distance of half a mile from the shore; so its situation was very strong, and it was fortified with a wall round it a hundred and fifty feet high (see Dr. Prideaux, in the forecated place).

And heaped up silver as the dust, &c.] By her merchandise she had gained immense riches (Ezck. xxviii. 4, 5).

Ver. 4.] The Lord will dispossess her inhabitants, and the Carthaginians shall not be able to assist her with their naval forces; but the conquerors shall subdue her fortifications, though she be surrounded with the sea; and lay her stately buildings in ashes (see Dr. Prideaux, under the fourth year of Darius).

5. Ashkelon shall see it, and fear, &c.] The cities of the Philistines, Ashkelon, Gaza, and Ekron, shall be very much terrified at the news of Tyre's being destroyed, from whence they hope for success against the enemy.

And the king shall perish from Gaza.] That city was taken by Alexander after a two months' siege: ten thousand of the inhabitants slain, and the governor Batis dragged round the city till he was dead. King is a general word for any governor, in Hebrew, as hath been before observed. Strabo, speaking of Gaza (lib. xvi.), saith, “It was formerly a city of note, but was destroyed by Alexander the Great, and remained desert or uninhabited.” And so it is called, Acts viii. 26, and is to be distinguished from Gaza the seaport, otherwise called Majumma; the old Gaza being a mile from the sea (see St. Jerome de Locis Hebr.).

Ver. 6.] By a bastard, the I.XX. and most interpreters understand foreigners, such as were not the native inhabitants of the place: and they understood...
CHAPTER IX.

for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because of him that passeth it either of Alexander's conquests in those parts of Palestine where the natives were destroyed, or expelled out of their habitations, and strangers placed in their room; or else of the exploits of Judas Maccabaeus against the Philistines (1 Macc. v. 63), and of Jonathan, who set fire to Azotos, and burnt and destroyed eight thousand men there (ibid. x. 84, 85).

To this sense the Chaldee paraphrase understands this text, and renders it, The family of Israel shall dwell in Ashdod, who before were in it as strange.

A collection or succession of persons is sometimes expressed in the singular number (see the note upon xi. 16.)

Ver. 7. And I will take away his blood out of his mouth.] He shall be brought down so low that he shall not be a condition to oppose his neighbours, as he did formerly; but they shall be delivered from his cruelty, just as the prey is taken out of the mouth of a wild beast, when he is just about to devour it.

But he that remaineth, even he, shall be for our God.] Many of the Philistines became proselytes to the Jewish religion, after Alexander Jannaeus had subdued their principal cities, and made them part of his own dominions (see Josephus, Antiq. lib. xii. cap. 23).

And he shall be as a governor in Judah, and Ekron as a Jebusite.] They shall be equally capable of places of honour and trust with the Jews themselves, who shall look upon the Philistines as their fellow-citizens, just as the Israelites treated the Jebusites, the ancient inhabitants of Jerusalem (see Judg. i. 21).

Ver. 8. And I will encamp about mine house, &c.] Compare viii. 14. During these military commotions the angels, who are God's host, shall be a guard to the temple at Jerusalem (see ii. 5), and I will turn the heart of Alexander that he shall show favours towards the Jews, when he intended to humble them, and shall offer sacrifice to me in my temple. See this remarkable passage related at large out of Josephus by Dr. Prideaux, Script. Connex., under the fourth year of Darius Codomannus.

No oppressor shall pass through them any more:] Or, "Any longer," so the word should be rendered, Isa. ii. 24, Nahum i. 12 (see Noldius, p. 682). None of those that now threaten to invade or oppress them, shall prosper in their attempts against them (see note upon x. 4).

For now have I seen with mine eyes:] I am not regardless of them, but look upon their condition with an eye of pity and compassion (compare xiii. 4, Exod. ii. 25, 2 Sam. xvi. 12).

Ver. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: From the promise contained in the foregoing verse, of God's protecting his church and temple, the prophet, in a sudden transport, takes occasion to break forth into a joyful representation of the coming of the Messiah.

Behold, thy king cometh unto thee:] He that is so often described in the prophets as the King of Israel (see Ps. ii. 7, Jer. xxiii. 5), was known by that name by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from Dan unto Beer-sheba, and he shall break the pride of Asher, and put his yoke in judgment.

11 He is just, and having salvation: \\ Or, "He is righteous, and the Saviour." He is that "righteous Branch," and "the Lord our righteousness, who shall execute judgment and justice in the earth; as he is described by Jeremiah, xxiii. 5, and the "righteousness" and "salvation," i.e. the righteous one and Saviour, promised Is. lxii. 1. The word nosha'ah, "having salvation," though it be a participial passive, is rendered a Saviour in all ancient versions, and in several instances of the same kind may be seen in Pool's Synopsis. Laws, and riding upon an ass, and upon a colt the foal of an ass.] Or, "Even upon a colt," acc. the copulative particle being sometimes used by way of explanation (see note upon Is. li. 19, and Noldius's Concordance, p. 281): for it appears by the evangelists, that "our Lord rode upon a young ass, or colt, wherein never man sat" (John xii. 14, Luke xix. 39); wherein he showed his lowliness, not affecting the pomp of the world, but coming with the same primitive simplicity as the patriarchs and judges used of old (see Gen. xxii. 3, Judg. v. 10, x. 4). When horses grow common among the Jews by their traffic with Egypt (see 2 Kings x. 25, Isa. xxxvi. 1, 2), then riding upon asses was thought below the dignity of great persons. A learned prelate I have often bad occasion to mention in defence of Christianity from the ancient Prophecies, p. 165, hath fully proved, that the ancient Jews explained this prophecy of the Messias; and it is plain from the gospels, that the Jews in Christ's time understood it so. For when our Lord applied this prophecy to himself, by entering into Jerusalem upon an ass, it so affected the multitude, that they "spread their garments and palm branches in the way," as at the reception of some great prince (Matt. xxi. 8, 9); nay, his disciples took occasion from this sight to "rejoice and to praise God with a loud voice, for all the mighty works they had seen," concluding that now the kingdom of David, in the person of the Messias, would "immediately appear," Mark xii. 10, Luke xix. 37, 38.

Ver. 10. And I will cut off the chariot from Ephraim, &c.] Psalms and the Prophets not only as the distinguishing character of Christ's church or kingdom (see note upon Isa. ii. 4), here it is joined with freedom from annoyance both from foreign and domestic enemies, as it is elsewhere (see Hos. ii. 18, Mic. v. 10, Hag. ii. 22). These prophecies, as they foretell the out ward peacefulness of Christ's church or kingdom, relate to the flourishing state of it, in the latter times of the world (see notes upon these texts). Ephraim, or the ten tribes, is mentioned as distinct from Jerusalem, or the tribe of Judah (compare ver. 13, and x. 6, 7, and see note upon viii. 13).

And his dominion shall be from sea—sea.] The words are taken from Ps. lxiii. 8, where David de-
be from sea even to sea, and from the river even to the ends of the earth.

11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

12 ¶ Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

15 The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

16 And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his hand.

17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maidens.

Jews under the conduct of the Maccabees to destroy the forces of the Syrian kings, Antiochus Epiphanes and others, who were the successors of Alexander, the founder of the Grecian monarchy (see Dan. viii. 22, 1 Macc. i. 10).

Made thee as the sword of a mighty man.] Given success to your aims, that none should be able to withstand thee.

Ver. 14. The Lord shall be seen over them.] He shall give conspicuous tokens of his presence with them, and his preceeding over them, and directing them in all their enterprises.

And his arrow shall go forth as the lightning:] Their force shall be irresistible: the lightning is often called God's arrow (see Ps. xviii. 14, lxvii. 18, exiliv. 6).

The Lord God shall blow the trumpet.] He shall give the signal of war, and shall encourage his soldiers to the battle.

Shall go with whirlwinds] Shall dismiss his enemies, as a whirlwind tears in pieces every thing that stands in its way (see the note upon Isa. xxxi. 1).

Ver. 15. The Lord of hosts shall defend them; &c.] The hand of God shall visibly appear in protecting the Maccabees, and enabling them to conquer their enemies with as unequal a force as that of David was in respect of Goliath, when he subdued him with a sling-stone (1 Sam. xvii. 50).

And they shall drink, and make a noise as through wine, &c.] They shall feast and rejoice for their victories; they shall offer sacrifices of thanksgiving to God, sprinkle the blood upon the horns of the altar (see Lev. iv. 25), and fill the bowls with the rest of it, to be poured out at the foot of it (see xiv. 20, Deut. xii. 27). Of their abundance shall be increased as when men’s entrails are raised with wine (see Ps. lxvii. 65), and they shall be filled with the blood of their enemies, as the bowls and corners of the altar are with the blood of the sacrifices.

Ver. 16.] God shall make it known to the world how precious they are in his sight (compare Isa. lxix. 3, Mal. iii. 17), and his favour towards them shall be an encouragement to others to become pious and to the true religion.

Ver. 17.] Some begin a new chapter here, and suppose the prophet to return to what he had promised, viii. 12. The words magnify God's goodness and favour towards his people, in bestowing all sorts of plenty upon them: so that a fruitful harvest shall rejoice the hearts of the young men that bring it in, and a plentiful vintage shall make the maidens cheerful.

And raised up thy sons, O Zion, &c.] Enabled the Lord to raise up children and sons of Israel, as a sign of reformation and a violation of the horrid covenant made with idolatrous nations amongst the children (see Is. lxix. 4, 9, 16, 23).
CHAPTER X.

Ask ye of the Lord rain in the time of the latter rain: so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.

For the idols have spoken vanity, and the diviners have seen a lie; and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd.

Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.

Jews that should return into Judæa; and therefore are called rain comforters: as such Job complained of, xvi. 2. By this means some of the people were detained at Babylon without any form of government among themselves, and were as a flock without a shepherd. Shepherds and goats, mentioned ver. 3, he explains of the great men of the Jews who stayed behind at Babylon: these he distinguishes from those that returned home, who are called God's flock, in the following words.

For [or rather, but] the Lord of hosts hath visited his flock, &c. But now God hath given his people manifest tokens of his favour and protection (see ix. 16), in prospering their arms under the conduct of Judas Maccabæus, and making them victorious over their enemies. The chief use which the Jews made of horses was in war (see Prov. xxi. 31, Isa. xxxi. 1, 2).

Out of him came forth [or, shall come forth] the corner, &c. It is owing to God's favour that they have a captain, or ruler, to support their commonwealth; such was in an eminent manner Judas Maccabæus; that they have a settled state and government, whereupon private men may rely for the security of their lives and properties: the word pitakh, translated corner, signifies likewise a prince or a leader; and so it is taken, Numb. xxiv. 17, Judg. xx. 2, 1 Sam. xiv. 38, Isa. xix. 13. The word rendered mail signifies any person on whom others have a dependence (see Isa. xxiii. 23, 36), as also the public settlement of a state (Ezra. ix. 8). Out of him every oppressor together.] As the Greek word tyrann was at first equivalent in signification to a king, but afterward degenerated into a worse denomination: so the Hebrew negeh usually signifies an oppressor, but is sometimes taken in a general sense for a prince or governor: so it probably signifies, Isa. ix. 17, where our English renders it, Make thine exactors righteousness: but the Chaldee paraphrase expresseth it by shaddùnîm, princes: the LXX translate it ἐξευδεροί, overseers; which made some of the fathers apply that text to the bishops of the Christian church. This sense of the word agrees best with the scope of this place, and the Chaldee understands it so here. Thus the word may be understood, ix. 8, so as to signify the commander or general of an army.

And they shall be as mighty men, which tread down their enemies] God shall inspire them with courage to subdue their enemies, and trample upon their carcasses (compare Ps. xviii. 42, Isa. xlii. 25). This may be understood either of the Maccabees, or of the victories which the Jews should obtain over their enemies in the latter times (see xii. 6), to which the following part of the chapter seems to relate.

3 x 2
And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them.

And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord.

And I will hicc them, and gather them; for I have redeemed them: and they shall increase as they have increased.

And I will sow them among the people: and they shall remember me in far countries; and the riders on horses shall be confounded.

The riders on horses shall be confounded.] Compare xii. 4. We may expound this of the discomfiture of Antiocbus's armies by the Maccabees, whose strength lay chiefly in their horse (see Dan. xi. 40), as that text is understood by several commentators.

Ver. 6.] This promise is probably to be understood of the general restoration of the Jewish nation upon their conversion; a subject often treated of by the prophets in the Old Testament, where Judah and Israel are spoken of as equal sharers in this blessing (compare Ezek. xxxvii. 16, &c. and see the note upon Isa. xi. 11). See xiii. 9.

Ver. 7. They of Ephraim] Ephraim is equivalent here to the ten tribes, as the house of Joseph is, ver. 6 (see the note upon Hos. v. 3).

Their heart shall rejoice as through wine:] Which raises men's spirits and courage (see ix. 15).

Yea, their children shall see it, &c.] Their successes shall end in a lasting peace, for which their posterity shall have occasion to return thanks to God (see ver. 9).

Ver. 8.] I will hicc them, and gather them:] I will summon them from distant countries by a certain signal, as a shepherd calls his flock together with his whistle (compare Isa. v. 26, vii. 18), which shall assemble them together, in order to bring them back into their own country (ver. 10), for I will redeem them out of the land of their enemies. The prophets often speak of a thing future, as if it were already accomplished (see the note upon Isa. xxi. 9).

And they shall increase as they have increased:] In the most florishing times, such as were the reigns of David and Solomon.

Ver. 9.] I will sow them among the people:] I will multiply them among the nations, where they are dispersed (compare Hos. ii. 23).

And they shall remember me in far countries:] 'From among all the nations where they are scattered,' as the prophets elsewhere express it (see Deut. xxxii. 1, 4, Jer. xxx. 10, 11, Ezek. xi. 16, xxvii. 25, xxxiv. 13). As men are said to forget God when they forget their duty to him, so remembering him denotes their returning to their obedience.

And they shall—turn again:] They shall return to their own country, and enjoy it, they and their posterity (see Isa. lxv. 22, Ezek. xxviii. 29, Amos ix. 14).

Ver. 10.] And I will bring them again also out of Egypt, and—Asyria:] Egypt and Assyria were two potent kingdoms which bordered upon Judea, so that by turns they were either allies to the Jews, or their conquerors: and the Jews either went thither for refuge, or were carried thither captives (see Hos. ix. 3); whereupon the prophets, when they foretell the general restoration of their nation, often express it by their returning from Egypt and Assyria (see Isa. xi. 15, 16, xix. 23—25, xxviii. 13, Hos. xi. 11). We may likewise observe, that God's bringing his people again from Egypt, was a proverbial expression, to signify any deliverance, as great or greater than that (see Ps. lxxviii. 22, Mic. vii. 15). So here the words of the following verse allude to the Israelites passing through the Red sea.

The land of Gilead and Lebanon:] Two countries remarkable for their fruitfulness (see Jer. xxii. 6, Mic. vii. 14).

And place shall not be found for them.] They shall multiply so fast, that there shall not be room enough in Judea to receive them and their families (compare Isa. xix. 20).

Ver. 11.] And he shall pass through the sea with affliction, &c.] The sense might be more properly expressed thus, 'And he (Israel) shall pass through the straits of the sea;' so the LXX. and the Vulgar Latin understand it, meaning a branch of the Red sea, "and (God) shall smite the waves of the sea," &c. The expressions allude to the miraculous passage of the Israelites over an arm of the Red sea, when God dried up the waters of that sea, or river, before them (see Exod. xiv. 21, Josh. ii. 10). And this imports, that God would do as great things for them as he did formerly for their fathers: to this sense the Chaldee expounds the words (see the note upon the foregoing verse, and compare Isa. xi. 15). If we would distinguish between the sea and the rivers, we may understand the river of Jordan, whose waters were dried up to make a passage for the Israelites into the land of promise (see Josh. iv. 23).

And the pride of Assyria shall be brought down, &c.] By Assyria and Egypt are meant in general the enemies of God and of his truth, who shall all be subdued, and broken in pieces by the kingdom of Christ, when he shall come in glory to set up his kingdom on the earth (see Dan. ii. 33, 34, Isa. lx. 12). The Assyrian is taken in this sense, Isa. xiv. 25, Mic. v. 5, and both Egypt and Assyria may probably be so understood, Isa. xix. 28 (see the notes upon those texts).

Ver. 12.] I will strengthen them in the Lord:] God shall be their strength and protection (see ver. 5).

They shall walk up and down in his name:] Or, 'Walk in his name:' i.e. their lives and actions shall be under the conduct of his laws, and he shall give them success answerable to their upright intentions.
CHAPTER XI.

1 Open thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the mighty is spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

3 There is a voice of the hewing of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith the Lord my God; Feed the flock of the slaughter.

CHAP. XI.

ARGUMENT.—The prophet, representing the person of the Messiah, declares the ungrateful requitals the Jews had made him, when he undertook the office of a shepherd, in guiding and governing them: how they rejected him, and valued him and his labours at the mean price of thirty pieces of silver. Hereupon he threatens to destroy their city and temple, and to give them up into the hands of such governors as should have no regard either for their spiritual or temporal welfare.

Ver. 1.] By Lebanon most interpreters understand the temple, whose stately buildings resemble the tall cedars of that forest. Thus the word is commonly understood, Hab. ii. 17. There is a remarkable story mentioned in the Jewish writers to this purpose: "Some time before the destruction of the temple, the doors of it opened of their own accord; a circumstance attested by Josephus (Bel. Jud. lib. vii. cap. 12). Then R. Jehanan, a disciple of R. Hillel, directing his speech to the temple, said, "I know thy destruction is at hand, according to the prophecy of Zachariah; open thy doors, O Lebanon," &c.

The words may likewise denote the destruction of Jerusalem, elsewhere called by the name of a forest: her lofty buildings resembling the stately ranks of trees in a forest (compare Jer. xxvi. 11, xxix. 7, 23, Ezek. xx. 46).

Ver. 2. Howl, fir tree; for the cedar is fallen: by the several sorts of trees are meant the several orders and degrees of men, who shall be sharers in common destruction (see Isa. ii. 13, x. 31, 33, and the notes there). The forest of the vintage] Or, "the defenced forest," as it is in the margin, according to a different reading of the Hebrew text, which gives a proper representation of Jerusalem, with the fortifications about it. If we follow the reading of the English text, the "forest of the vintage" may probably mean Carmel (see the note upon Isa. xxxvii. 24), which being placed in the north-west parts of Judea, and joined here with Bashan that lay south-east, may denote that the calamity shall be general. Bashan was famous for its stately cedars (see Isa. ii. 13).

Ver. 3. Shepherds.] By shepherds are meant the chief rulers of the Jews (see note upon x. 3).

The roaring of young lions.] So he calls the princes and governors of the Jews, because they devoured the people by their oppressions (see Zeph. iii. 3). So Achilles calls Agamemnon Δικαιωθείται Βραχυκός, "a blood-sucking king." (Hind. 1.)

Ver. 4. And, to it spoiled.] The lion may be called the pride of the forest, as being the stalest beast that rules there; as beasts that prey upon others are called "the children of pride," Job xlii. 34. Lions are styled here "the pride of Jordan," because they lay in the thickets about the banks of Jordan. The words may be rendered, "the swelling of Jordan," as they are translated, Jer. xliv. 19. At the time of the swelling, or overflowing of Jordan, the lions were raised out of their coveris, and infested the country (see note upon that text).

Ver. 4.] A learned prelate, in his Defence of Christianity from the ancient Prophecies (chap. iii. 1), observes, that the actions of the prophets are sometimes typical; i.e. they represent in themselves the persons and circumstances of others (see the note upon iii. 8). So here Zechariah was commanded by God to act the part of Christ, the "good shepherd," and to "feed the flock of the slaughter," that flock which their shepherds destroyed, instead of feeding them.

Ver. 5.] Whose rulers deal with their flock as so many butchers: and think they have a right to slay or sell them, and thank God that they have a good market; or believe that they may lawfully make merchandise of their souls for their own lucrative advantage (compare 2 Pet. ii. 3, Rev. xvi. 13).

Ver. 6.] Nor shall their condition at all grow better, saith God, for I will show no more pity for the main body of the people than their rulers do. "The inhabitants of the land" are to be distinguished from the "poor of the flock" in the following verse. As to the former, God declares by his prophet, that he will leave some of them to perish by their mutual and intestine divisions (see ver. 9), as many of the Jews did when the Roman army invaded Judea. Others of them he would deliver into the hands of Vespasian, whose predecessor the Jews had owned for their king; at the same time when they disowned their Messiahs, and disowned his right to reign over them (John xix. 13), and his army shall smite the land with utter destruction (compare Mal. iv. 6).

Ver. 7. And [or, but] I will feed the flock of slaughter, even you, O poor of the flock.] Or, "even, or especially, the poor of the flock." Zechariah, representing the person of Christ the true shepherd, saith, he entered upon his office, and undertook the care of the "sacrificed flock," chiefly out of a regard to the neck and humble among them; for to such are the benefits of the favor of Christ (see Isa. xi. 4, 13, 13, and notes upon those texts).

I took unto me two staves; the one I called Beauty, and the other I called Bands.] A staff or crook is the proper ensign of a shepherd; the shepherds of old time had two rods or staves; one turned round at top, that it might not hurt the sheep: this was for counting them, and separating the sound from the diseased (see Lev. xxvi. 22); the other had an iron hook at the end of it, to pull in the stray sheep, and hold them fast while the shepherd corrected them, the psalmist mentions both these, Ps. xxiii. 4, "Thy rod and thy staff comfort me."
two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

10 ¶ And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

The first staff he called Beauty, or delight, as the word Naom may be rendered, i.e. his favour, gentleness, or kindness, towards his people; so the word signifies, Ps. xx. 17, and this was remarkably verified in our Saviour Christ, whose "gracious" words and beneficent works were conspicuous through the whole course of his life. The other staff he called Bands, by which is meant that "bond of the new covenant" (as the words of Ezekiel may be understood, xx. 57), whereby he intended to unite both the kingdoms of Israel and Judah under himself as their head and king (see Ezek. xxxvii. 22), and then afterward to unite the Jews and gentiles into one church, by "breaking down the partition wall that was between them" (see John x. 16, Eph. ii. 14).

Ver. 8. Three shepherds also I cut off in one month; We may probably explain these three shepherds of the chief priests, scribes, and elders, of the Jews. Christ exposed these as blind guides, and thereby lessened their authority among the people; which contributed very much to the spreading of the gospel (see John xii. 19): one month seems a proverbial expression for a short time (see Hos. v. 7).

My soul looked them, and their soul also abhorred me. Or "My soul was straitened towards them," as the Hebrew may be literally translated; i.e. I was straitened in my affections to them: so the Greek word στενοχωρίας, "to be straitened," is used, 2 Cor. vi. 12, which exactly answers the Hebrew קטרה. I was less tender towards them, than towards the "poor of the flock," because they showed themselves averse to my person and doctrine. The Hebrew word בכה, abhorred, is never met with but here: Malmonides supposes that it alludes to Chebel or, Chobelin, Bands, ver. 7, the two words differing only by a transposition of letters (Mere Novoch, lib. ii. cap. 43). Such allusions are frequent in scripture (see notes upon Is. xxiv. 17, Jer. i. 11, 12).

Ver. 9.] I found in a little time that my labour did not meet with a suitable return, a great part of my sheep proving untractable: so I resolved to be their shepherd no longer, but leave them to be consumed by the common calamities of death, famine, &c. or to be cut off by their enemies, the Romans, just as the lesser cattle are pushed and gored by the greater (see Ezek. xxxix. 21), and those that escape those calamities shall destroy one another by their civil discords (see ver. 6, and compare Is. ix. 21, xlix. 20). The word translated cut off, signifies likewise being consumed, or ready to perish (see ver. 16).

Ver. 10.] Thus the covenant which I had made with the nation of the Jews was broken, and I excluded them from having any benefit in the second covenant, that of the gospel: they were to be my people no longer (see Dan. ix. 26, Hos. i. 9, and the note upon xiii. 9 of this prophecy).

Ver. 11.] Or, "And in that day it was broken; the poor of the flock," &c. The few believing Jews that attended upon my preaching (ver. 7), were convinced that this was God's doing, and the fulfilling those judgments which he had threatened by his prophets.

Ver. 12. I said unto them. Or, "I had said unto them," i.e. before I broke my staff, called Beauty, or delight, ver. 10.

Give me my price [or, my hire]; and if not, forbear. Christ still persist in act the character of a shepherd, and, in a humble manner, demands of the Jews what price they put upon his labour. He was resolved to use no constraint, but leave it to themselves to continue or discharge him. In the same style our Lord himself speaks (John xii. 47), "If any man hear my words and believe not, I judge him not."

So they weighed for my price thirty pieces of silver. To show how little they cared for me or my service, they valued it but at "thirty shekels" of silver, the price of the meanest slave (see Exod. xxxix. 22).

Ver. 13. Cast it unto the potter.] God commanded the prophet in a vision, as personating Christ, to cast the money in a contemptuous manner to the potter, as a reward only suitable to his labour, and a price only fit for such wares as he sold, which were of the meanest value (see Lam. iv. 2).

And cast them to [or, for] the potter in the house of the Lord.] I cast them back into the treasury in the temple, where afterward they were laid out for the use of the potter. This whole transaction performed by Zechariah in a vision, was designed to be an exact representation of the several circumstances that attended the betraying the Messiah by Judas, the price the chief priests put upon him (to whom as the governors of the temple the money was returned), and the use to which the money was applied (see Matt. xxvii. 6, 10). This whole prophetical scene is represented in the single person of the Messiah, just as Ezekiel sustains the type or figure both of the Chaldaean army that should besiege Jerusalem, and of the Jews themselves that were besieged (Ezek. iv. 1, 12).

This is one of those prophecies, whose literal sense is fulfilled in our blessed Saviour, and cannot be applied to any other person, but in a very distant sense to any remote other. The like instances may be seen in Ps. xxii. 16, 18, xivii. 21, Hos. xi. 1. The Jews themselves have expounded this prophecy of the Messiah. Christo. Helvius, in his Elenchus Judaorum, quotes Bereithith Rabbi on Gen. xlix. as bringing in the Messiah speaking the very words of the twelfth verse here, in his own person. And Dr. Alx. against the Unitarians, 1630, cites Rabbi Menachem, applying the "selling the just for silver," mentioned here and Amos ii. 6, of the "selling the Shechemites," by which they understood the Messinas, whom they often speak of as being the true God (see the same author, p. 266).

Ver. 14.] As they refused to be united under me their head, so in breaking off my other staff, I foresawed...
Bands, that I might break the brotherhood between Judah and Israel.

And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd.

For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that the destruction of Jerusalem, the bond and cement of all their tribes, being the sent and centre both of their civil power and of the divine worship [see Ps. cxxxii. 3—5]. The consequence of that was the entire dissolution of the nation, and the dispersion and confusion of all their tribes, whose families could no longer be distinguished after the loss of their genealogies.

Ver. 15. Take unto thee yet [or, once more] the instruments of a foolish shepherd.] As Zechariah in the foregoing vision had acted the part of the true shepherd, so here he is commanded to take upon him the character and furniture of a foolish or unprofitable shepherd (see ver. 17). Fully in scripture is equivalent to wickedness; so it may mean not only unskilful, but likewise ill-designing governors, who should only intend their own advantage, and have no regard for the good of the flock, or people, committed to their charge. The instruments of such a shepherd must be suitable to his own indiscretion; viz. a scrip with holes, and a stick or crook made to push and hurt the flock, not to protect or defend them.

Ver. 16. I will raise up a shepherd in the land.] A shepherd in the singular number denotes a succession of such governors as are described in the following words: so the succession of priests is represented under the single person of Levi, Mal. ii. 5, 6. Since the Jews had rejected the true shepherd, God threatens to send, or permit, such shepherds to rule over them, as should be notorious for their negligence and avarice, their cruelty and oppression. This may be understood either of the blind guides, who conducted their consciences with avarice and tyranny, or of the false Christs and false prophets, who often misled them to their ruin [or it may be meant of the miseries which they suffered under Hadrian, and other Roman emperors, as St. Jerome interprets it]; or else it may be expounded of the latter times of the

CHAPTER XII.

The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the

earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of

Ver. 1. The burden of the word of the Lord for Israel.] Or, "Toward Israel." The Hebrew word massa is often translated a burden; i.e. a burdensome prophecy (see ix. 1); but it likewise signifies a prophecy in general, as it does particularly in this place, also Lam. ii. 14, and Mal. i. 1, and is sometimes interpreted vision, in the Chaldee paraphrase.

Which stretcheth forth the heavens, &c.] These are mentioned as undeniable instances of God's power, and are made use of as arguments to encourage men to rely on his word for fulfilling such promises, which seem to human understanding most unlikely to be brought to pass (compare Isa. xlii 5, xlv. 24, xlv. 18, xviii. 13).

For meth the spirit of man within him.] He that creates the soul, and unites it to the body (see Num. xxvi. 22, Eccles. xii. 7, Isa. livii. 16, Heb. xii. 9).
trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

3 ¶ And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God.

6 ¶ In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

7 The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

8 In that day shall the Lord defend the inhabitants of Jerusalem; and he that is fickle among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.

9 ¶ And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall shall be put into such a confusion as to fall foul one upon another (see ver. 13), and not be able to distinguish between their friends and their foes; they shall be as if they were struck with blindness, just as the Syrian army was when they surrounded the door of Elisha (2 Kings vi. 18).

11 I will open mine eyes upon the house of Judah. I will have an especial concern for their preservation (compare ix. 18).

Ver. 5.] The marginal reading is to be preferred, "There is strength to me, and to the inhabitants of Jerusalem in the Lord of hosts our God." God doth visibly interpose for our deliverance, and thereby encourage us to rely on his protection.

Ver. 6.] The governors of Judah like an hearth of fire, &c.] They shall devour all their enemies that annoy them (see ver. 9, Obad. ver. 18, and the note upon that place).

On the right hand and on the left.] i. e. Southward and northward (see the note upon Ezek. xvi. 46, so Isa. ix. 20). The right hand and the left, is explained in the Targum by the south and the north.

Jerusalem shall be inhabited again] See xiv. 10.

Ver. 7.] This shall be the order whereby this victory shall be accomplished; the Lord shall first give success to the body of the Jewish nation that encamp in the open country, that the valor of the house of David, and of the people that defend Jerusalem from within, may not eclipse the courage of the people without the walls, and puff up one party against the other. The inhabitants of Jerusalem used to value themselves above their brethren, because their city was the place of God's residence, and the seat of the royal family; to take away all occasion of such an emulation, God will first appear in behalf of those Jews that live in the open country.

Ver. 8. He that is fickle among them at that day shall be as David.] He shall inspire those within the city with unusual courage, so that the feeblest among them shall do as great exploits as David did of old.

As the angel of the Lord before them.] Or, "At the head of them." The Messiahs, who is the principal branch of the house of David, shall lead them on, as he formerly went before the Israelites in the wilderness, and conducted them to the land of Canaan, by the name of the "angel of God's presence" (see Exod. xxiii. 20, &c., Isa. xliii. 9, and note there).

Ver. 9.] See ver. 3, 6.

Ver. 10. I will pour upon the house of David, the spirit of grace and of supplications.] I will bestow a plentiful share of grace upon the descendants of Da-
CHAPTER XIII.

look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. 11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. 12 And the land shall mourn, every family of their family, and the rest of the Jews, whereby they shall be brought to a deep humiliation for their own sins, and a true compunction of heart for the great sin of their forefathers in crucifying me their Lord and Saviour. The conversion of the Jews is compared by St. Paul to "life from the dead," Rom. xi. 15, and therefore must be effected by an extraordinary and uncommon degree of grace, which shall then be given them (see Isa. liv. 13, Ezek. xxxix. 29, Joel ii. 25, and the notes upon those places): such an efficacious call as may bring them to a due sense of their own and their fathers' sins, and a hearty lamentation for them (see Jer. xxxi. 9, 1, 4, Ezek. xvi. 61, 63, xx. 43, xxxvi. 31, and notes there). "They shall look upon me whom they have pierced." The words point out the outward means whereby their conversion shall be wrought: viz. that the Lord, i.e. the Messias, "shall come" (xiv. 5): i.e. Christ shall appear in the heavens, "sitting on a bright cloud," as his coming is described, Rev. xiv. 14 (compare i. 7, Dan. vii. 13). This is probably meant by "the sign of the Son of Man in heaven," mentioned Matt. xxiv. 30, compared with Mark xiii. 26. This sight shall strike them with horror and astonishment for their sin in rejecting me their God, whom their fathers put to an ignominious death, and themselves have by their blasphemies crucified afresh. Then they shall beg pardon for their own and their fathers' sins, with the deepest signs of mourning and humiliation, expressed by a proverbial speech, as equal to the mourning of a father for an only son (compare Jer. vi. 26, Amos viii. 10). The Jews themselves have applied this text to the Messias, as may be seen in Grotius's notes upon the place, and Bishop Pearson's Exposition of the fourth article of the Creed. David did before describe his sufferings under the figure of "piercing his hands and his feet," Ps. xxii. 16, and Isaiah foretold he should be wounded for our transgressions, iii. 5. This text is at large explained and vindicated in the Bishop of Coventry and Litchfield's Defence of Christianity from the Ancient Prophecies, p. 107. Ver. 11.] Josiah was slain at, or near Megiddo (2 Kings xxi. 29): it may be the field where the battle was fought might be called Hadadrimmon. St. Jerome saith, it was a place near Jezreel, called in his time Maximianopolis. The valley or plain of Jezreel was a large plain (see Josh. xvii. 6) called the plain apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; 13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; 14 All the families that remain, every family apart, and their wives apart.

of Esdraelon, Judith i. 8: it comprehended the valley of Megiddo in it. There the lamentation for Josiah began, which was continued from thence to Jerusalem, whither his body was brought to be buried, where all Judah mourned for him, and appointed an anniversary commemoration and lamentation for him (2 Chron. xxxv. 24, 25). So the mourning for Josiah became a proverb for a public and solemn lamentation. Such a national humiliation shall the Jews observe for their crucifying the Messias. Ver. 12. The land shall mourn, every family apart.] The whole land shall mourn in a most solemn manner; and every family shall sequester themselves from business and conversation for that purpose (compare vii. 9). The house of David apart, and their wives apart.] Those of the royal family who have rejected Christ shall lead the way. Even husbands and wives shall abstain from each other's company, as is usual in times of solemn humiliation (see Joel ii. 16): or, as a very learned person suggests, in solemn processions it was usual for the several orders of men to go distinctly, and likewise for the women to go in ranks by themselves; this was in all likelihood used in funeral mournings, where each tribe or order of men and women used a distinct form of lamentation. For example, the tribe of Judah lamented, "Ah, my brother!" the rest of the tribes answered, "Ah, Lord!" (see Jer. xxii. 18). This probably was done in the mourning for Josiah (see 1 Esdras i. 32), and observed in the times after the return from captivity (see 2 Chron. xxxv. 25, compared with xxxvi. 22), to which ceremony the expressions of the text allude. The family of the house of Nathan] David had a son named Nathan (2 Sam. v. 14, Luke iii. 31). This branch of the royal family seems here meant. Ver. 13. The family of Shimei apart.] Some suppose that this family was noted for breaching up persons eminent in the knowledge of the law; such as was Samuel, a noted rabbi, who lived in our Saviour's time, as St. Jerome informs us in his commentary on Isa. viii. The LXX. read the "house of Simeon;" which tribe was intermixed with that of Judah (Josh. xix. 9). Ver. 14. All the families that remain.] The prophet having mentioned the tribes and families of chiefest note in his time, comprises the rest under this general expression.

CHAPTER XIII.

1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

CHAP. XIII.

ARGUMENT.—A general promise of pardon proclaimed to the Jews upon their conversion, and particularly of their being cleansed from idolatry, and the false pretences to prophecy, upon their belief in Christ; whose death is foretold, and the saving of a third part of that people, after a severe trial.

Ver. 1.] The "house of David," with the other "inhabitants of Jerusalem," upon their solemn humiliation, described xii. 13, 14, and "believing in him whom they had crucified and rejected," shall obtain a full and free pardon of all their sins, being admitted into the church of Christ by baptism (see Acts ii. 9, 32, xiii. 38, 39). The word fountain properly expresses the Christian baptism, which
no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied: neither shall they wear a rough garment to deceive:

5 But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, These with which I was wounded in the house of my friends.

7 ¶ Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep through;" for the same verb is used in the Hebrew here, and xii. 10.

Ver. 4. The prophets shall be ashamed every one of his vision.] The event proving quite otherwise than they had prophesied.

Neither shall they wear a rough garment to deceive.] The prophets used to wear hairy or rough garments (see Isa. xx. 2), this they did, partly in imitation of Elijah, that was so clad (2 Kings i. 8), and partly because it was a despicable and mournful habit, and suitable to their office, which was to denounce God's judgments against pride and luxury. [John Baptist wore such a garment as was suitable to the character of a preacher of repentance.] The words import, that these prophets shall disown their former pretences, and no longer wear such a garment, as a badge of their profession.

Ver. 5.] To save themselves from punishment (ver. 3), each of them shall profess husbandry, and say that his employment from a child had been to look after cattle or till the ground, as the verb הָּלַ֖מָּנָּת may be translated of repentance.

Ver. 6.] When such a severe inquisition is made against false prophets, every one shall be ready to observe what marks or characters are printed upon the hands of such a pretender, and to ask him, How they came there! and he shall answer in his own justification, This is not the mark or character of any idol, but only a token that I am a servant belonging to such a family. It was an ancient custom for masters to set a mark upon their slaves or goods; and there was sometimes a particular character imprinted upon the worshippers of certain idols: so we read in the third book of Maccabees, that the worshippers of Bacchus had an ivy-leaf imprinted upon their bodies. Such impressions were often made upon the hands, to which that expression alludes (Rev. xiii. 16), of "receiving the mark of the beast upon the right hand." Several interpreters understand this verse of the wounds of Christ; but I conceive the following words more properly belong to that subject.

Ver. 7. Awake, O sword, against my shepherd, and against—my fellow.] Here begins a new prophecy, importing that the Messiah, the great shepherd, as he is described in this prophecy (xl. 4, &c., and in Isa. xi. 11, Ezek. xxxiv. 23), though with respect to his divine nature he be =equal with God the Father" (Phil. ii. 6), yet shall be delivered up to death, by God's =determinate counsel" and appointment (see Acts ii. 23, iv. 25). A sword is put for any instrument of the divine justice, as hath been observed upon xi. 17.

Smite the shepherd, and the sheep shall be scattered;] This our Lord applies to his disciples being "scattered every man to his own," upon his being apprehended and put to death (Matt. xxvi. 31, John xvi. 32).

I will turn mine hand upon the little ones.] This sentence may be translated in two contrary senses.
shall be scattered: and I will turn mine hand
upon the little ones.

8 And it shall come to pass, that in all the
land, that the Lord, two parts therein shall be
cut off and die; but the third shall be left therein.

The Hebrew phrase rendered here "turn mine hand,"
may signify either to punish, or to spare; in the for-
erm sense it is taken, Ps. lxiii. 14, in the latter,
Ezek. xx. 22, where our translators render it, "I
will withdraw my hand." In like manner the word
signifies great as well as little, as hath been observed
upon Mic. v. 2, viz. it is translated to this sense in
some copies of the LXX. and so Dr. Pocock under-
stands it here (Not. in portam Mosis, cap. 2). If we
follow our English translation, the sense may be,
I will show mercy to my little flock, dispersed by the
death of their Master, and will quickly show him to
them alive again, to their joy and comfort. If we
translate the words, "I will turn my hand upon the
great ones," they denote a severe judgment against
the Jewish rulers, for their sin in crucifying Christ;
agreeably to the import of the following words.

Ver. 8.] Those severe judgments which our Sa-
vior foretold should come upon them (Matt. xxiv).
shall consume two parts in three of the nation, but a
third part shall escape the general destruction, and
be left to be dispersed over the world to preserve a
posterity to future generations.

Ver. 9. I will bring the third part through the fire.
I will make them pass through the "furnace of afflic-
tion" (Isa. xlviii. 10); the wicked among them shall
be consumed as dross, and they that repent and believe
shall be saved (see Ezek. xx. 38, and note there).

They shall call on my name, and I will hear them.
] When I have "poured upon them the spirit of
grace and supplication" (xii. 10), they shall
humbly implore pardon for their sins, and I will
graciously hear and answer their prayers (compare
x. 6, Isa. xlv. 24, Hos. ii. 21, Joel ii. 22).

I will say, It is my people: and they shall say, The
Lord is my God.

For their disobedience I "broke my covenant with them" (xii. 10), and they were no
longer my people; but upon their repentance and
conversion, "they shall be as though I had not cast
them off" (x. 6), and I will renew my covenant re-
lation with them (compare viii. 8, Lev. xxvi. 12,
Jer. xxx. 22, Ezek. xi. 20, xxxvi. 24, xxxvii. 27).

CHAPTER XIV.

1 Behold, the day of the Lord cometh, and
thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jeru-
salem to battle; and the city shall be taken,
and the houses railed, and the women ravished;
and half of the city shall go forth into captivity,
and the residue of the people shall not be cut off from
the city.

3 Then shall the Lord go forth, and fight
citizens from being cut off by the enemy.
There were forty thousand of the inhabitants suffered
to go whither they would," saith Josephus, De Bell.
Jud. lib. vii. cap. 15.

Ver. 3. Then or, afterward shall the Lord go forth
to fight, &c.] In aftertimes God shall discomfit
the posterity of these nations, viz. the Latin idolaters,
who probably will be joined in alliance with the Maho-
metans (see xii. 2, 3), and will go forth against them
or as visible a manner as he appeared in behalf of
Israel, when he overthrew the Egyptians in the Red
sea, or when the ark of God's presence led their armies
in the land of Canaan (Josh. vi. 6). It is no unusual
thing for the holy writers to speak of two events to-
gether which happen at a great distance from each
other; so we read, 1 Cor. xv. 23, "Christ the first
fruits, afterward they that are Christ's at his coming.

Ver. 4. His feet shall stand in that day upon
the mount of Olives.] The glory of the Lord, i. e. the
Shechinah, or symbol of God's presence, when it
departed from the city and temple, settled itself
upon the mount of Olives (Ezek. xi. 23), so, when
God shall return to Jerusalem, and make it the seat
of his presence again, it shall return by the same
way it departed (see Ezek. xiii. 2). We may add;
that when our Lord ascended from the mount of
Olives, the angels told his disciples "he should come
again in like manner:" i. e. in a visible and
glorious appearance at the same place, Acts i. 11, 12.

CHAPTER XIV.

ARGUMENT.—The beginning of the chapter is a con-
tinuation of the taking of Jerusalem by the Ro-
mans; then follows the Jews' final victory over
their enemies in the latter times. The prophecy
concludes with a description of the glorious state
of Jerusalem which should follow.

Ver. 1.] A day remarkable for the execution of
his judgments upon Jerusalem, and her inhabitants
(compare Joel ii. 31), when their riches shall be-
come a prey to the conquerors.

Ver. 2.] I will gather all nations against Jerusalem
to battle. [The Roman" ..." says the most eminent
writers, that this battle took place in the time of
the Emperor Titus, in the year 70 after Christ.

The city shall be taken, &c.] The Roman army
shall exercise those acts of lust and violence which
are too frequent among conquerors (see Isa. xiii. 13,
Amos vii. 17). 

Half of the city shall go forth into captivity.] It is
said, xiii. 8, that "a third part of the land shall be
left therein," which is very well consistent with
"half the city's going into captivity."

The residue of the people shall not be cut off from
the city.] God shall preserve the other half of the

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And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yes, ye shall flee, like as ye fled before from before the earthquake: in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

And it shall come to pass in that day, that the light shall not be clear nor dark:

But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.

And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

And, the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

And all the land shall be turned as a plain from a day which God alone knows; unlike to our days; dark at the beginning and clear in the end, when the light is not expected.

The mount of Olives shall cleave in the midst thereof—and there shall be a very great valley: By an earthquake, such as was in the time of king Uzziah (see Amos i. 1), the middle of mount Olivet shall cleave asunder, and sink into a deep valley, so as to leave the two points or tops of the hill, north and south, still standing. Mount Olivet had three tops, or eminences, one on the north point, another on the south, and the third in the middle, from whence Christ ascended, and where Christians in aftertimes erected a cross in memory of his ascension there (see Maudrell's Travels, p. 103).

Upon the valley, the mountains shall be filled up; for the valley of the mountains shall thence, or touch, even to Azal: it shall even be filled up, as it was filled by the earthquake in the days of Uzziah. Josephus writes (Antiq. lib. ix. cap. 11), "That upon the earthquake, the mountain before Jerusalem, i.e. mount Olivet, cleaved on the west side, and then removed for about half a mile towards the east part of the hill, and there stopped." Azal is probably a name by which part of the hill was called.

The Lord my God shall come, and all the saints [or holy ones] with thee. Or, "with him," as the Chaldee and LXX. read. The words are a description of Christ's coming to judgment, attended with "all the holy angels," as the writers of the New Testament express it, Matt. xxv. 27, xxvii. 31, Mark viii. 38. The word kedoshim, translated saints, elsewhere signifies angels (see Deut. xxxi. 2), so the word saint is used in the New Testament, i Thess. iii. 13, and St. Jude, ver. 14, quoting the prophecy of Ezech, saith, "Behold, the Lord cometh with ten thousand of his saints," or holy ones; a place exactly parallel with that of the text. The name Jehovith, Lord, is often applied to the Messiah by the prophets (see note upon Isa. vii. 14, Hosea i. 7, and compare xii. 8, 10 of this prophecy). The time here specified may probably be the season when the Jews shall "look upon, or behold, him whom they have pierced," xii. 10.

It shall not be clear in some places, and dark in other parts of the world: i. e. there shall not be a perfect clearance of day and night as there is now.

At the consummation of all things, a time predetermined by God, but known to no creature (Matt. xxiv. 36), there shall not be any vicissitude of day and night, but one uninterrupted day, without any evening or twilight (compare Isa. ix. 19, 20, Rev. xxi. 23, xxii. 5).

These two verses may be expounded with respect to the day of judgment, when the "mount of Olives shall be for some time not altogether prosperous, nor yet quite desperate. The great crisis of their affairs shall be in come to pass, that at evening time it shall be light.

Ver. 8. Living waters shall go out from Jerusalem: The supplies of grace are often represented in scripture by rivers and streams of water, which both cleanse and make fruitful the ground through which they pass (see Ezek. xlvii. i, Joel iii. 18).

Half of them toward the former sea, and half of them toward the hinder sea: The same Hebrew phrase is translated, the east sea, and the utmost sea, Joel ii. 20. The first of these denotes the sea or lake of Solom, being towards the east country (Ezek. xlvii. 8), the latter signifies the Mediterranean, or western sea (see Deut. xi. 24). The expression imports, that the whole land shall have a plentiful share of these blessings, which are here described under the metaphor of "living waters."

In summer and in winter shall it be. They shall be the same in all seasons of the year; neither failing in summer nor overflowing in winter.

Ver. 9. Upon the conversion of the Jews, and the coming in of the fulness of the gentiles, the name of God shall not be given to any idol, idolatry being utterly abhorred (xiii. 2), and God shall be glorified "with one mind and one mouth" all the world over (compare Mic. v. 12, 14, Zeph. iii. 9, Rev. xi. 15). The stone which represents Christ's kingdom, shall then "become a mountain, and fill the whole earth," Dan. ii. 35.

Ver. 10. All the land shall be turned as a plain from Gebah to Rimmon south of Jerusalem: The mountains about Jerusalem (see Ps. cxxxv. 2) shall be levelled, perhaps by the earthquake before mentioned, from Gebah northward to Rimmon southward of Jerusalem. The expressions may signify, that all impediments shall be removed that oppose the advancement of Christ's kingdom (compare iv. 7, and Isa. xli. 4).

It shall be lifted up, and inhabited in her place. The mountains that obstructed the prospect of Jerusalem being removed, the city shall be seen by passengers afar off, like "the city set on a hill," to which the church is compared, Matt. v. 14, and it shall be inhabited as formerly (see xii. 6).

From Benjamin's gate unto the place of the first gate, [even] to the corner gate. "Benjamin's gate" was on the north side of the city, the tribe of Benjamin lying northward in respect of Jerusalem. The prophet foretells that the city shall be inhabited from Benjamin's gate northward, to the first or old gate, southward, mentioned Neh. iii. 6, xiii. 39, and still farther on to the corner gate, situate on the southwest part of the city (see Dr. Lightfoot's Dissertation on Judges, xvi. 30).

From the tower of Hananeel unto the king's wine presses. The "tower of Hananeel" was on the south
CHAPTER XIV.

Geba to Rimmon south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of Hananel unto the king’s winepresses.

11 And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12 ¶ And this shall be the plague whereby the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about part of Jerusalem, as the same writer observes, and "the king’s wine-press" on the north part (compare this verse with Jer. xxxii. 28, 30).

Ver. 11. There shall be no more utter destruction! The city shall never be utterly destroyed, as it was by the Chaldeans and Romans (compare Jer. xxxi. 40). The latter part of the sentence may be translated, "there shall be no more curse." In the new state of things here foretold, the curse which sin brought into the world shall be removed. The same words are repeated by St. John, Rev. xxi. 3; and seem to be taken from this place.

But Jerusalem shall be safely inhabited. A promise often repeated in the prophets (see Jer. xxii. 6, and the note there).

Ver. 12.] Those that die not in the battle, nor fall by the hand of their brethren (see ver. 13), shall be destroyed by famine or consumption.

Ver. 13.] Or, "A great discomfiture," as the word is translated, 1 Sam. xiv. 20. The LXX. render it an exastey: such a terror or confusion shall seize them, as shall take away the use of their reason (see xii. 4); or there shall be misunderstandings among them, so that they shall fall foul one upon another, as the army of the Philistines and Moabites did, 1 Sam. xiv. 20, 2 Chron. xx. 23 (compare Ezek. xxxviii. 21). The prophet goes back to give an account how God would discomfit those that come against Jerusalem (ver. 3).

Ver. 14. Judah also shall fight at [or rather for] Jerusalem; the Lord shall save the tents of Judah first (xii. 7), and then they shall join their forces against the common enemy, when he comes against Jerusalem (see xii. 7).

The wealth of one common destruction. The wealth of all the heathen round about shall be gathered together, &c. As they came with an intent to make a prey of Jerusalem, so the wealth which they brought with them shall become a spoil to the Jews (compare Ezek. xxxviii. 12, xxxix. 10).

Ver. 15. This is to be joined to the twelfth verse, the thirteenth and fourteenth being joined in a parenthesis. Both man and beast in that army shall be consumed in one common destruction.

Ver. 16. Every one that is left of all the nations which came against Jerusalem Those that were not in the army that marched against Jerusalem. The words may be translated, "Every one that is left from among all the nations," &c. and then they may be understood of the Jews that remained behind, and shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

17 And it shall be, that whomsoever shall not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and they did not go to Judah to fight for Jerusalem. The Jewish Commentators follow this sense.

Shall even go up from year to year to worship the king, &c.] i.e. They shall join the solemn acts of Christian worship. The prophets often describe these things from the gospel by the usages of their own times (compare ver. 20, 21 of this chapter, and vili. 21, 22; see likewise Isa. lx. 7, 9, lxvi. 23, with the notes upon those places). The "feast of tabernacles," being observed in remembrance of God’s conducting and preserving the Jews in the wilderness for forty years, was observed with extraordinary expressions of rejoicing (compare Hos. xii. 9). The Jews have a tradition, that the defeat of Gog and Magog, which seems to be the same discomfiture which is here described, shall fall out upon the feast of tabernacles; or, as others say, that the "seven months" cleansing of the land (Ezek. xxxix. 12), shall be finished at that time.

Ver. 17. Even upon them shall be no rain.] For want of which they shall suffer a famine.

Ver. 18.] Though the fruitfulness of Egypt, especially the upper part of it (see Herodotus, lib. iii. cap. 10), depends not upon rain (compare Dout. xi. 10, 11); yet if the Jews that dwell there, or the rest of the inhabitants, do not join in the solemn acts of Christian worship (see ver. 10), they shall suffer the same plague of famine with which others are threatened, i.e. the "Nile shall not overflow," as the Tar-gum explains it; from whence a famine will ensue. The words may be translated more exactly to the Hebrew thus; "If the family of Egypt go not up, shall there not be the plague wherewith the Lord will smite the heathen that come not up?" The particle se usually is often taken interrogatively, as Nolius observes, p. 342. The word family is equivalent to kingdom (see the note upon Jer. i. 15).

[That have no rain.] The upper parts of Egypt, beyond Thebes, have no rain: beside the testimony of Herodotus, referred to in the last note, Seneca affirms the same (Nat. Quaest. lib. iv. cap. 2); "In ea parte quae in Aethiopiam vergit, aut nulli imbrices sunt, aut rari." Our learned countryman, Mr. Graves, in his Pyriformiographia, sect. 2, tells us, "That while he lived at Alexandria, a great deal of rain fell there in the months of December and January; but in the upper part of Egypt, about Syene, and the cataracts of the Nile, the inhabitants affirmed that they seldom had any rain."
the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the bells of the horses, HOLINESS unto the LORD; and the pots in the Lord’s house shall be like the bowls before the altar.

Ver. 20. In that day shall there be upon the bells [or bridles] of the horses, HOLINESS unto the Lord:] A very learned person supposes, that this and the following verse imply in them the promise of a universal peace, a blessing often spoken of in the prophets, as concomitant of the flourishing state of Christ’s kingdom. Taking this to be the general import of the place, the first part of the verse implies, that the bridles, or trappings, of the horses, as the Chaldee explains the word metstitloth, i.e. the necessary furniture of war, shall no more be applied to its proper use, but shall be looked upon as sacred, and laid up in the armory of God’s house for a memorial of the good success he had given his people against their enemies (see 2 Chron. xxiii. 9).

The pots in the Lord’s house shall be like the bowls before the altar.] In pursuance of this interpretation, by the word srioth, pots, we are to understand helmets, called so because of their shape, being made like a pot. These, saith the text, shall be like the bowls, or vials, before the altar; no more to be profaned in war or bloodshed. In the Hebrew, words made up of letters of the same origin, have often an affinity of sense. So sarah, a word near akin to srioth, signifies a coat of mail: and the words sheviah and sherion are used in the same sense.

Ver. 21. Every pot in Jerusalem and in Judah shall be holiness] Even every private helmet in Judah and in Jerusalem, shall be as useless to the purposes they were formerly employed in, as the most sacred things in the temple.

All they that sacrifice shall come and take of them, and see thee therein.] The helmets shall arise to such a number, that if every one that sacrificeth were to see thee separately, they would suffice for pots for every one’s use. If this interpretation be not accepted, we may suppose the words set forth the abundant measure of grace and holiness which shall then be bestowed upon all believers, they being all made “priests unto God” (see Isa. lxix. 6, Rev. v. 10, xx. 6); set apart to attend upon God’s service, as the priests were under the law, whose office it was to see thee, or boil, the sacrifices (see 2 Chron. xxxv. 13).

There shall be no more the Canaanite in the house of the Lord] If we understand the former words of a universal peace, the sense of these will be, that no stranger, or unbelieving enemy, shall give any annoyance to the servants or worship of God (see Joel iii. 17). The Christian church is often called the house or “temple of God” in the New Testament (see Eph. ii. 20, &c., 1 Tim. iii. 15, Heb. iii. 6, 1 Pet. iv. 19). If we follow the common interpretation, the words import, that no hypocrite or unclean person shall have any share in the society of the faithful (see Rev. xxi. 27, xxii. 15). The Chaldee and Vulgar Latin translate the words, “There shall be no more any merchant in the house of the Lord of hosts.” There shall be such plenty of all provisions at home that there will be no need of being supplied by any traffickers from abroad. Taking the words in this sense, they are equivalent to those descriptions of plenty foretold in the days of the Messias, Joel iii. 18, Amos ix. 13.

THE BOOK

of

THE PROPHET MALACHI.

PREFACE.

The prophet Malachi was, in all likelihood, contemporary with Nehemiah. His prophecy supposes the temple to be built, and the worship of God settled there; but blames the priests and Levites for not attending upon the public worship (i. 10), and the people for offering the laman and the blind (ibid. ver. 7, 8), and “robbing God of his tithes and offerings” (iii. 10), which agrees very well with the abuses we read of, Neh. x. 33, 39, xiii. 10—12, as his reproving them for “marrying strange wives” (ii. 11), exactly answers Neh. x. 30, xiii. 23, &c.

Bishop Lloyd dates this prophecy something later than Nehemiah’s time, about three hundred and ninety-seven years before Christ; at which time, according to his computation, the first seven of Daniel’s weeks, or forty-nine years, were expired: which time, as his lordship explains the words, was allotted for “sealing up the vision and prophecy” (Dan. ix. 24); i.e. for completing the canon of the Old Testament. The words of Malachi, iv. 4, 5, import, that after him the Jews were not to expect a succession of prophets: whereupon he exhorts them carefully to observe the law of Moses, and to look for no other prophet till Elias, the forerunner of the Messias, should come.
CHAPTER I.

The burden of the word of the Lord to Israel by Malachi.

1 I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob,

2 And I hated Esau, and laid his mountains and his heritages waste for the dragons of the wilderness.

3 Whereas Edom said, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever.

CHAP. I.

ARGUMENT.—God reproves the Jews for their ingratitude, and blames both priest and people for their irreverent and careless performance of the public worship.

Ver. 1.] The word burden is sometimes equivalent to prophecy, and in this sense it is taken here, and is so interpreted in the Syriac version (see note upon Zech. xii. 1). Israel stands here for Judah, as it does ver. 5, ii. 11, Mic. i. 14, iii. 1, 8, 9, that being the only remainder of the Jewish nation which enjoyed any of the blessings promised to their fathers.

Ver. 2. I have loved you.] I have chosen you for my peculiar people, out of pure love and kindness, without any antecedent merits on your side (see Deut. v. 5, s. 15).

Ibid. and ver. 3. Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau.] I have all along shown a particular kindness to Jacob and his family, above that of Esau, though they were both the sons of Isaac: and have lately given a signal proof of it in that I have restored you to your country again, after your captivity; whereas I have scattered the Edomites, and dispossessed them of Mount Seir, their ancient inheritance (Deut. ii. 9), by the Nabataeans to which they shall never be restored again (compare Jer. lixiv. 18, Ezek. xxxv. 7, 9). Hating is sometimes used comparatively for a less degree of love (see Gen. xxix. 31, Luke xiv. 26).

St. Paul alleges this text, Rom. ix. 13, to prove that God might justly reject the Jews for their rejecting the gospel, notwithstanding his promises made to Abraham's seed; since he had from the beginning freely bestowed particular favours upon one branch of his posterity, from which others were excluded.

For the dragons of the wilderness.] The word tanin, or tamnith, signifies any large creature of the creeping kind, whether by land or sea (see note upon Mic. i. 8). Here it is taken for a great serpent, such as are commonly found in deserts and desolate places (compare Ps. lixiv. 19, Isa. xiii. 22, Jer. ix. 11, lii. 37).

Ver. 4. We are impoverished [or destroyed, compare Jer. v. 17, but we will return] They hoped to be restored to their own country again, as the Jews had been. They shall build, but I will throw down.] Or, "If they shall build, yet I will throw down" (see Noldius, Concord, p. 90). They shall endeavor in their attempts to recover their own country, and shall be finally subdued by Hycanus, and the name of the Edomite utterly extinguished (see Dr. Prideaux, ad an. A. C. 129).

They shall call them, The border of wickedness, &c.] They shall be spoken of as a remarkable example of God's severe judgments upon a sinful people. The word border is equivalent to country here, and in the following verse: so it is used, Jer. xxxi. 17, Ezek. xi. 10, Amos vi. 2.

Ver. 5.] Though you ungratefully forget God's former mercies, he will give you fresh instances of his favor towards you, so that ye shall be forced to acknowledge that he continues to make his name and power illustrious in your preservation.

Ver. 6. A son honoureth his father, &c.] Those degrees of respect that are due to human authority, are in a more eminent manner to be paid to the supreme Lord of all: so the priests who are dedicated to my service in a peculiar manner, behave themselves very unprofitably, in that disrespect which they show to my name and worship (see the following verse).

Ye say, Wherein have we despised thy name?] Or, yet ye say: they impudently persist in justifying themselves (compare ii. 14, 17, iii. 7, 8, 13).

Ver. 7. Ye offer polluted bread upon mine altar—the table of the Lord] The words altar and table denote the same thing (compare Ezek. xli. 22). What was consumed upon the altar was God's portion, and is called the "bread of God," Lev. xxvi. 6, and the "food of the Lord," iii. 11, 16, as our translation renders it, but it is in the Hebrew, "the bread of the Lord." So by "polluted bread" is meant maimed and blenished sacrifices, as it is particularly expressed, ver. 8.

Is that ye say, The table of the Lord is contemptible.] By your actions you declare how little value you have for the worship of God, since you care not in how slight and contemptuous a manner it is performed.

Ver. 8. If ye offer the blind for sacrifice, is it not evil?] The beasts to be offered in sacrifice were required to be perfect and without blemish (Lev. xxii. 21, 22).

Offer it now unto thy governor; will he be pleased with thee.] It argues a great contempt of Almighty God, when men are less careful in maintaining the decencies of his worship, than they are in giving proper respects to their superiors.

Ver. 9.] This irreverent performance of God's worship is a national sin, for which we may expect some public judgment. It is the priests' office to intercede with God, to be merciful to his people (see Joel ii. 17): and you are more especially obliged to
not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. 9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts. 10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. 11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. 12 ¶ But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible. 13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand, saith the Lord. 14 But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.

Ver. 11. In every place incense shall be offered to my name, and a pure offering:] The prophet describes the Christian sacrifice of prayer and thanksgiving, by the outward rites of the Jewish worship (see note on Zech. xiv. 10). Incense was looked upon as a figure or emblem of prayer by the Jews themselves (see Ps. cxlii. 2, Luke i. 10). This spiritual service, the prophet saith, shall be offered up "in every place," whereas the Jewish worship was confined to the temple. The words of Christ are a commentary on this text, John iv. 21, 23, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father: but the true worshippers shall worship him in spirit and in truth." Where the spirit is opposed to the carnal ordinances of the Jewish service, such as meats and drinks and bloody sacrifices; and truth is used by way of distinction from the same external rituals, which were only "shadows of things to come." The Hebrew word mincha, offering, is commonly translated by our interpreters meat-offering, but should rather be rendered bread-offering; it being that offering of fine flour which always accompanied the other sacrifices (see Lev. i. 1, ix. 17). It seems to signify the daily sacrifice, by a synecdoche, in the thirteenth verse of this chapter, and ii. 12, 13, as it does I Kings xviii. 29, 36. Mr. Mede thinks the word is used here to denote the sacrament of the Lord's supper, which may be properly called a commemorative sacrifice (see his discourse of the Christian Sacrifice). Ver. 12.] But ye have profaned mine altar, and in your careless performance of my service there, you do as good as say, there is no difference between what is offered upon it, and other common meats: thus you render my sacrifices contemptible in the sight of the people. The word with fruit, is applied to sacrifice, see Isa. lvi. 19, where the "fruit of the lips" is explained of the "sacrifice of praise and thanksgiving," Heb. xiii. 15. The oculo, his meat, may be understood either of that part of the sacrifice which was immediately offered upon the altar, and is called the food of the Lord (see the note upon ver. 7), or else of the remainder of the sacrifice which God allotted to the priest, and the children of Levitical families, which those that made the offering, but was still esteemed a hallowed thing, as having been consecrated to God (see Numb. xviii. 9, 10, Lev. xix. 8).

Ver. 13. Ye said also,—what a weariness is it?] Ye have complained of the constant attendance upon my altar, as a wearisome employment, as if ye were over-burdened with the care of purifying yourselves, and the nice inspection of the sacrifices brought thither; so ye have by your outward gestures expressed your contempt of my service. Ye brought that which was torn.] See ver. 8.
Ye brought an offering:] See note upon ver. 11. Should I accept this of your hand?] God hath declared in Lev. xxii. 30, that he will not accept a sacrifice any way blenished or imperfect.

Ver. 14. But cursed be the deceiver, which—sacrificeth unto the Lord a corrupt thing:] The former reproofs related only to the priests; here the prophet reproves the people, that would offer to deceive almighty God by putting him off with the worst they had. Dr. Pocock thinks the words are to be understood of such offerings as of their own accord they vowed to God, which were to be males (Lev. xxii. 19): and if they would not perform their vows, in such a manner as God directed, it were better they did not vow at all (see Deut. xxiii. 21).

It was in this respect that Abel's sacrifice was preferred before Cain's, that he offered of the best of his substance. Thus much is implied in the words of St. Paul, Heb. xi. 4, where the apostle saith, "Abel offered minchah, a sacrifice better" in its kind than Cain.

For I am a great King,—and my name is [or, shall be] dreadful among the heathen.] As God is the "great King over all the earth," and will be acknowledged as such among the gentiles under the gospel (ver. 11); so men's religious services ought to be performed with a reverence suitable to the greatness of his majesty.
CHAPTER II.

1 And now, O ye priests, this commandment is for you.

2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

3 Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts.

5 My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

8 But ye are departed out of the way; ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have we not all one father? hath not one security, as it often does: i. e. a secure possession of the priesthood, without any disturbance or interruption, expressed by an "everlasting priesthood" in the following words. In which sense the phrase is used, Ezek. xxxiv. 23, xxxv. 26.

For the fear wherewith he feared me] As a reward of his fear and reverence towards me, of which the holy writings give us two remarkable instances; the zeal of the Levites against the worshippers of the golden calf (Exod. xxxvii. 26, 29), and that zealous act of Phinehas, mentioned Numb. xxv. (compare Deut. xxxiii. 8, 9.)

Ver. 6. He walked with me in peace and equity, &c.] He directed all his actions by the rule of my laws (compare Gen. x. 22, xi. 9), and he discharged his duty with fidelity, and without any disturbance or offence, and was a means of "converting sinners from the error of their ways."

Ver. 7. For the priest's lips should keep knowledge.] As it is the priests' duty to understand the meaning of the law, so the people ought to resort to them for instruction in any difficulty that arises concerning the sense of it (see Lev. x. 11, Deut. xxii. 9, 10). For this reason the Levites had thirty-eight cities allotted to them among the several tribes, that the people might more easily consult them upon every occasion (see Numb. xxxv. 7).

He is the messenger of the Lord of hosts.] God has appointed the priests his ordinary messengers, to declare his will unto the people, as the prophets are his extraordinary ambassadors. The word messenger, in the usual sense of it, is equivalent to prophet (see Isa. xliii. 19, xlv. 36, Hag. i. 13), it signifies the same with an interpreter of the divine will, Job xxxiii. 33.

Ver. 8. Ye have caused many to stumble at the law:] You have either perverted the sense of the law, or encouraged others to break it by your ill example (see ver. 12, and compare Rom. xiv. 21).

Ye have corrupted the covenant of Levi.] By your evil practices you have broken that covenant whereby I placed you in a near attendance to myself (see ver. 4, and compare Neh. xiii. 29).

Ver. 9. But have been partial in the law.] Or, "Accepted persons in the law," as the Hebrew literally signifies: i. e. have wrested the sense of the law, in favour of particular persons, to excuse or alleviate their breaches of it.

Ver. 10. Have we not all one father? hath not one God created us?] Here a new section begins, where-
MALACHI.

God created us; why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 When Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god.

12 The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts.

13 And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not in the prophet severely reproves the people's sin of "marrying strange wives," which grew much in practice in Ezra and Nehemiah's time, who express a great detestation of it (Ezra ix. 1, Neh. xiii. 20).

14 "Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16 For the Lord, the God of Israel, saith that he hateth putting away: for one coveteth violence with his garment, saith the Lord of hosts: another crime added to the former; viz. to show how much greater affection they had for strangers, they divorced themselves from their Jewish wives (see the following verse).

Covering the altar of the Lord with tears.] This injurious treatment of your wives has made them fill the courts of the temple, even as far as the altar itself, with their lamentations, and importing heaven for relief against your oppressions: so that God will no more accept the sacrifices there offered by those that show so little regard for common justice and human happiness.

Ver. 14. Yet ye say, Wherefore?] Ye impudently persist in justifying yourselves (see i. 6).

Because the Lord hath been witness betwixt thee and the wife of thy youth.] The wife whom you now divorce, was one whom you made choice of when you were in the prime of your age, and you promised to live with her in true love and affection: but now you cast her off without any regard to that solemn contract and covenant between you, of which you called God to be a witness (compare Prov. ii. 17).

Ver. 15. And did not he make one?] Yet had he the residue of the spirit. And wherefore one?] That he might seek a godly seed.] Among various interpretations of the words, this seems most probable, That the prophet puts the Jews in mind of the first institution of marriage in Paradise (as Christ did afterward upon a like occasion, Matt. xix. 5) and tells them, God made but one man at first, and made the woman out of him, when he could have created more women if he had pleased; to instruct men that this was the true pattern of marriage, ordained for true love and undivided affection, and best serving the chief ends of matrimony, viz. the religious education of children; whereas in polygamy the children are brought up with more or less care, in proportion to the affection men bear to their wives.

Take heed to your spirit.] Do not give way to an inordinate and irregular passion.

Ver. 16. For the Lord—saith that he hateth putting away.] He allowed the Jews the liberty of divorce only for the "hardness of their hearts" (Matt. xix. 5), not that it was a thing pleasing to him. Some render the words, "He that hate (her), let him put her away," i.e. rather than use her ill. But the former sense is more agreeable to the scope of the place.

For one coveteth violence with his garment.] Or, "And when one puts violence upon his garment," or, "covers his garment with violence," as Dr. Pocock translates it; who have given the clearest sense of this phrase, and shown out of several eastern writers, that we may properly call a wife the name of a garment: the expression of Moses, Deut. xxii. 30, agreeing with this way of speaking. According to
CHAPTER III.

1. Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

CHAP. III.

ARGUMENT.—This and the next chapter, which are not divided in some translations, contain a prophecy of the coming of the Messiah, and his forerunner John Baptist, under the name of Elias: and the terrible judgments which shall come upon the Jews for their rejecting the gospel.

Ver. 1. I will send my messenger, and he shall prepare the way before me.] To silence the cavils of unbelievers, mentioned in the last verse of the foregoing chapter, the prophet here foretells the coming of the Messias, who should set all things right; and of his forerunner, who should prepare men for his reception. Whosoever compares this verse with Isa. xii. 2, &c., may easily discern that they both speak of the same event. The messenger, whose office it is to "prepare the way before the Lord," who is said here to be "coming suddenly" after this his forerunner, is described in Isaiah as "preparing the way of the Lord," who is spoken of as coming, and his glory just ready to be revealed (ver. 5, 9). This proves that this prophecy is justly applied by all the evangelists to John Baptist, who is described under the person of Elias, in the following chapter, whom all the Jews, both ancient and modern, expected should come as a forerunner of the Messias (see the note there). The messenger, or prophet (see the note upon ii. 7), here foretold to be the Lord's harbinger, was to be as much inferior to the Lord himself, as servants are to a great person, of whose arrival they give notice. This John Baptist often confessed (Matt. iii. 11, John i. 26, iii. 29), and so much appears by the following words. And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in:] The person whose coming is so solemnly proclaimed, is first described by the name of the Lord; Adon in the Hebrew, the same whom David called his Lord (Ps. cx. 1), and who is Lord of the temple, where he will make his appearance. He is further described as the "messenger," or "angel of the covenant;" the same who is called the "angel of God's presence," Isa. xiii. 9, the angel that delivered the law upon mount Sinai, as St. him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

belong to the next chapter, where an answer is given to the objection proposed, ver. 2, 3, 5, 18.

Wherein have we wearied him? See i. 6.

When ye say, Every one that doeth evil is good, &c.] A repetition of the old objection against providence, taken from the prosperity of the wicked, which implied, as they thought, either that their works were pleasing to God, or else that he disregarded human affairs, and would never call men to account for their actions.

2. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's sope:

3. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may

Stephen speaks, expressing the sense of the Jews of his time (Acts vii. 38), and is appointed to be the Mediator of the new covenant, which the prophets foretold should take place under the Messias (Isa. xxv. 7, iv. 3, Jer. xxxi. 31). Another character given of him is, that he is the person "ye delight in," whose coming is so much desired, the time of it being the subject of your search and inquiry, and the expectation of it your comfort and delight. This great person, saith the prophet, shall "come to his temple," which ye have despised and profaned (i. 7, &c.), and make the "glory of the latter house greater than of the former," Hag. ii. 9 (see the note there). He shall choose this place to publish his doctrine, and do several of his miracles (see Matt. xxi. 12, 14, Luke xix. 47, xxi. 38, John xviii. 10, 11, 15, 16).

Ver. 2. But who may abide the day of his coming?] The coming of Christ here, and in several other places, comprehends all the effects and consequences of his coming; and denotes not only a time of mercy to those that embrace the gospel, but likewise a time of judgment upon the disobedient. In the same manner, John Baptist describes the coming of Christ (Matt. iii. 7, 12), "Who hath warned you to flee from the wrath to come! His fan is in his hand, and he will thoroughly purge his floor, and burn up the chaff with unquenchable fire." To the same purpose are the words of St. Paul (Rom. i. 18). "The wrath of God is revealed" by the gospel "against all ungodliness and unrighteousness of men."

The day of God's judgment, whether general or particular, is here described to be so terrible, that if he should be "extreme to mark what is done amiss," not only the wicked, but even the righteous themselves, could not stand or abide so severe a trial. The words do probably point out the destruction of the Jewish nation by the Romans, upon their crucifying the Messias, and rejecting his gospel; when those words of Christ were fulfilled (Luke xix. 37). "Those mine enemies that would not that I should reign over them, bring hither and slay them before me."

For he is like a refiner's fire, and like fuller's sope:] The divine judgments are often called a fiery trial, such as separates the pure metal from the dross, purifies the former, and consumes the latter (see Isa. i. 25, iv. 2, Zech. xiii. 9). The word borith is translated.
offer unto the Lord an offering in righteousness.
4 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.
5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.
6 For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

soap here, and Jer. ii. 22. St. Jerome informs us, it was an herb the fullers used to take spots out of clothes.

Ver. 3.] He shall perform the office of a refiner and purifier; and whereas the miscarriages of the sons of Levi have been very great (particularly those which are alighted on in the foregoing chapters), the Messiah, when he comes, will reform these abuses, and purify the worship of God from such corruptions. The sense of the verse, as applied to the Christian church is, that all Christians, being made "a holy priesthood," shall offer up with pure hearts and minds "spiritual sacrifices acceptable to God" (1 Pet. ii. 5). And as all that profess the religion of Christ are commanded to "be holy in all manner of conversation" (ibid. i. 15), so a blameless behaviour is more strictly required in the Christian priesthood.

Ver. 4. Thou shalt the offering—be pleasant unto the Lord.] The prophet describes the Christian worship by an expression taken from the Jewish service, being what they were acquainted with (see i. 11). As in the days of old.] As in the days of David and Solomon, before idolatry prevailed, and withdrew a great part of the people from God's worship. The reign of David and Solomon was a proverbial speech for happy days (see 2 Chron. xxx. 26).

Ver. 5. I will come near—to judgment.] In answer to their demand, "Where is the God of judgment?" (ii. 17). God tells them, he will hasten the time of judgment, and it shall come speedily upon those sins that are epidemic among them; and if they repent not upon the preaching of the gospel, he will proceed to the utter excision of the nation.

I will be a swift witness against the sorcerers, &c.] God will be both the witnes and the judge, he will convict them of their guilt, as having been present when they committed these sins, though they were acted never so secretly: and then he will condemn them, and punish them accordingly (see iv. 1). The sins here mentioned, seem to have been commonly practised in Malachi's time. Diviners, dreamers, and such as consulted oracles at the idols' temples, are reproved, Zech. x. 2, as are the false pretenders to prophecy, Neh. vi. 12—14. False swearing and oppression are complained of, Zech. v. 4, Neh. v. 3, &c. Their marrying strange women, and putting away their former wives to make room for them, was no better than adultery (see Mal. ii. 11, 14, compared with Neh. xii. 23, 29), and a breach of that solemn oath with which they had bound themselves, Neh. x. 29, 30.

The same sins were as frequently committed from the time of our Saviour's appearance till the destruction of Jerusalem. No nation was more given to charms, divinations, and fortune-telling, than the Jews about that time, as Dr. Lightfoot shows out of their own authors, upon Matt. xxiv. 21. Adulteries were then so common, that the Sanhedrim ordained that the trial of an adulteress, prescribed Numb. v. should be no longer put in practice, as the same author observes out of the Talmud, vol. ii. of his Works, p. 1080, 1111. Josephus informs us, that magicians swarmed in Judea under the government of Felix, and that a sort of secret doctrine (see Ant. lib. xvi. 2, 6, 7, 11): where was Theudas, the Egyptian sorcerer, the impostor under Festus, and others, foretold by the name of "false Christ" and "false prophets" (Matt. xxiv. 24).

Ver. 6. For I am the Lord, I change not.] Or, "Because I am the Lord, I change not," &c. Because I am the "same yesterday, to-day, and for ever," as my name Jehovah import, and am true to my former promises (see Exod. vi. 3, 4, 6), therefore you still continue a people, and are not consumed, as your iniquities deserve. And I will still preserve a remnant of you, to make good to them the promises I made to your fathers (see Rom. xi. 29).

Ver. 7. Return unto me, and I will return unto you.] I am ready to be reconciled to you upon your repentance (see Zech. i. 3).

Ver. 8. Will a man rob God? yet ye have robbed me.] One might reasonably think such a presumption could not enter into any man's thoughts, as to rob God of those things which are dedicated to his service; when he considers that he hath received all things from him, and therefore ought in gratitude to set apart some share of his substance for the maintaining his worship, and the public exercises of religion. Yet ye have been guilty of this sin, which heathens have dreaded to commit, as being apprehensive of the divine vengeance which commonly follows it (see note upon Dan. v. 5).

Ver. 8. But ye say, Wherein have we robbed thee? In tithes and offerings.] Because they pleaded ignorance of this sin charged upon them, God instructs them wherein their guilt lay: viz. in detaining their tithes, the first-fruits of their ground and cattle, and other offerings, expressly set apart for God's use in the law of Moses, and which they had lately entered into a solemn engagement to observe (see Neh. x. 32, &c.).

Ver. 9. The scarcity you complain of, ver. 11, is a just punishment on you, for detaining the tithes and offerings appropriated to God's service.

Ver. 10. Bring ye all the tithes into the storehouse, that there may be meat in mine house.] Make good your solemn engagement (Neh. x. 32, &c.), of bringing in all the tithes of your increase into the storehouses appointed for that purpose (see Neh. xii. 44, xiii. 5, 12), that there may be a sufficient provision for the meat-offerings, sacrifices, and other religious services to be performed in my temple (see Neh. x. 33), and
pour you out a blessing, that there shall not be room enough to receive it.  
11 And I will remake the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.  
12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.  
13 ¶ Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?  
14 Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?  

for the maintenance of the priests and Levites who attend there, that they may not be tempted to for-  
sake my service (see Neh. xiii. 10).  
And prove me now hereafter—[If I will not open the  
windows of heaven, &c.] You complain of dearth and scarcity (see the following verse), but I would  
you have this experiment, and see whether your  
plenty will not be in proportion to the free will  
wherewith you bring in your tithes and offerings  
(see 2 Cron. xxxi. 10). To “open the windows of  
heaven” expresses God’s showering down plenty  
(see 2 Kings vii. 22), as the “shutting up heaven”  
denotes scarcity (Deut. xi. 17, Hag. i. 10).  
That there shall not be room enough Or, “Till  
there be enough;” or, Till you shall say there is  
enough, as Noldus translates the phrase, in his  
Concordance, p. 673.  

Ver. 11.] Whereas you complain of great dearth (  
see Neh. v. 2), which I sent as a punishment of  
your sacrilege (ver. 9 of this chapter), I will promi-  
sse upon your amendment no more to destroy the  
fruits of the earth by locusts, and such like devour-  
ing insects (compare Amos iv. 9), neither shall your  
fruit-trees be blasted with blighting winds, and cast  
their fruit before the time.  

Ver. 12. Your country shall be again known by  
the name of the “pleasant land,” as it was formerly  
called (see note upon Dan. viii. 9).  

Ver. 13. Your words have been stout] Impudent,  
or blasphemous; void of all reverence and duty.  
What have we spoken so much against thee? They  
impudently denied the charge (see ver. 8), therefore  
the prophet renews it against them in the following  
words.  

Ver. 14. Ye have said, It is vain to serve God:] The  
prosperity of the wicked made them conclude, that  
it was no purpose to govern their lives by the  
laws of God, or to humble themselves for their  
offences against him (see Ps. lxiii. 13).  

Ver. 15. And now we call the proud happy:] This  
makes us, say they, think and call those men happi-  
est who live in open defiance to God and his laws  
(compare iv. 1, Ps. x. 4).  

They that work wickedness are set up:] The He-  
brew reads, “are built;” which word sometimes  
signifies the advancing men and their families to  
riches and honour (see Prov. xiv. 1, xxiv. 3).  

They that tempt God are even delivered:] They  
that are resolved to try God’s patience by their pro-  
vocations (see Ps. cv. 9), are delivered out of those  
dangers and calamities wherein better men are in-  
volved.  

Ver. 16. Then they that feared the Lord spake often  
to one another:] Or, “Spake to one another;” the  
word often is not in the Hebrew. By their pious  
discourses they confirmed each other in goodness,  
and armed themselves against the impressions such  
wicked suggestions might make upon their minds.  
The Lord hearkened, and heard it, and a book of  
remembrance was written before him for them that  
feared the Lord, and that thought upon his name.  

17 Then they shall be mine, saith the Lord of  
hosts, in that day when I make up my jewels; and  
I will spare them, as a man spareth his own  
son that serveth him.  

18 Then shall ye return, and discern be-  
tween the righteous and the wicked, between him  
that serveth God and him that serveth him not.
CHAPTER IV.

Argument.—The prophet foretells the general destruction of the Jewish nation, for rejecting the Messiah; he comforts the well-disposed among them, and exhorts them to prepare themselves for his coming, by a strict observance of the law of Moses in the mean time; since no prophet was hereafter expected till the great one, who is to be Christ's forerunner.

Ver. 1. The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Ver. 2. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

Ver. 3. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

Ver. 4. | Remember ye the law of Moses—in Horeb, &c.] Ye are not to expect any succession of prophets for the time to come, till the forerunner of the Messias appears: so your chief care must be to attend upon the instructions Moses has given to all Israel in his law, the most solemn part of which was delivered to him in an audible manner upon mount Horeb (Exod. xix. 9, Deut. iv. 10). This your lawgiver plainly speaks of the Messias, and instructs you to expect his coming, and to obey his commands (Deut. xviii. 15). It was the sense of ancient Jews that the gift of prophecy was sealed up with Malachi: the son of Sirach, having before mentioned Isaiah, Jeremiah, and Ezekiel, speaks of the twelve minor prophets, as completing that part of the Old Testament canon, Eccles. xix. 10, and the latter Jews agree with him in this sentiment, as appears by the authorities cited in the Right Reverend the Bishop of Coventry and Litchfield's Defence of Christianity, p. 83.

Ver. 5. I will send you Elijah the prophet. The same person who is called the forerunner of the Messias, iii. 1. It was the unanimous sense of the Jews that "Elias should first come and restore all things" (Mark ix. 12, John i. 21). This they understood of the coming of Elias in person, as appears from Eccles. xiii. 10, where the author, speaking of the true Elias, saith, "Who was ordained (or, written of) for reproves in aftertimes, or, for appointed times [sic sensum], to pacify the wrath of the Lord, before it break out into fury, and to turn the heart of the father to the son (alluding to this text), and to restore the tribes of Jacob," answering to the words of St. Mark. The LXX. following the received tradition among the Jews, add here the Tishbite, by way of explanation. [It is in this sense that John Baptist denies himself to be Elias, John i. 21.] You, the Jews to this day earnestly pray for 'the coming of Elias,' upon the supposition, that the Messias must immediately follow his appearing. This form of prayer they received from their ancestors, as it is recorded in their liturgies (see the Bishop of Coventry and Litchfield, ibid. p. 67): which shows that the ancient Jews understood the words of Malachi here, and iii. 1. of the coming of the Messias.

Our Saviour hath interpreted this Elias to be John Baptist, Matt. xi. 14, xvii. 12, 13, who is called by...
6 And he shall turn the heart of the fathers to the children, and the heart of the children to the name of Elias, because “he came in the spirit and power of Elias” (Luke i. 17); he resembled him in his office of reproving the Jews, and exhorting them to repentance; just as the Messiah is called by the name of David in the prophets, because all the promises made to David were to be fulfilled in him (see note upon Isa. iii. 5).

Before the coming of the great and dreadful day] Compare ver. 1, iii. 3; Joel ii. 31, and the notes upon those texts. The words import the utter destruction of the Jewish nation (see the following verse), but they may properly be applied to the general dissolution of all things; a way of speaking usual among the prophets (see note upon Isa. xiii. 10).

Ver. 6. He shall turn the heart of the fathers to the children.) It will be his office to put an end to those religious differences (such was that of the Pharisees and the Sadducees), which divided the nearest relations from each other, and to make them all join in the duties of repentance and reformation, and thereby prepare themselves for the reception of the Messiah (see Matt. iii. 7). This was the design of his mission, though his preaching did not always meet with success, no more than the true Elias had in the time of Ahab.

This seems the most probable explication of the words, taking them in that sense wherein our translation and the LXX. understand them, which is followed by St. Luke, i. 17. But a more easy sense may be given of them, if we translate the Hebrew preposition al, not to, but with; in which sense it is often used (see Noldius, p. 695). Then the sentence will run thus, “He shall turn the heart of the fathers with the children, and the heart of the children with their fathers:” i.e. his preaching shall produce a general reformation in the minds and manners of all sorts of persons (see Matt. iii. 5, xxi. 32). Dr. Hammond and Lud. De Dieu are of opinion, that the preposition ex in St. Luke, may be understood in the same sense.

Lest I come and smite the earth with a curse.] The words might be better translated, “Lest I come and smite the land (of Judea) with utter destruction.” So the word cherem is translated by our interpreters, Numb. xxi. 2; Deut. vii. 2, xiii. 15; Josh. vi. 21; Zech. xiv. 11. The utter destruction of the Jewish nation and country is here threatened, upon their rejecting the preaching of John Baptist, and refusing to hearken to his testimony concerning the Messiah, that should come after him.

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A CRITICAL COMMENTARY

UPON THE

APOCRYPHAL BOOKS;

NAMELY,

THE BOOK OF WISDOM,  |  BARUCH, THE PROPHET,
ECCLESIASTICUS, |  THE HISTORY OF SUSANNA,
TOBIT, |  AND THE HISTORY
JUDITH, |  OF BEL AND THE DRAGON;

ALSO,

A DISSERTATION UPON THE BOOKS OF THE MACCABEES AND OF ESDRAS:

BEING A CONTINUATION OF

BISHOP PATRICK AND MR. LOWTH.

BY RICHARD ARNALD, B.D.,
RECTOR OF THURCASTON IN LEICESTERSHIRE.
A

COMMENTARY

UPON

THE BOOK OF WISDOM.


TO THE MOST REVEREND FATHER IN GOD,

THOMAS,

BY DIVINE PROVIDENCE,

LORD ARCHBISHOP OF YORK;

PRIEATE OF ENGLAND, AND METROPOLITAN; AND ONE OF HIS MAJESTY’S MOST HONOURABLE PRIVY COUNCIL.

MAY IT PLEASE YOUR GRACE,

To accept the following sheets, which are formed upon the plan of Bishop Patrick and Mr. Lowth, as an Appendix to, and continuation of, their useful design. I am far from thinking that I am engaged in a work equal to the nature of their subjects, nor can I flatter myself with any hopes that this performance, with its many defects, will meet with the like favourable acceptance.

I was encouraged to pursue this design, from the many excellent things which are spoken of the Book of Wisdom by the fathers, and most early writers; and as our church has given a sort of sanction to its usefulness by allowing it, in conformity to ancient custom, to be read in her public service, I hope this consideration will justify the present attempt, and apologize in some measure for my presumption in offering to your Grace an Apocryphal book, and placing it under the protection of your great name; especially as I consider the uncanonical books upon the footing only of such primitive ecclesiastical writings as many prelates, of the first eminence in the public of letters, have not thought it beneath them to employ their learned labours about.

Was I permitted to observe the common practice in addresses of this kind, and to speak in the language of modern complaisance, the world might expect that I should dwell upon all those great qualities in which your Grace excels; but I shall only beg leave to observe, that your rising merit early drew the eyes of a very discerning and learned prelate (Bishop Fleetwood) upon you, and when, through age and infirmities, he was at length hindered from labouring in the word and doctrine, like David stricken in years, he transferred his charge upon no less able a successor, and the same great accomplishments reviving in your Grace, made the loss less sensible and regretted; and equally endeared you to the same learned society, and to that illustrious name in particular, which now fills the highest station in law with the most consummate abilities. And, as if a double portion of the spirit of that Elijah rested upon you, in you we admire the same justness of sentiments, clearness of expression, beauty of language, and well-conducted zeal; in you we trace his affectionate manner, sweet elocution, just action, and those other moving graces of the preacher, which command the passions, and charm the attention, so that “being dead he yet speaketh.”

Nor are you, my Lord, less distinguished by an affable and obliging temper, which shines forth, and is displayed, in that easiness of access, and condescending goodness, which endear you to the love and esteem of all, and must render you particularly amiable to that province, over which, by the designation of Providence, you preside with so general an applause.

As the great qualities at length conducted you so deservedly to the episcopate, so your speedy advancement, as it were from glory to glory, to the present high station which you fill, is an instance of your superior merit, and consummate modesty: both of which illustriously stand confessed, as you neither asked or solicited this eminence; it rather sought you out, and seemed to court you, so that I might justly draw the parallel between you and some celebrated names of antiquity, whose ambition was retirement, and their preferment a sort of violence. What the historian says of that great general, Epaminondas, is truly applicable to your Grace, “That he never made any interest for preferment, but was courted to accept it, and often forced into it; and he always discharged his trust in such a manner as to do greater honour to his station than he received from it.”

* Recusanti onmis imperia ingesta sunt, honoresque sua gestit, ut ornamentum non acciperet, sed dare ipsi dignitati videtur. Justin. lib. vi. cap. 8.

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AUTHOR'S PREFACE.

I could enlarge, with equal pleasure and truth, upon so copious and inviting an occasion, as to say more would, I fear, give offence to your Grace, and to say less, would have been the highest injustice in me; nor should an eloquence less than your own attempt to display your character.

That your Grace may long preside over the church, under the happy conduct and blessing of that wisdom, in whose right hand is length of days, is the sincere prayer of,

My Lord,
Your Grace's most obedient and dutiful servant,

RICHARD ARNOLD.

THE AUTHOR'S PREFACE.

There have been so many excellent commentaries published upon the Holy Scriptures, and every one of the sacred books have been illustrated by the labours of so many learned and judicious persons, that it may be presumed nothing has escaped their inquiry, or seems necessary now to be added to their discoveries: but the Apocryphal books, though they be placed next to the canonical ones in the same common volume, and have some of them been esteemed, even by many protestant writers, as second only to them for the usefulness of the matter and variety of instructions contained in them, have hitherto received, though they confessedly stand in great need of light and illustration, very little help and advantage of that nature. The following Commentary, therefore, upon the Book of Wisdom, which the ancients had in so great esteem, and our church has thought not unworthy to be read in her public service, will, I flatter myself, be the more favourably received, and appear the more necessary, as there is no comment upon this, or, indeed, any of the Apocryphal writings extant, that I know of, in our language, and such as have wrote upon it in other languages, being generally popish expositors, have perverted many passages to countenance their favourite opinions, which I have occasionally taken notice of in the course of this work, to prevent any iniquity from such an abuse.

That there are some exceptable places in the book itself, I do not deny, and what book merely human is entirely without them? nor, because I have undertaken the illustration of it, shall I be so disingenuous as to patronise, or even palliate, its errors, much less cry it up as all perfection: and, therefore, as I shall neither with the Romanists pretend that it is canonical, and to be put upon the same level with the inspired writings, against which opinions there are insurmountable difficulties, both internal and external, so neither can I persuade myself, with too many protestants, to decry it as useless and of no authority, for no other reason, probably, but because the church of Rome has paid too great a deference to this, and other writings confessedly apocryphal, which I cannot think are all of them of equal value, but that the didactical books, as they are called, viz, Wisdom and Ecclesiasticus, claim abundantly the preference, as in fact they are universally well spoken of and esteemed, and I believe have as many admirers as they have readers, and may therefore, I hope, without any imputation or reflection, be as laudably commented upon as any of the primitive ecclesiastical writings.

The Book of Wisdom, in particular, to which the following sheets only relate, especially that part of it which refers to God's dealing with the Egyptians, is an epitome of the history of Exodus; it abounds with useful sentiments and instructive morals; we see in it repeated proofs of God's patience and long-suffering towards sinners, of his mercy and loving-kindness to his faithful servants, especially in their distresses, and many lively instances of his justice upon obstinate and irreclaimable transgressors: such are the following memorable events recorded in it:—'The establishment of the kingdom of death upon the earth through the sin of our first parents; the destruction of the old world by the deluge for its wickedness, after the repeated warnings at least of the judicious manner in which Noah's family were alone preserved from perishing by the waters; the fire which came down from heaven upon the unrighteous cities, and the whole kingdom of Egypt, punished at different times by ten terrible plagues. In what manner wisdom conducted the patriarchs, and other holy souls, the friends and favourites of God in their several ages, inviting them to the most laudable actions, and, as a reward of their labours, reaching forth to them a glorious kingdom, and a beautiful crown from the Lord's hand; how by it Moses obtained a good report, became the servant of God, and commissioned by him to dispense his mercies and judgments; the great operation of it for the Israelites, to again to overthrow Pharaoh and his army; the former sustained miraculously with manna for forty years, and drinking of the brook which flowed from the hard rock, and the Egyptians perishing through the calamity of their river stained with foul blood; the former covered with a cloud from the searing of the mid-day sun, and conducted by night with a light of fire, and the latter perishing by a continued darkness, whose horror was increased by the glare of spectres and apparitions; an army of horns marching before the people of God, to drive the Canaanites from their possessions, and the Egyptians destroyed by as dreadful a persecution of locusts; the clouds, at several times, converted into a shower of hailstones to overthrow the wicked, and at other times, the elements suspending their known qualities in favour of God's chosen.' Such important facts recorded in this book, manifesting God's displeasure against sin, and his acceptance and reward of obedience, show the great nature and power of it; and the more reason approved of by the church, and appointed to be read in it, for instruction and edification. And hence we may presume Dr. Raynolds, who wrote so learnedly against the authority of the Apocryphal books, was induced to speak so favourably of this and Ecclesiasticus, calling them, 'Valde honesti utiles et omnibus inrationibus, preferendos (which is the language also of St. Austin, De Prædest. Sanct. Lib. i.) proximumque ilis locum debere post scripturam sacram' (Prel. 7. 74).

The original text of this book is in Greek, nor are there reasons sufficient to induce us to conclude, that it was ever extant in Hebrew: but though the author wrote Greek well and was acquainted with approved writings, both of philosophers and poets, in that language, yet in all the editions which I have carefully consulted and compared, there seem to be many unsound and suspicious passages. Junius has the like observation upon all the Apocryphal books: 'Per- multae sunt eiusmodum editionum variæ, distorsiones, Depravat. Depravat ante? ino profligati, seque in contextu Graeco atque in translationibus, quas quidem locos parte ex canonico scriptorum scripturae auterit, partim ex lpsiorum auctoritatem, aut aliorum com ipsis comparatione, parteque ex judicio necesse fiunt emendanda' (Prel. ad Lib. Apoc.). From him, there-
before, I promised myself no little assistance; but nei-
ther Junius, nor the many commentators I have oc-
casionally met with, give this with that degree of
acuteness which I have expected in the most difficult
passages. And though they could not but perceive, and ofen do ac-
knowledge, the Greek text to be corrupt, yet they
content themselves with giving a general guess at
the author’s meaning, without strictly and minutely
examining the original, whether it would warrant and
justly such a sense, or might be, by some happy con-
jecture, altered to afford a better. There is, indeed,
thus much to be said in the behalf of some of them,
that being Romanist commentators, the very text it-
self was sacred to them; but why the few protestant
expositors, whom we find among the sacred critics,
should be generally so sparing of their learned lab-
ours, as to attempt scarce a single emendation,
when the badness of the original text in so many
places called for their assistance, can be resolved into
no truer cause than what is mentioned before, viz.
that the Apocryphal books having been too much
tottled by the Romanists, and even made a part of
the canon, and many of their erroneous tenets pre-
tended to be warranted, from thence these have been
as remarkably regardless of them, and through an
over cautious delicacy have gone into the other ex-
treme; which probably may be the reason, joined to
the scarcity of useful notes and observations upon
the Apocryphal books, that the learned Poole has
taken the rather, of the useful parts of the latter,
way of reasoning against the general usefulness of a
thing, from a particular abuse of it, is allowed on
all hands to be illogical and inconclusive, there is the
less occasion to enlarge on this head.
As there are many passages which to me seem
faulty in the original, and have hitherto passed unat-
tered, and even unattempted, I have endeavoured to
restore these by the most easy and natural helps;
sometimes by a different point only, sometimes by
the change of a few letters; mistakes, which might
arise probably at first from the carelessness of tran-
scribers, or the likeness and affinity of sound; but
have been cautious of indulging too much liberty and
wantonness this way; and when any criticism is at-
tempted, and an emendation of the original text of-
fered, which I was induced to, either by the sense of
the context, or the badness of the present construc-
tion, or the authority of the ancient versions, which
I have consulted. I have always supported such an alteration with reason at least, and have not
omitted any favourable criticism dogmatically,
but submitted it, with great deference, to su-
perior judgment, being ready to retract any mistake,
and to acknowledge my obligation for any friendly
information. Nor have I boldly attempted any trans-
position, however inclined or induced to it, by the
confusion and perplexity of some passages in their
present state, such as ch. i. 16, xii. 27, not having au-
thority from manuscripts, or the ancient versions:
for though a conjecture of a transposition may be
sometimes admitted in books which are confessedly
wrote in prose, yet, as some learned men have been
of opinion (see Grabe’s Proleg. tom. iL cap. 1, 2,
Calmet’s Diction, in voce Wisdom), that this book,
and that of Ecclesiasticus, were originally wrote in
metre, and there may, perhaps, seem some com-
tenance for it from the many poetical terms here used,
and from their being wrote stichwise in the Alex-
andrian manuscripts, in the same manner as the book
of Job, Psalms, Proverbs, Ecclesiasticus, First Corin-
thus, are, to which some of the old Latin translations, and
Dr. Grabe, in his late edition, probably for the same
reason, have joined them; I was, on this account,
less disposed to indulge any conjectural transposition,
as, in metrical books, mistakes of that nature could
not so easily happen; though nothing certain can be
built upon this, even though we should suppose,
that this book was written by a Punic, and trans-
wrote in Hebrew. Thus much I can assert, with
great truth and sincerity, that as it was my design to
make the work useful in all possible particulars, I
have purposely confined myself to explain, as indeed
all expositors should, the most difficult passages, nor
have I designedly left any one difficulty which re-
spects either the sense, or the reading of the original
text itself, unattempted at least. And this I have
done by minutely examining the Greek text, collat-
ing the several editions and their various readings,
consulting the oriental versions, and the several an-
cient English translations, comparing the author’s ac-
count with the scripture history, and collecting what
was parallel, or would give an additional light, from
Josephus, Philo, Spencer, Selden, &c., and to these
helps I have occasionally added some material notes
and observations of those celebrated commentators,
Mssieurs of Port-royal, and Calmet; the former
give us the sentiments of the fathers, and their ex-
position and reflections upon particular important points;
and the latter, in the explanatory way, exceeds all
the commentators that went before, and almost su-
persedes the use of any other. Such as would see a
short marginal paraphrase upon this book, will pro-
bably find satisfaction from a small one in 12mo, pub-
lished in 1706. And that the following sheets may
be of some use to readers, I have likewise
studied plainness and clearness, and inserted in their
proper places many moral reflections, such as arose
naturally from the subject, which, as they tend to
discourage vice, and show the fallacy of libertinie or
epicurean principles, so they serve likewise to en-
lighten the work, and are a sort of relief and enter-
tainment after a dry criticism.

The English translation of the Apocryphal books,
which the church now uses, is that which was made
by the command of king James I.; but though seven
very considerable persons were employed in the work,
yet it is surprising to observe in how many places it
is faulty and imperfect. In that of the book of Wis-
dom, the language is not only bad, but the sense often
obscure and intricate: and though some allowance
may be made upon account of the faultiness of the
original text, which might in particular passages oc-
casion the obscurity of our version, yet often, where the original is pure, clear, and intelligible, the critics have
failed, both in the force and beauty of it, but have unaccountably mistaken the
sense; and where the Greek happens to be equiv-
ocal, and will admit of different meanings, have
frequently taken the worst, and most foreign to the con-
text. The translation of the first part is much the
best executed, but the last three chapters betray
great negligence, and seem to come from a hasty,
I had almost said an unskilful, hand. In all such faulty
instances I have helped our version, and given the
true rendering; nor is the number of emendations at-
tempted in the Greek text less considerable: how far I
have succeeded in the critical part is submitted to the
judgment of the learned, but hope it will meet with
more coudant, being the first essay. If what I now
offer to the public shall be favourably received, I shall
be induced to publish, in due time, the like comme-
tary upon the book of Ecclesiasticus, which is already
in some forwardness.

That nothing might be wanting that could give any
insight into the book itself, or contribute to the dis-
covexy of its author, I have prefixed two Disserata-
tions of Calmet’s, which I purposely translated from
the French, as they are drawn up with great judg-
ment, and will be found very useful for the better un-
derstanding this writer; one upon the book itself, the
other containing the opinions and conjectures of learned men about the author. In the former, the style, sentiments, method, and subject-matter of the book of Wisdom are so judicially treated of, that it is needless here to add to it; but, as the conclusion contains some bold assertions of the canonicalness and inspiration of the Apocryphal books, which are not warrantable, and which, unanswered, through the authority of so great a name, might have done harm,—I mean his appeal to these pretended councils, in whose decrees the Romanists take shelter, and this learned commentator so much triumphs in,—I thought it incumbent upon me, however unequal to the challenge, to examine and confute this pretence, which I have done in the clearest manner that the nature of such a controversy will admit of, and by authorities and reasons so full and cogent, that I trust an antidote is provided against any possible poison that can be conveyed. In the latter, he recounts the several supposed authors of this book mentioned by antiquity, and the arguments urged in their behalf, but at length he leaves the point undecided; so that from him we rather learn who is not, than who is, the real author of it. But the reasons which he produces in favour of Philo the Jew, it must be confessed, are very strong, and verily appear to be such as it seems not improbable he would have adjudged this book to him, if the canonicalness of it would not have been endangered thereby. The two principal arguments urged against Philo by him are, his not being inspired, and the difference of style. The former he himself acknowledges is of no force to such an argument; and the latter he would have judged by the context, the latter he has answered, when he observes, that this may be occasioned by the difference of the subject-matter, according to which, the same writer often varies his style, and seemingly differs from himself; which is particularly true of Philo, for sometimes his pieces are allegorical, sometimes literal, sometimes between both extremes, and yet, from some resemblance in the features, one may easily know that they belong to the same parent.

"Facies non omnibus usus, Nine diversa tamen; quia deest esse sororum,"

Such a variation of style, therefore, if there were no other arguments against him of more weight, no more concludes against Philo, than a change of dress, according to the exigency of a man's business and occasions, infers a real charge of his person. St. Jerome acquaints us that many of the ancients supposed this book to be written by Philo (Prol. in l. cap. 22), and some very considerable authorities are of the same opinion. Dr. Raynolds contends, that it was written by Philo in the time of the emperor Caius, who would have his statute set up and adored in the temple of Jerusalem (Sueton. in vit. Calig. 22), and that the Jews sent this very Philo, as their ambassador, to intercede with him not to profane their temple, which would have interfered with the orders about his statue complied with. This, he says, is perfectly agreeable to the argument and drift of the book of Wisdom; and from hence he accounts for those precepts in the first and sixth chapters, which contain the duty of princes, that they were inserted with a view to Caius, to admonish him how he ought to act or to instruct his successors. Hence, likewise, those fine observations upon the reward of virtue, the happy exit of good men, and the torment which awaits the wicked, especially those in power, in the second, third, fourth, and fifth chapters, designed, as he supposes, for the comfort of the distressed Jews, and as a warning and terror to evil and turbulent princes. Hence, likewise, those severe remarks upon the original progress, mischief, and downfall of images and idols, and those threatenings against them, their makers, and worshippers, which are to be found at large in the thirteenth and fourteenth chapters (Cens. Lib. Apost. tom. I. Prol. 22).

Jesus of Nazareth, which is concluded from several fragments of Solomon, and that it is an extract from his writings, which the seventh, eighth, and ninth chapters may seem to favour, and that Philo was the compiler; and so takes the way, between those who assign it to Solomon, and those who ascribe it to Philo. Bishop Cosin concurs in giving this book to Philo (Seholl. Hist. sect. 36), and refers in the margin to the following authorities, as confirming this opinion, S. Basil, Ep. ad Amphilo. S. Hier. Pref. in lib. S. Beleth De Div. Office. cap. 60. Jo. Sarsibaris. Epist. 172. Aquin. in Dionys. De Divin. Nom. cap. 4. Lect. 9. Bonavent. in lib. Sap. Lyran. in Cudern. These further authorities in favour of Philo, joined to Calmæt's arguments, though stronger than any hitherto alleged for any other person, must yet be allowed to amount only to a bare probability.

As there is not sufficient light for determining with any certainty the real author of the book of Wisdom, or the precise time in which he wrote, I shall set down our own observations on this point, as far as related to this book, viz. that it was not wrote by Solomon, though the title carries his name, nor originally in Hebrew; that it was wrote by a Hellenist Jew, for the style shows that it was a Greek that composed it, as St. Jerome observes, "Stylus ipse Graecum eloquentiam redeket?" (Prol. in lib. Sap). From some circumstances in the book itself, it seems most probable to be wrote by a Hellenist Jew of Alexandria in particular. That it was wrote long after Malachi, and the ceasing of prophecy, even a considerable time after the LXX. interpreters, and therefore not by one of them. We may, I think, suppose still nearer its true date, if we place it after the times of the Maccabees, and consequently that it is much later than the book of Ecclesiastes: for what Grotius urges from its being placed in all the copies before that of Ecclesiastes, is of little weight to determine its era, nor is the order of books, as it occurs in our Bibles, any rule for settling the precedence in point of time. For the order of books not only is unsettled after the Pentateuch, and other books confessedly later! and yet the learned suppose it to be wrote before any of the books of Moses, and probably the oldest book we have now remaining (see Origen. cont. Cels. lib. 1. Euseb. Demost. Evang. lib. i. cap. 6. Selden, De Jure Nat. &c. cap. 11. Bishop Sherlock, Dissert. i). In a word, allowing, to this the author, and of the exact time when this book was wrote, yet, as it certainly precedes the most primitive ecclesiastical writings in point of time, and cannot, without manifest injury, be supposed inferior to them in point of worth, it ought at least to be put upon the same level with them, and challenge as high a regard.

What a late learned metropolitan says of the authority of the writings of the apostolical fathers, belongs in an equal, if not higher, degree to the Apocryphal books, especially the didactical ones: "We cannot doubt but that what was universally approved of and allowed, not by a few learned men, but the whole church in those days, was permitted to be publicly read to the faithful for their comfort and instruction, must by this means have received the highest human approbation, and ought to be looked upon by us, though not of equal authority with those books, which the same church has delivered to us as strictly canonical, yet as comprising in the first rank of the right order" (Archbishop Wake's Prelim. Disc. to the Transl. of Apost. Epist. p. 119).
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TO

THE BOOK OF WISDOM.

TRANSLATED FROM THE FRENCH.

Custom and the language of the church have always given to the books attributed to Solomon, the title of Sapiential books. The fathers often cite them under the general name of The Wisdom of Solomon, and in ecclesiastical language, The Book of Wisdom comprehends not only all the undoubted works of that prince, but likewise Ecclesiasticus, and that which we are now going to explain, which by a peculiar privilege hath been called by way of eminence, The Book of Wisdom: or, as the Greek expresses it, The Wisdom of Solomon. Not that Solomon was the author of this book, scarce any learned men are of that opinion; but it has been looked upon as a summary of his sentiments, and as containing some of his most weighty and important maxims. Some of the ancients quote it also by the Greek name Panarctos, i.e., a treasury of all virtue, or a collection of useful instructions to bring us to it. And in this sense we must understand wisdom in this author, as synonymous to religion, piety, justice, and the fear of God; a sense widely different from that in which wisdom is understood in the writings of the heathen philosophers, where it has but little concern or connection with religion, and the practice of real virtue, aiming only to enlighten and improve the understanding, and to give it a sort of fruitless knowledge of general truths of a very imperfect morality founded wholly upon nature.

The principal end proposed by the author of this book is, the instruction of kings, nobles, and judges of the earth; he addresses his discourse to them, accommodates his rules to their circumstances and occasions, and exhorts them to a serious and diligent study of wisdom. And to incline them the more effectually to it, he assumes the name of Solomon, and speaks to them as in his person with an air of authority, but without harshness or affectation. He proposes this great prince to them as a pattern, and recounts by what means he arrived to that height of glory, riches, knowledge, and eloquence; he declares, that it is to wisdom alone he is indebted for all these blessings, and that whoever will imitate him, may arrive to the same happiness and perfection. And to engage them the more effectually to the pursuit, he assures them, that the means of attaining wisdom are not difficult, that to gain her is only asking her of God, that she even prevents those that seek her, and hastens to meet those who sincerely desire her.

He discovers to them, at the same time, the obstacles that they may meet with in the study and pursuit of wisdom, which he shows are chargeable on men themselves, rather than on God; that therefore they wrongfully accuse nature, and to no purpose urge their own weakness and infirmities. For death and sin made not their first entry into the world through the will of God, but by the fraud of the devil, and through the fault of men themselves. At first man was created pure, innocent, and immortal, and was himself the cause of forfeiting those great blessings and prerogatives. But notwithstanding his fall, wisdom is still possible to be attained by him, and, through the assistance of God, he may acquire it. But to engage God to be his friend, he must avoid, above all things, sin, debauchery, and deceit, for God will be served faithfully, and with an upright heart, nor will wisdom ever enter into or dwell in a deceitful and corrupt soul.

He expressly confines those who believe the soul to be mortal, and who place their sovereign happiness in the pleasures of sense, and says, they deservedly brought death upon themselves, by siding with the devil, and ranging themselves in his party who, through envy, brought men into this degenerate and unhappy state. He represents the righteous man as reviled, hated, persecuted, condemned unjustly, and at length put to death, and in such terms as suit admirably with the sufferings and passion of Jesus Christ. He threatens the wicked with the judgments of God, and extreme punishment in another life, and represents them in a state of despair at seeing the happiness of the just, which they shall be witnesses of. On the other side he describes the blessed condition of the saints in a future state, as a condition of joy, peace, and glory, and represents them as kings and judges, who shall shine in heaven, and exercise there a jurisdiction as glorious as their humiliation was on earth contemptible. He commends virginity, and opposes it to the many disorders of lust and incontinence, and in particular inveighs against the sin of adulterers, whose posterity he shows to be unfortunate, and of short continuance.

He speaks of wisdom in the most magnificent and pompous terms, in such a manner, that he often attributes to her what in strictness belongs only to the Divinity itself, of whom she is a ray and emanation. He gives her the name of the Spirit of God, the Holy Spirit, Creator, which fills and knows all things, and is almighty; one in essence, but manifold and diversified in her operations. He says, that wisdom is a sort of efflux or vapour which issues and proceeds from the sovereign virtue of God, an emanation of his splendour, the brightness of the everlasting light, the spotless mirror of the majesty of God, and the express image of his goodness; that being but one, she can do all things, and continuing the same, renovates, or makes all things new. That none are beloved of God who are not filled with wisdom; that she is always about his throne, and was present at, and assisted in, the first creation of man. He prays to the Lord to send her down from heaven, that she may instruct him, and be his guide and assistant.

He shows the advantages which wisdom procures to men by his own happy experience; that Adam, who fell at the beginning, recovered himself by wisdom; that through her Noah had the happiness to please God, and to preserve himself pure and un-
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spotted in the midst of a wicked and perverse generation; that it was wisdom which preserved Abraham from the general corruption of the world, and Lot in the destruction of Sodom. He relates the history of Jacob and Joseph; that of Moses and the Hebrews in Egypt; and the delineation of the moral and spiritual events, and the description of the miracles that God wrought in their favour, and always ascribes to wisdom the glory of them. He draws an elaborate and judicious parallel of the different manners in which God treated the Egyptians and the Hebrews, and compares the just severity of God towards the former, with the many signal instances of favour shown to the latter. He enlarges upon the original of idolatry, and shows its folly, progress, fatal consequences and effects, and foretells its ruin and downfall. That idolaters are the most senseless of all men, and their blindness absolutely inexusable, in not discovering and finding out the true God by the help and scale of the creatures. And in general it may be said, that in no other book of scripture, nobler and more grand conceptions of the Deity are to be met with than in this.

There are some particular sentiments in this book, which have made some doubt of the inspiration of the author, and of the canonicalness of the book itself. We shall examine, in a particular Discourse, whether what are called these sentiments are just and sound. There is some difficulty in what he asserts with respect to his own soul, that it, being naturally good, had the happiness to light into a body likewise pure and undefiled (vii. 20). We have examined the passage in the course of this work, and shown that he speaks there only of natural parts, and not of any incorruptible soul.

He says, in another place, that Joseph had the sceptre of Egypt, which is not mentioned in the books of Moses, and that the Hebrews, whilst they remained there under the bondage of Pharaoh, were a just and irreproachable people, which is contrary to what Ezekiel and other prophets say of them, who accuse them of idolatry in that very country. He approves of the Hebrews spoiling the Egyptians of their goods, as being only the just recompense of their labour, which before was so badly requited. He adds likewise many particulars to Moses's account; he seems to believe that Abraham lived at the time of the building the tower of Babel, and that wisdom prepared for the conversion of the French by the comoedians, who delivered the deep secrets of divine mysteries, to the greater advantage of the most ignobly design, and kept him free from idolatry, which, like an inundation, overspread the earth. He accuses the Canaanites of magic, eating human flesh, worshipping flies and insects, which the scripture does not charge them with. It is true, indeed, that the Philistines adored Beezебub, the god of flies; but these people were not of the race of Canaan, nor of his extraction.

He says, that the fire which fell with hail and rain upon Egypt, spared those animals which plagued the Egyptians, supposing that the frogs, flies, and locusts were still subsisting at that time, which is contrary to the account of Moses. He speaks of manna, as a food prepared in heaven, as the nourishment of angels, and in which the Hebrews found every thing agreeable to their palate that they could wish for; whereas Moses tells us, that the taste of manna was like that of wafers, or bread prepared with oil; that the Israelites were so satisfied with it, that they disliked the very sight of it. He makes appurtenances and spectacles to haunt the Egyptians during the three days' darkness in Egypt, supposing them to be visible by the light of some sudden and occasional flashes; and adds some circumstances about the Israelites' passage through the Red sea which seem fabulous, as what he says of grass and flowers appearing at the bottom of it, to make their journey more easy and delightful; and, in fine, seems to believe, that the quails which fell in the wilderness round about the camp of the Hebrews, was a miraculous production, like that of the flies and frogs which Moses brought upon the land of Egypt.

But to all this we may answer in general, 1. That it is a piece of natural justice due to an author, that is not living nor capable of explaining his own sentiments, to understand his expressions in the most favourable sense, and not to impute a bad meaning to him, as long as one is not forced to it by the plain evidence of his own words. We have shown in the comment, that there are none of these passages which have been excepted against, but what may be understood in a good and consistent sense. 2. With respect to the additions which are complained of, it is common, we know, both in sacred and profane history, for one writer to supply what hath been omitted by another.

This answer will hold (it may be replied) when two authors contemporary, or nearly so, record the same fact; but the case is quite otherwise here, as the author of this book lived many ages after Moses.

To this we rejoin, that there are two ways by which the memory of events may be transmitted to posterity, viz. by scripture, or by tradition. If the author could not come under the one or the other of these cases by the first of these ways, he might learn them by the second. But if this author was inspired, as we assert and shall hereafter show, there is no withstanding the force of his evidence, unless there could be found in his account of things some manifest contradiction to the sacred history, or sentiments contrary to truth and religion, which can never be shewn.

For, with regard to Joseph's having the sceptre of Egypt, it is not to be understood of a kingdom or sovereignty properly so called; it means only that he was the second person in the kingdom, and had a very extensive rule over all that country. And do not Joseph's own brethren say as much? "Joseph is yet alive, and is ruler over all the land of Egypt." As to the Hebrews, who lived under the cruel bondage of Pharaoh, loaded and overwhelmed with hardships, they were just and irreproachable with respect to that king and his subjects, who had cruelly enslaved them, though not so indeed in regard to God, who permitted their slavery to punish their idolatry. The spoil which the Israelites took from the Egyptians was not condemned anywhere in the scripture, and such as have written on that subject justify the action by many substantial reasons. What this author says of the Canaanites is but too true. The description which the scripture gives of their abominations, is much more shocking than any thing said of them in this book. We have already answered in general to the objection drawn from the addition to the sacred account, the rest will be discussed in the Commentary itself. Some have raised an argument from the author himself, "If he is not the real Solomon, why does he endeavour to pass for that prince? Can the Holy Spirit inspire a writer to personate what he is not?" We answer, that such an artificer in this writer, whoever he be, is neither fraudulent nor false. It is no more than a sort of prosopopeia, an ingenious fiction, whereby a writer, to give more weight and authority to the instructions delivered, assumes the name and person of another more ancient. The woman of Tekoa speaks in such a disguised manner when she pretends before the king to have lost one of her sons, 2 Sam. xiv. 4. By the same artifice, one of the sons of the prophets feigns himself wounded for having let a prisoner escape, 1 Kings xx. 35. Thus Nathan reproved David for his sin with Bathsheba, under the significant parallel of the ewe-lamb. And thus the prophets intro-
duce God, Moses, Abraham, as occasionally talking, to render their discourses, by such a fiction, the more livedly and affecting.

The author of this book designed to give the history of the ancient and end of true wisdom. The Greeks were passionately fond of Philosophy; but they know not its true origin, ascribing it to their own industry and pains, which the wise man, in his treatise, shows to be the gift of God. They make it to consist in fruitless speculations, or in rules of a morality merely chimerical (as was that of the Stoics, which exceeded the power of human nature, or one purely natural, which went no farther than common honesty, and the doing such actions as were agreeable to right reason. But this writer proposes to them supernatural wisdom, having God for its end, and holiness for its object. He overthrows idolaety, by showing its ridiculous rise, sad consequences, and the horrors and abominations which accompanied it; that therefore men, and above all, philosophers, are inexcusable, in not knowing and acknowledging God, and transferring to creatures that honour which is due to the Creator only. In a word, he destroys the opinions of the Epicureans and Sadducees, who denied the immortality of the soul; but, on the other hand, he sets before them the rewards and punishments of another life. After this manner he opposes the principal mistakes of the philosophers, and gives here the plan of a true and sound philosophy. Original sin, the fall, repentance, and recovery of the first man, the rewards and punishments in a future state, are as well, or perhaps more clearly, described in this book than in any of the Old Testament, which is of great consequence, to establish the truth of these opinions, and to show the antiquity of such a belief among the Jews.

The first six chapters of this book are as a preface to the rest of the work; they are a sort of an abridgment of the first nine chapters of the book of Proverbs. In them kings and nobles are exhorted earnestly to the study of wisdom. In the seventh and eighth chapters, the author, assuming the name of Solomon, proposes himself as a pattern, and shows what means he employed to attain true wisdom. One sees there the description of his happy reign, and of his conversation, knowledge, and industry. What is said of him in the first book of Kings. The ninth chapter is a paraphrase on the prayer which Solomon made to God in the beginning of his reign, which is mentioned 1 Kings iii. 6—9. The tenth chapter, to the end of the book, is a continuation of the same prayer, where he enlarges upon the power of wisdom, and its effects, the usefulness of it, the respect and reverence of it, the siderate, and the rewards of the truly wise and righteous, which he confirms by various instances and examples. The work seems not to have been finished, or at least the conclusion of it has not reached us, for the author does not finish his prayer, as it is natural to suppose he should, according to his first design. We can therefore know nothing more of this book, nor the time in which it was written; we shall do that in a particular Dissertation. The original text is in Greek, which is yet preserved, and it does not appear that it was ever extant in Hebrew, notwithstanding what some authors have thought to the contrary. We find none of those Hebraisms, which are hardly to be avoided by those who translate from the Hebrew, nor any turns but what are usual in the Greek tongue. The author manifestly had read the heathen writers, and wrote Greek well; he even borrows some expressions which are peculiar to them—as, the giants being drowned in the waters of the deluge, the river of Forgetfulness, or Lethie, the kingdom of Plato or Hades, ambrosia, &c.; there are some passages in which he plainly appears to have imitated Plato, and one clearly perceives that he had studied that philosopher. His style is swelling, abounds with epithets, often obscure, and almost throughout poetical and allegorical. The Jewish writers had some knowledge of him, and have quoted him sometimes; Rabbis Moses ben Nachman cites particularly vv. 7, which he gives in Syriac, or such Hebrew as was spoken at Jerusalem in the time of our Saviour.

The author often quotes scripture, and always according to the Septuagint. Thus v. 10, 15, he compares the wise man to a shadow, to a vessel cutting the waves, to a bird which parts the air, and to an arrow shot at a mark, which is taken from Prov. xxx. 19, where the wise man says, according to the LXX. that "there are four things which are hard to be known; the way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a young man in his youth;" but in the Hebrew the last clause is, "and the way of a young man with a virgin." So that passage in v. 12, "Let us lie in wait for the righteous, because he is not for our turn," is taken from Isa. lit. 10, where the Septuagint read, "let us bind the righteous, because he is but a churlish reprobate, but an exalted man to the righteous that all shall be well with him. In his account of the plagues of Egypt, he follows the LXX. particularly in what he says of the flies and lice. And when he speaks of idols in the thirteenth and fourteenth chapters, he almost word for word copies what he have in Isaiah, Jeremiah, Baruch, and the Psalms on that subject.

The Latin translation which we have of this book is not St. Jerome's; it is the ancient Vulgate, used in the church before the time of that father, and made from the Greek in the first ages of the church, by an author unknown. The translator does not seem well acquainted with the purity of the Latin tongue, often making use of words that are not used by approved authors in that sense; as honestus for riches; honestus for a rich man; respectus or visitalio for the punishment which God inflicts upon the wicked; superstilis for vanity or vain-glory; animalita superbae for dangerous and noxious animals. The translation keeps very close to the text, and renders it particularly well, sometimes; but it is very coldly, neglecting all ornaments of speech, and the beauties of the Latin idiom. St. Jerome, in his preface to the books of Solomon, says, that he corrected Proverbs, Ecclesiastes, and Canticles, from the ancient version of the LXX. but did not meddle with the translation of this book, or Ecclesiastes. There are not many various readings in the Vulgate; there is only one of much greater number in the Latin ones. The Complut. edition, that of Antwerp, and of Sixtus V. in 1590, afford a great variety, which are corrected in the Bibles of Clement VIII. and in the Vulgate. We have marked them at the bottom of each page in the Commentary. The Book of Wisdom was not always received by the church as canonical, as not being admitted into the Jewish canon of scripture among those books which were written in their language, and passed through their hands to the Christian church without any doubt or exception. But such as were written in Greek, as Wisdom and Ecclesiastes, have been disputed and contested, and the church, always cautious and wary in her decisions, did not degree to admit them for canonical, till after mature judgment and long deliberation; which slowness in her proceedings and determination shows, that she did not admit them hastily or by chance. The scarcity of books in the beginning of Christianity, the great diversity of churches from one another, the difficulty of assembling general councils, made each church keep to its own
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tradition, to admit, or not to admit books, till the truth was at length discovered.

The principal reasons brought against the canonicalness of this book are, 1. That there is no appearance and no evidence of the authority by which it was written; the apostolic age, to which we ascribe it, was inspired; he lived and died a Jew without any knowledge of Jesus Christ, or receiving his gospel. 2. The doubts of some ancient fathers who have ranked it in the number of disputed writings: that several particular churches left it out of their canon, and even some late interpreters, as Lyra, and Cajetan, did not admit it as indisputably canonical.

3. The Jews not admitting it into their canon, for it does not appear to have been known among them before the time of Jesus Christ. 4. Internal evidence in the book itself to reject it, as plain imitations of the gospel, and writings of the apostles; the opposition of some passages to the undoubted scriptures, and the addition of others, which appears to have been made on purpose. All that can be objected on this head, we have mentioned before in the body of this preface; and will examine, in the Dissertation upon the author of this book, the objections with respect to Philo, and those passages in the gospel and writings of the apostles, which resemble some in this book. We have also answered, both in the Commentary and in this preface, the accusation of untruth, which has been urged against this writer. There remains only the difficulty which arises from the Jews not acknowledging it to be canonical, and some of the ancients not receiving it.

The authority of the church hath never been of any great weight in the church, particularly of the modern Jews, whose malicious and unfair dealing, in every thing relating to our faith and holy religion, is open and notorious. The apostles, whose authority is of infinitely more weight than theirs, have taken quotations and proofs from this book:* And it is begging the question to say, that this writer copied from them. They recommended it to the faithful, who have ever since preserved, read, and cited it as inspired scripture, so that we cannot now form any reasonable doubt about its canonicalness. To the testimony of those few among the ancients, who have disputed its authority, we oppose a crowd of inscribed witnesses in all ages of the church, who have acknowledged and quoted it as divine scripture. In short, to the scuples of those who, seeing antiquity wavering upon this point, have found some difficulty to persuade themselves to admit this book into the canon, we oppose the third council of Carthage, in 397; that of Sardica in 343; the council of Laodicea, in 321; the council of 392; the eleventh of Toledo, in 675; that of Florence, in 1438; and, lastly, the fourth session of the council of Trent; all which expressly admitted this book into the class of holy scripture. And there is scarce any ancient father who has not quoted and commendedit. Many of them attribute it to Solomon others to some prophet, and all are zealous writers.

We may therefore reasonably urge upon this occasion, the argument of prescription against our adversaries, and let them produce their title against

* See this objection discussed in note on K. 12. and Bishop Cosin's Scholast. Hist. p. 23.

† Some of the later fathers, as St. Jerome, St. Austin, &c. give indeed very honourable titles to the Book of Wisdom, and the other Apocryphal Books, calling them canonical, sacred, divine; but this is a technical, scholastic, not a real distinction. Of those books do, canones ficti, a perfect rule of faith; but canones morales, are instances such as are profitable only for instruction, and to inform men in the duties of life, and to be called morals by such, (Epist. ad Paul. Priv. in. Bib. Sac. Auth. De Doctr. Christ. lib. ii. cap. 19. Retract. lib. ii. cap. 10. De Civit. Dei, lib. xv. cap. 22. Cyril.)

(1) As the Romanists lay the stress of the cause upon these councils, and the authority of the pope, their inferences prove, work, it seems proper, and even necessary, to examine into the authority of the council of Trent, and see in what respect or point they are brought for. I shall take them in the order as they stand in this preface. With respect to the third council of Carthage, we have already said, in the Dissertation in this book, that the council was not oecumenical, but only a provincial one. 2. The councils of Carthage were forty-seven in number; and the length of time, we are not originally in the acts of this council, but added in the time of Pope Boniface. For if this council were held under the conduct of the apostle and bishop of Rome, St. Clement, it is plain that the authority and title of this council in all copies has it, there can be no such council in it. 3. With respect to this, to whom this canon refers, was not at that time Pope of Rome, but above twenty years after. 4. The great and general council of Chalcedon, consisting of six hundred and thirty bishops, was, we are told, in the church; in that code were contained the canons of the council of Laodicea, wherein we have the catalogue of the canonical books of scripture; but the canons of the council of Carthage were not confirmed by it, as not having yet any place in it. And therefore we are safe in conclusion, confirmed also the council of Carthage, which was thirty-seven years before that of Carthage, which they urge), which rereeks the canonical books of scripture on us, and excludes the rest, in canon fifty-nine, as not properly belonging to them. When therefore in the same second council they allow also the canons of Carthage, and they contradict themselves, and but that they are understood the Greek council to be the same, and that the authority, and that is, that Carthage is another: the latter extended, in a large and improper acceptation of scripture, to the ecclesiastical books, and the former, in a more strict and proper sense, only to the canon of the church, which is a true and authentic and divine. For in ones and the same sense they cannot both be taken, nor otherwise be confirmed. (See Cosin's Schol., for the last). Theol. lib. viii. cap. 7.

There is still less to be said in favour of the eleventh council of Toledo, which was held only by seven bishops, seven, and the sixteen bishops, two deacons, two bishops' deputies, and seven abbots. A number too small and contemptible to make a council of that of Florence in 1438, is of so modern a date, that it can have of no great weight. It was assembled by the authority of the pope, and under his influence and management. In the large former editions of the council, no such canon, as is pretended, is to be found; it is a decree added by some impostor, probably the deponent of the council, in order to strengthen the connexion and union to be a forgery, for nothing was mentioned at this council concerning that affair. Nor from the pope's seat, or oecumenical council, even in respect of the Latin church only; many of which neither acknowledge Eugenius, or his council, and the council itself not only at Rome, but also at other places, condemned the schismatical assembly. And the Greeks, as soon as they were restored, not only rejected this canon, but ordered their own fears and the pope's persuasion had before led them into, (see Cosin's Schol. Hist. sect. 100.)

The last and great council of the council of Trent, wherein forty-three, or some few persons were only assembled; and cursed all other persons in the world, that do not kiss three of the new canon's books, and make them of the same sovereign authority with the undoubted canonical books themselves, for the establishing matters of faith, or determining important points: and they, who had not one of the English for s: of the Helvetic, German, Spanish, and northern churches none: of the Spanish and Portuguese, none; of the newly arisen, none. It was, Italian, and those in no great number; among whom some were the pope's pensioners, and sent the pope the money; this pope, not of course a new, but immediately Titular, and some unlearned. And was it ever heard in the world before, that forty bishops of Italy, assisted perhaps with half-
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PREFACE.

The prophecies which are to be met with in this book, and which have been acknowledged as such by the fathers, are still farther proofs of its canonicalness. All that is mentioned here of the future downfall of idolatry, and of the terrible judgments which God will inflict upon the wicked, may be considered as a true prophecy. But the place upon which the ancients have fixed with most attention is, where the author describes the punishments of the just man, in terms so resembling the sufferings of Jesus Christ, that Grotius imagines these passages to have been added to the book by some Christian interpolator, after the death of our Saviour; which is not at all probable, as they are so linked and interwoven with the context, that they are not to be separated without manifest violence. The fathers had quite a different opinion of them, and have made use of them against Jews and heathens, and shown the complete accomplishment of them in the person of Jesus Christ.

The Jews themselves do not absolutely reject this book; I have before observed, that a learned rabbi quotes a passage from it in his preface to the Pentateuch. John Pius of Mirandola asserts, that the Jews read a Book of Wisdom in Hebrew, composed, as they thought, by Solomon, as the narrow and quintessence of the law of Moses. But it is very different from this book. Isidore, Sixtus of Sienna, Christopher a Castro, Gonsalve a Cervantes, Lorin, in their prefaces to this book, maintain that it was written at first in Hebrew, and afterward translated into Greek; many affirm, that it was written by Solomon, and translated after into Greek by the LXX. But these last opinions go too far. If the Jews were acquainted with and read this book, it must have been translated into their language from the Greek, and we must indeed agree that they never received it as canonical.

score others, should make up a general council (or all Christendom) (see Cosin's Schol. Hist. sec. 104.) Wherein, as there was not any one greatly remarkable for learning, that voted the canonical authority of the Apocryphal books, which the eastern and western churches ever held as suspected and uncertain; so some of them (as Father Paul observes, whose testimony upon this occasion must be allowed of great weight, and less exceptionable) were lawyers, eminent, perhaps, in their own profession, but of little skill and understanding in controverted points of religion; and such divines as were among them, were of low parts, and less than ordinary sufficiency; the greater number were counsellors, and bishops of such small places, or dignities only titular, that supposing every one to represent the clergy and people from whence he came, it could not be said that one in a thousand in Christendom was represented in this pretended council (see Brent's Transl. of the Hist. of the Council of Trent, b. iv. p. 153). I mentioned just above, that the eastern and western churches looked upon the Apocryphal books as suspected and uncertain. Those that are curious may see this matter very minutely discussed by a particular detail of the sentiments of the several churches, extracted chiefly from the writings of the bishops that presided over the respective sees, which Episcopius has largely executed, Inst. Theol. lib. iii. cap. 7, in such a clear manner, and so exact a method as to time, place, and persons, that we see the judgment of these two great ecclesiastical bodies, as it were, in one view, and without any confusion or perplexity.

* This may be disproved by almost an infinity of testimonies in Bp. Cosin's Scholastical History, wherein by an historical disquisition of the universal tradition of the church of God unanimously delivered in all ages from the apostles' time and (before) to ours, and by a very particular enumeration of the testimonies of the ancient ecclesiastical writers through the several centuries, it appears, that neither the ancient fathers, bishops, nor ecclesiastical writers, taught or believed otherwise than we now hold. So that it seems strange, that so learned a writer as Calistus, should either be so greatly deceived in a point of such consequence, or one in other respects so fair and candid, should knowingly triumph in false evidence and unsupported authorities; nor is it less strange, that he should not give the incorruptible book of this prelate a place in his Bibliotheca Sacra, as the nature of that work required; but we may suppose that he either did not know it, being wrote in English, or did not care to have it known and read, the answer of it being so cogent against the Romanists, and the book itself the strongest bulwark of the protestant cause in this controverted point between us.
In the dispute which hath been raised about the author of the Book of Wisdom was only among catholic writers, and all parties were agreed upon its canonicalness, and the inspiration of the author, we should have given ourselves no more trouble about this, than some others of the sacred books, whose canonicalness is acknowledged by all the churches, even those which are separated from our communion, though the writers of them are doubtful and unknown. When once it is agreed that the Holy Spirit is the original author of a book, one need not be so solicitous who the person employed as the instrument is. But in the question before us, many of those who dispute about the writer of this work, attempt to destroy its authority; and, by diminishing the credit of its author, would take the liberty to reject it as apocryphal. To oppose this is the design of the present Dissertation, wherein we shall endeavour to show, that though the author of the Book of Wisdom be not certainly known, the book itself does not cease on that account to be authentic, inspired, canonical.

Many catholic writers suppose the author of this book to be Solomon himself. He wrote it (say they) in Hebrew, from whence it was translated in Greek by the LXX. interpreters, together with the other works of that prince; the ancient fathers quote it often under his name, and it has generally that title in the Greek copies. The author plainly assumes this character throughout, and the true Solomon stands confessed in as clear a manner as in any other of his books. Everybody agrees that it is not unworthy of his consummate wisdom, and high reputation, and that his sentiments and maxims are such as a prince would speak, though this piece is not now to be met with in the Hebrew, it cannot be concluded from thence, that it was never wrote in that language: for how many works have we in the versions and translations only, the originals of which are not now to be found! and how many are ascribed to particular authors, as indisputably theirs, which have less marks to ascertain them to belong to such writers, than this has of being the genuine work of Solomon? This is what they plausibly urge in behalf of this opinion.

But to these reasons it may be replied, that if this work was really Solomon's and was in Hebrew in the time of the LXX. interpreters, the Jews would not have forgot or neglected it as they have done, nor excluded it their canon. It is entirely unknown in that language to Josephus, Philo, St. Jerome, and Origen; so that in all appearance it never was in that language. Add to this, that the turn of the phrase and expressions are in the manner of the Greeks, and very different from the genius of the Hebrew tongue. The author quotes the scripture in it according to the LXX. and borrows passages from books, which were not wrote till a long time after Solomon. To pretend that the Jews have suppressed the original, out of hatred to the Christians, who make use of its authority to convince them, that they have accomplished, in the murder of our Saviour, what was foretold of him in this book, is to advance what is incredible, and raising an objection which has been a hundred times confuted, and more difficult to maintain, than what they would avoid by this plea. For, could the Jews have suppressed it, if they would? and if they could, what service would they have done them, since they have left it us in Greek, with so many other books, as strong at least as this, to establish the truth of our religion?

The authority of the fathers is decisive, to prove a point of faith, and the authenticalness of any text; but then their testimony must be constant and uniform; but in a matter of criticism, and where their judgments are divided, their opinion does not always determine the case. Now here the ancients do not speak in a uniform manner; some absolutely deny Solomon to be the author, others speak doubtfully, and none affirm it in express words. They cite indeed this work according to the usage of the church, which comprehends under the name of the Book of the Wisdom of Solomon, not only Proverbs and Ecclesiastes, but also this book and that of Ecclesiastes. The title of the book in the Greek copies is no stronger an argument than the name of king, which this author assumes in the body of the work, or the pert and appearance of Solomon, with which he would set himself off. The ancients often call their books by the names of persons whom they introduce speaking, as Plato gives to his Dialogues the names of Socrates, Timæus, Protagoras; and Cicero, to his Book of the Great Orators, that of Hortensius. Xenophon too calls the history, in which he gives the model of a complete prince, by the name of Cyrus, who is the principal character drawn in it. But nobody will say, that these pieces were wrote by those whose names they bear, for it is known and confessed on all hands, that it was Plato, Cicero, Xenophon, who wrote them under such fictitious names. St. Jerome says expressly, that the Book of the Wisdom of Solomon carries a false and borrowed title.

The resemblance that is to be found in the thoughts and expressions of this book with those of Solomon, is so far from proving him to be the writer of it, that it furnishes a strong argument to the contrary. This prince would never have copied from himself, nor have repeated here, what he had already said in some other work; nor would he have cited passages from Isaiah and Jeremiah, who lived so long after him. We do not design or endeavour to decry the book, or to diminish its real worth and value; we readily own, that it is not unworthy of the wisdom of Solomon himself, and we have given it an author more great and noble than that prince—it is the Holy Spirit, which inspired this writer, as he did Solomon. I shall not repeat here, what I have said elsewhere, with respect.
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to some terms used in this book, which are borrowed from the heathens, such as ambrosia, the river of Forgetfulness, or Lethe, the kingdom of Pluto or Hades, &c. These fables are apparently of later date than Solomon, as well as the chaplets and crowns of roses, mentioned ii. 8.

St. Austin was once of opinion, that Jesus the son of Sirach was the author of the books of Wisdom and Ecclesiasticus; but he did not long continue under this opinion. He recounts as to the book of Wisdom, Retract. lib. ii. cap. 1, and without explicitly saying who is the author, owns that it is more probable that Jesus the son of Sirach did not write it: he says in another place, that it was by no means likely to be written by Solomon; but he does not doubt but that it and Ecclesiasticus were both written by inspiration.* And he elsewhere observes, that the primitive writers of the church, nearest the times of the apostles, fetched proofs from this book, as being of divine authority; that there can be no pretence for not receiving it, and placing it in the rank with the other scriptures.

St. Jerome informs us, that some ancient writers ascribed the Book of Wisdom to Paul the Jew; which was a sentiment much more of dispute to authors that came after. Some have looked upon it as a dangerous opinion, which tends to destroy the whole authority of the book, by ascribing it to a Jewish writer, and one who was never reckoned inspired. Others have adopted him without any limitation, but the greater part add the name of St. Jerome mentions, is not that Philo whose writings we have, who is commonly known by the name of Philo the Jew, but some other more ancient. For they pretend that there were several authors of this name: the first, as they say, lived under Ptolemy Philadelphus, and was one of the LXX. interpreters; the second is Eusebius; the third is Philo the Jew; the fourth is one who lived under the second temple, and wrote a book about the soul.

The first Philo is unknown to antiquity, nor is there any reason to place him in the time of Ptolemy and the Seventy interpreters. In all appearance there never was such an author, neither is he any where accredited by any ancient writer. The second was a Pagan, a native of Biblos, who translated the history of Phenicia into Greek. Josephus places him in the same rank with Demetrius and Eupolemus, who, not being of the Jewish religion, could not have acquired a sufficient knowledge of their books to give any true and just idea of their history, and can with less reason be supposed to be the author of sacred and prophetic books. The next then is the famous Philo, the Jew of Alexandria, who lived in the first age of the church, and was reputed by the Jews of that place to the emperor Caius, about the year 40 of the common era. He wrote many books in his youth, but in the latter part of his time was employed in public and national affairs, and was of great service to his countrymen. Eusebius and St. Jerome write, that in a second embassy which he was sent upon to the emperor Claudius, he contracted an acquaintance and friendship with St. Peter. Photius says, that he even embraced Christianity, but quitted it again out of discontent or disgust. Josephus mentions him as a very considerable person. His works are in a style admirable for its beauty and plainness, but his method of expounding scripture is allegorical. Photius thinks, that it was from him the custom was first introduced into the church of explaining the scriptures allegorically, and it is certain that some of the fathers have followed his method. As to Philo's being a Christian, that opinion is now exploded by all learned men, as well as his pretended intimacy with St. Peter.

There are four ways to judge whether Philo, to whom many of the ancients have ascribed this book, be really the author of it. 1. A conformity of sentiments and methods. 2. An agreement with the person and character of Philo, and the times wherein he lived. 4. The authority of those writers who have ascribed this book to him. We shall examine these particulars in their order.

The author of the Book of Wisdom represents God as the creator and preserver of all things, of infinite wisdom and justice, and whose providence watches over and extends itself to all his works. A God who aims only at the good of his creatures, who created them originally pure and innocent, and does not proceed to punish them till their wickedness is incorrigible, and at its full height: who is the author of true wisdom, and all other blessings, and communicates them freely to such as sincerely ask for them. Philo agrees in all these sentiments; but as this is nothing extraordinary in a Jewish writer, I shall not stop to draw the parallel, which would be of no service here.

The soul of man, according to the Book of Wisdom, is immortal, and linked to a corporeal body, the weight of which draws it to the earth and presses it downwards; it is capable of immortal happiness, but when it gets itself up to the pursuit of sin and wickedness, it brings upon itself punishments and misery without end; it is inexusable, when it continues ignorant of its Creator, who is so loudly proclaimed by his works. Philo says much the same. "That the soul of man is clearest in the body, as with a garment, but that of a wise man with his virtues." And in another place, "That while we continue in this world, we are in a state of pilgrimage; but a wise man looks upon himself, when in the body and upon the earth, as in some strange place, considering heaven as his only true country, and his proper native place." Philo supposes two sorts of souls, some of which descend into and inhabit bodies, and others are at a great distance and very remote; of those that enter into bodies, and continue there, some apply themselves to, and are trained up in, a philosophy wholly sublime, which, after the death of the body, they continue to pursue, to purchase a life eternally and incorruptible; the other sort,ohl named with the weight of the flesh, neglect the study of wisdom, and giving themselves up to the caprice of fortune, are attached to things sensible and corporeal, to the pursuit of vanity, glory, riches, &c. which very much resembles what the author of the Book of Wisdom, speaking in the person of Solomon, says, viii. 19, 20, "that he had a good spirit," or rather, "that being good, he came into a body undefined;" wherein he supposes a pre-existence of souls, some good, others wicked, not by nature, or through any fate or necessity, but voluntarily and by inclination, which is certainly the opinion of Philo in many places.

The high encomiums this author gives of wisdom are likewise to be met with in Philo, who says, "That she is a pure gift from the bounty of God, who communicates her to souls well disposed, which love contemplation; that she existed before all ages, and by her the world itself was created; that she is as the mother and God the father of it; that the wise alone are truly worthy to reign, to have command and sovereignty;" and only these are truly rich; that wisdom is all divine, and nothing more easily to be acquired, being always ready to communicate herself; that she

* See this confuted by St. Austin, De Civ. Dei, lib. xv. cap. 22, lib. xvii. cap. 20, lib. xviii. cap. 35, and many other places, which will serve likewise for an answer to what immediately follows from St. Austin.
never shuns her school, but is willing and disposed to receive those who desire instruction. These she en-<1223>chants, and as it were, invisibly imbues them with secret and agreeable draughts of her doctrines; she invites them to come and improve themselves by her lessons, and promises them infinite advantages and blessings." According to Philo, kings should distinguish themselves by their wisdom, and their ambition, happiness, and glory, should centre in this; that a prince should be well versed and instructed not only in human and secular affairs, but likewise in spiritual and divine, and should appear to his subjects as an animated oracle, and a living law; which agrees admirably with the idea which the wise man here gives of a perfect and consummate prince.

The author of this book speaks of the Word, or the Word of the Lord, as a distinct person from him that generated and sent him. He ascribes to him divine attributes, particularly omnipotence. It was this Word which led the Israelites in the wilderness, cured the bitings of the serpents, slew the first-born of the Egyptians, and, in fine, created the world. Philo resembles our author more on this head than in any other particular. He has not a word which is not measured by the number of years; but wisdom is gray hair unto men, and an unspotted life is old age. That God took his beloved [Enoch] from the world in the flower of his age, lest wickedness should alter his understanding; or deceit beguile his soul; and that being made perfect in a short time, he fulfilled a long time, or had all the real advantages of old age. Ch. iv. 7—9, 11, 13.

What the writer of the Book of Wisdom says of idolatry and idolaters in the thirteenth chapter, is so like what we find in Philo in the beginning of his treatise, De Monarch., that one perceives plainly that they have that in common which they derived from the same source, and that they are not mere coincidence.

Let us now examine the facts mentioned by the author of the Book of Wisdom, which seem to differ from the account of Moses. Philo, speaking of Joseph, says, that he was made vicerey, or, to speak more properly, king, of Egypt. And in the description of the plagues of that country, he says, that in the party of Memphis there are not even ten who know what winter is. But at the command of Moses, nature changed her appearance, and the air assumed new qualities, and thunder, lightnings, hail, and rain, were as dreadfully and sensibly felt there as in other regions. And what was very particular, the water did not extinguish the fire in the lightning, nor the fire melt and dissolve the hail; a reflection, which the author of the Book of Wisdom likewise makes in several parts of that work.

Philo remarks, that, during the darkness in Egypt, which lasted three days, no fire could be kindled there, the thickness of the fog extinguishing it immediately; which is agreeable to our author's account. With respect to manna, the expressions of both are very much alike.

Calmét here translates Philo literally; the passage referred to is in his treatise, De Prophétis. Ὁ μὲν ἅγιος Χαϊλ καὶ Αλφαὶ, ἐκ τοῦ ἀλλοτρίου τοῦ Θεοῦ πάντοτε ὁμοίως, ἔστιν ἡ κοινεῖς λόγια, καὶ ἀνὰ τοὺς γενοίμας παρὰ τῆς ἀληθείας ἄνθρωπον, τοῦτον τὸν πλούσιον Μωυσείν, τοῦτον Ἐλπίδαν Ἀλφαὶν, τοῦτον Προφήτην Χαϊλ. It is surprising, that Philo should produce these two persons as an instance of rewarded piety, who died by the punishment of God. They lived long, in order to exhibit the extent of divinity, and to be a model for their contemporaries.
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alike. According to Philo, it is a nourishment produced without the labour of man, sent purposely from heaven, and, in a figurative sense, is the wisdom of God, his word, or commandment; which is very like what Moses says on this occasion, "That man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." (Deut. viii. 3). Hence, in an allegorical manner the vestments of the high-priest, and, like our author, suppose them to be symbolical of the universe; that the habit in general represents the whole world, and each particular answers to, and expresses, the several principal parts of it. The long robe of an azure colour is an emblem of the air; the pomegranates at the bottom represent life, to denote the earth; and the bells the harmony which is in the several parts of it, from whence the union of the system proceeds. The Hebrew text speaks only of the pomegranates and bells, but Philo follows the LXX. who seem, Exod. xxvii. 33, to mention flowers.

This is all agreeable to the explanation of what our author says in fewer words, "That in the long garment was the whole world" (xviii. 21).

One thing is very observable, that Philo doth not copy the very words of the Book of Wisdom, as he would have done, if he had designed to quote or use it, as the work of another writer. He follows in general the same method, in the same order of thoughts, but in different terms; as when one and the same author expresses himself upon particular points in different works. From this very great likeness and conformity of opinions, many of the ancients have concluded Philo to be the author of the Book of Wisdom.

The difference of the style of Philo, and that of the Book of Wisdom, is one of the strongest arguments against his being the real author; but the ancients, who were as good judges as the moderns upon this head, it is manifest, laid no great stress upon the difference of style, since it did not hinder them from ascribing this book notwithstanding to Philo. And in spite of the diversity of style, one may observe in several parts of this book the pompous turns of Philo, his exuberance in epithets, and his rich vein displayed by many lively and pathetic descriptions. But as he wrote it under the borrowed name of Solomon, he might disguise his style a little, and appear more sententious in this book, than in his other works; this point has been sufficiently observed, his other arguments to the contrary, it proceeds from the matter and subject itself. For let the same person write an oration, lessons of morality, an epitome, or a poem, will not a great variety of style necessarily arise from these different characters, though they are all penned, and proceed from one and the same author!

Though the book we are speaking of affords but few hints whereby to form a judgment of the time and place in which it was wrote; yet, as glimmering as the light is, it may be sufficient to give us some idea of both. The author lived in an idolatrous country, and most probably in Egypt, since upon all occasions he yields against the ridiculous idolatry of the Egyptians, which consisted in paying adoration to water, fire-serpents, and other beasts the most frightful and mischievous. He lived at a time when the Jews had a great aversion to idolatry; he speaks of its origin, and that one cause of it was the grief of a tender parent for a deceased child, which at length terminated in paying divine honours to it. This remark is more applicable to Egypt than any other country, upon account of that great respect which the Egyptians are remarkable for paying to their dead; and because it is certain that Isis and Osiris, the first deities of this country, had the sovereignty of Egypt, and the former appointed divine honours to the body of her deceased husband. He speaks likewise of the Jews being held in subjection, and persecuted under some idolatrous princes; which agrees very well with the times of Philo, when the Jews suffered greatly, both in Judea and in Egypt, from the Roman emperors, their deputies, and even the people themselves.

If he wrote it after the death of Jesus Christ, who could not make it probable that he had him in view, when he describes the just men, as reviled, persecuted, and at length put to death; and that seeing the beginning and first essays of Christianity, and the miracles which accompanied the first preaching of the gospel, he foretold the approaching ruin of idolatry. It is certain, living among the savages, and unused to so much elegance and pandered by the temptations of the system, it is probable he might direct his instructions to them under the person of Solomon, and the more effectually to execute his design, purposely disguised his style to give his work a greater air of antiquity, and to add the more weight to it. And it may be questioned, whether it would have been even safe for him at that time, in the very heart of Alexandria, to have addressed a book in Greek to princes, wherein idolatry is condemned in such a bold and open manner; but by concealing himself and writings under the fictitious name of Solomon, he avoided all danger.

When St. Jerome tells us that some of the ancients ascribed this book to Philo the Jew, he meant, no doubt, Philo of Alexandria, for that was the only author of the name was known. And as the ancients, whom he cites, are the first that acquaint us whom the church attributed this work to, their judgment ought to be of great weight; and so much the more, as, since that time, no one has been assigned in particular as the undoubtedly author of it. Truths of this nature are generally the more certain, the nearer they approach to the fountain head; now in the time of those ancients whom St. Jerome mentions, this tradition must have been very fresh, and it might have been a received notion in the church, even from the times of the apostles; the great commendations which the ancients give of Philo, show the high idea they had of his merit. We have before mentioned, that Eusebius, St. Jerome, and others believed him to have been a Christian; the former asserts that he was perfectly acquainted with all that related to the doctrine and the laws of his ancestors; he extols his eloquence, the loftiness of his thoughts and sentiments, the purity of his life, the harmony of his conceptions, his exuberance in epithets, and his rich vein displayed by many lively and pathetic descriptions. But as he wrote it under the borrowed name of Solomon, he might disguise his style a little, and appear more sententious in this book, than in his other works; this point has been sufficiently observed, his other arguments to the contrary, it proceeds from the matter and subject itself. For let the same person write an oration, lessons of morality, an epitome, or a poem, will not a great variety of style necessarily arise from these different characters, though they are all penned, and proceed from one and the same author!

This is what may be plausibly urged in favour of Philo, but this alone will not be sufficient to induce us to ascribe this work to him; there will always be an invincible argument to the contrary, viz. his religion. Philo died in Judaism many years after the death of Christ; and if he was acquainted with the truths of the gospel, he has not done that justice, or given that honour to it, which he ought. It is not therefore probable that the Holy Spirit should speak by the mouth of such a person, nor that the church should adopt, or receive, as an inspired book; the work of an unconverted man, who had not that artless simplicity, is of no force against those who do not look upon the Book of Wisdom as canonical. But there are other reasons which hinder us from ascribing this book to Philo: 1. The difference of style. 2. The silence of the ancients, as Eusebius, St. Jerome himself, Phoebus, Suidas, and others, who have not placed this
book among those of Philo. 3. The passages of this book quoted in the gospels, and the epitaphs written either before Philo could write this work, or a very little time after. There remains, then, only in his favourite tradition, and that but indifferently supported, and a conformity of sentiments, which is not so peculiar to Philo, but the like might have been formed in Job, Proverbs, Plato, Eclesiastes, and in the books of Maccabees. In these we meet with, likewise, the punishments of the wicked after this life, and the future rewards and happiness of the righteous: one finds wisdom represented there as co-eternal with God, and the Word, as Almighty, Omniscient, Creator, Preserver; as instructing, punishing, rewarding. These notions were common at that time among the Jews, and who can be certain that Philo himself did not take these from the books we have just quoted?

Origen has nothing certain about the author of this book, no more than the other fathers which follow him. All that can be concluded from what we have said is, that Philo was manifestly of the same principles with the author of this book, had the same method, and most of his sentiments; that he wrote in Egypt, and is not very ancient, since it is indisputable that he lived after the version of the Seventy. If we should attempt to reckon up the differences between the Book of Wisdom and Philo, it is very considerable. Number, perhaps, might be produced; the former sets down ten months as the ordinary time for the birth of children, the latter only seven, asserting that children born after that time, suppose in the eighth month, are not commonly long-lived, or born to be happy. Philo also differs from the author of the Book of Wisdom in what he says of the creation of man, and his likeness and resemblance of God. According to the latter, man was created in the similitude and image of God, immortal and innocent, his body formed out of the earth, and will return to earth again, as his soul will likewise to God after death, from whom it originally proceeded; Philo makes the resemblance between God and man to consist in the soul, which God himself created in the beginning, and filled with inclinations for its welfare and happiness, but adds, at the same time, that he called evil angels to assist at the formation of man, who were the authors of those bad dispositions observable in him; which includes that dangerous opinion of two different classes of beings, which the Maccabees afterward abused in so strange a manner.

Grotius is of opinion, that the Book of Wisdom is the work of a Jew, who wrote it in Hebrew after the time of Esdras, and before the pontificate of the high-priest Simon, and that for this reason it is placed before the book of Eclesiastes. It was translated, as he says, into Greek by some Christian author, who understood that language well enough, but took great liberties in his translation, without confining himself to the words of his original, and even added some strokes and sentiments taken from Christianity. Hence, he says, it proceeds that the universal judgment is taken notice of there, the happiness of the righteous, and the punishment of the wicked, in a manner more distinct and clear than we observe generally in the books of the ancient Hebrews.

These are the sentiments of Grotius, but there is scarce any part of this hypothesis but wants proof. It is mere guess-work to pretend that this book was originally written in Hebrew, neither Jews, nor ancient Christian writers, have either seen or known it in that language. If it was really written in it, would the Jews ever have suffered it to be lost? or are there any footsteps of Hebrisms, and a foreign construction, discoverable in the Greek translation? Those Christian sentiments which Grotius thought to be foisted into it by the translator, are to be found in the books of Maccabees, and in Philo, and some of them even in Plato. The two former, as likewise Eclesiastes, speak very clearly of the everlasting happiness of the just, and the eternal punishments appointed for the wicked. Are we therefore permitted to say, that these books likewise have been corrupted by Christians, who have artfully conveyed their maxims and sentiments into them? That admirable description of the just man, ch. ii. afflicted and tortured with a variety of wretchedness, do we not meet with it in the writings of Plato, lib. ii. de Rep.? from whence Cicero and Seneca both manifestly took it. It is well known how the ancient Greeks, and even the Jewish writers, were attached to the doctrine of that philosopher, and why might not this writer think it proper to preserve, and even concordate, such a fine thought, and put it in its full light and beauty in this divine work, and hereby set truth at liberty, and give its freer circulation, which before was, as it were, a prisoner, and confined to the heathen writings? Does not St. Paul himself sometimes borrow the thoughts, and even the words of profane authors?

Cordenus a Lapide believes, that the Book of Wisdom was wrote in Greek by a Jewish author, after the return from the Babylonish captivity, and about the time of Ptolemy Philadeph. He even suspects that it might be one of the Seventy interpreters that wrote it for the use of that king, the book being calculated, as has been before observed, for the instruction of princes: for Aristens relates, that Ptolemy proposed to every one of these interpreters, some question concerning the good government of his dominions. He adds, that the opinion which ascribes this book to Philo, might easily have obtained by the following equivocal terms: Solomon had two names, Solomon and Jedidiah, the last of which signifies the friend of God, and in Greek Philo or Philos signifies a friend; and.b. the rabbins, when they quote Philo, give him the name of Jedidiah; and so people have been led into a mistake to imagine Philo the Jew was meant, when Solomon only was intended under his other name.

But these are conjectures without any certain proof. Cicero, by the unanimous acknowledge that this matter is dubious, and that the author of the Book of Wisdom is uncertain and unknown, but it is nevertheless canonical and divine, since it contains in it all that is necessary to deserve that title: it abounds with useful and solid instructions, and points Jesus Christ and his sufferings in a heavenly manner; and the truths recorded in it are as comfortable to the good and righteous as they are dreadful to the wicked and the sinner: and besides, the church has received and acknowledged it as sacred and canonical.

It is certain that the author lived after the Seventy, since he cites their text even when they depart from the Hebrew. He wrote at a time when allegories were much in vogue, and appears to have read the writings of the philosophers and Greek poets. From these circumstances we are of opinion, that this author cannot be very ancient. He seems to be later than the writer of Eclesiastes, whom we have fixed to the times of Ptolemy Epiphanes in Egypt and Antiochus Epiphanes in Syria: and, if this be so, our author should have lived under the government of the Maccabees.
ARGUMENT.—As the title of this book is Wisdom, the author was not only openly to recommend his own righteousness, which is a principal part of it; a virtue necessary to be observed by all, but more particularly by the rulers and judges of the earth, this being the chief end of their appointment, and a part of that great duty, and the attainment of it their true glory. He then proceeds to show in general the necessity of right sentiments of God, and the folly of mistrusting, and mistrusting against, his providence; that as he is the searcher of all hearts, no disguise or hypocrisy can impose upon him, nor be concealed from him; that wickedness first brought death into the world, which God unwillingly inflicts upon men, who were originally designed for a blessed state of immortality.

Ver. 1. Love righteousness, ye that be judges of the earth: We find the like command given to Joshua, when God appointed him to succeed Moses in the government of his people: The book of the law shall not depart out of thy mouth: thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and thou shalt have good success (Josh. i, 8); where the marginal reading, "thou shalt do wisely," taken from the Hebrew, and confirmed by the LXX, seems far preferable. The same direction is given, Ps. ii. 10, 11, "Be wise now therefore, ye kings; be instructed, ye judges of the earth: serve the Lord with fear," &c. The philosopher assigns two reasons why magistrates should be particularly careful to give public testimony of their goodness—"because the people be learned of suffering the evil of his hand from such whom they believe to be righteous, and will be dispossessed to attempt an injury against such of whom they entertain the highest opinion" (Politic. lib. v. cap. 11). And it is no improbation against that one reason as rulers are called gods in scripture (Ps. lxxxii. 6), that they ought to imitate the Deity in the perfection of goodness. But besides this, we find the same counsel given to the same persons; and that counsel is the more necessary, because it is not only irreligion, but an indigence of wisdom; but it is most natural, there is another sense suggested by Messieurs du Port-Royal, "Les saints expliquent ces paroles comme estant dites a tous les fidèles," who, according to some of the fathers, will be appointed judges of the earth: and indeed St. Austin thus interprets the very words of this author, οί ἀπειλοῦσα εἰς τὸν γίνοιτα (see Comment. on Ps. ii.), from the Christian doctrine, probably, I Cor. ii. 7. "Know ye not that we are the apostles of Christ, the ministers of God?" οἱ ἀπειλοῦσα εἰς τὸν γίνοιτα; hence, διὸς ἐν τῇ προσώπῳ, became the style of a great saint, and is yet used as the standing title of the patriarch of Alexandria, and perhaps of other eastern patriarchs. That this construction might be intended here seems probable, because the author of this book uses the same expression in the same sense, iv. 8, where, speaking professedly of the saints, or the best of men, he says, ἀπειλοῦσα ἐννα καὶ ἀρατροὶ λαῶν. Upon which words Grotius, and other commentators scruple not to refer to Matt. xix. 29, and Apoc. ii. 25, and other places where the judgment of the world by the saints is mentioned. Both these passages in this writer may easily be accounted for, if there was any foundation for Grotius’s observation in the introduction to his notes, viz., that the translators of this book was a Christian, "qui Christianam commend ob his sibi addidit." If that great man had given any proof of his remark, then indeed these passages might be more justly suspected, and esteemed instances of the truth of his observation.

Think of the Lord with a good heart. This is variously apprehended by the commentators. Clarke would have it, "that the approved virtue of good men renders them the fittest to preserve the ungodly." Endwall says Pronomen ejus adjuncti ut ad Deum referatur. So have our translators inserted it; though his should have been encouraged in italic letters, because not in italic letters, Castello, the same in sense; so also Grotius understands it, and expounds it, "That there is sufficient experience of the power of God to confute all those who deny his providence." But we shall have this suit, that Messieurs du Port-Royal preserve the connection much
better. Et lors que les hommes veulent tenter sa puis-
ance (tempit him by their hypocrisies, that is, as they
express, sa evenc, en feignant le chercher au
meme tems qu'on le deshonere) elles les convoque de folie;’i
e. as they explain, it God punishes their folly by giving
them up to folly, as it were. The sense of the whole
verse seems to be this effect: Guileful thoughts set us at a distance from God and his truth; he is
too great and powerful a being to be treated with art or
trade; be it known to all that the consummation of such
revelat unique tutos,” (as Horace said of Augustus), they
are sure to suffer for their folly. This sense is confirmed
by the words immediately following.

The whole is the soul wisdom shall not enter;’

Ei mevēnēs ψυχήν. Here again is meant the cracy,
designing, evil-plotting, soul, and not merely the “malignous
soul,” as our translators have it. The expression
well understands anermne. Anima que malum molitur et
machinater. St. Gregory has a just and apsosivation
l Deus supermisum illorum mentes ruenas religiones visitantium illusionis, quasi known sin, sufer any affect
sercut.” (De Cur. Pastor. p. 3). The Syriac and Arabic
versions understand it, “of a soul polluted with many sins.”
And indeed it must be confessed, in favour of this inter-
pretation, that all sin, especially long continued, in
poses the soul for the reception of divine wisdom, and
renders it an incapable subject of divine grace; whereas
holiness composes our nature in such a regular and effec-
tual manner, as no sin, however great, is capable of
religious imposition, and to procure us the presence and aid
of God’s grace. This sense has some countenance with what
follows:

Nor dwell in the body that is subject unto sin. Not
barely subject, or liable unto sin; that cannot be the mean-
ing, for this all persons who live in the midst of temptations
must be in danger of sin. Subject, a soul is, divine
wisdom will not dwell in such as are bound, or subjected
under the dominion of sin; and so the Vulgate renders;
Nec habitatione in corpore subito poenitentia; and Cerverk-
1. development in the soul, for he is subdued unto sin,” or
rather in bondage, as a debtor, unto sin; for
so ἵππος, which is a forensic term, properly signifies.
What the Jews observe, of the spirit of prophecy, that it
dwells in the body to prevent it from sin; and so
spirit, wisdom, that it
dwells not with wickedness, i.e. in a soul subject or
slaved to vicious and irreligious passions. And as long as
men allow themselves in any unlawfulness, they will
viliy to remain in items unabused, so long they deprive
themselves of the presence and inhabitation of this heavenly
guest.

5. For the holy spirit of discipline will fire deceit.
The Jews apply the name of spirit to several habits of
the soul; thus we meet with the spirit of meekness, the spirit
of wisdom and understanding, the spirit of counsel and
minds. Now, the law of God is, whose spirit will not dwell
in the soul, is, divided into two parts, no one spirit,
Wisdom, and understanding. And because discipline is,
thes of its qualities, and hence it is often termed according
the mind, or spirit, discipline. But I think, with Calmet, it would be better rendered,

The holy spirit of instruction will fire deceit,” that being
a more proper word than discipline, which our translators
use. Discipline, when Latin, signifies a method of
education; and discipline has a general and more lax sense in our language;
some manuscripts accordingly read λογος ἀληθινος, which
confirms this. Seneca has a very remarkable pas-
sage among his epistles to this purpose: Sane inest in
nobilis spiritus, honorum malorumque custos et observator;
and quernmodum nos illum tractamus, us et ille nos.
There is a holy spirit residing in him, who watches and
observes both good and bad men, and will treat us after the
same manner that we treat him.” Nor is the reason
which is assigned for the residence and abode of a demon,
or spirit, the same, as in the preceding verses. It is in a
manner, less worthy of notice; “Do not wonder says
Maximus Tyrian that such a spirit should dwell with
Socrates, whose purity of body, goodness of heart,
tenderness of affections, did render him worthy of such
a friend.” (Dissert. 26).

And remove from thoughts that are without understanding
in the heart, that is, not spiritual, nor religious, but
common. Probably the true reading here of the original is καθαρός
δοιεναι δειναι καθαρός, and not δοιεναι, as all the printed copies have it.
For the context plainly shows, and even the sense im-
mits, that not only, but not only, while being without
righteous intentions and deceitful practices, are to be un-
stood. What is here said of the spirit of instruction, with
respect to artifice and dissimulation, is not to be understood of those of mankind, with
respect to unrighteousness in general; for those who,
with much tender concern and affective hopes, minister
to man’s salvation, are forced with regret to leave the
cause, and habitually to dwell on the profligate and irreconcilable, and with
sorrow cry out to another, as the angels did in the
Jewish temple, when through many profligations it was no
longer fit for their charge, avarclīd. (see the note, (Dei Judic. lib. vii.). And it
is very observable, that when the wickedness of the old
world was arrived to its height, God pronounces to the
people of Sodom and Gomorrah, “And if one of them
shall not always continue in such men,” the sense of
which passage our version expresses imperfectly by
“striving with men” (see John xiv. 23).

Ver. 6. And a heavenly wisdom entereth into a vessel
such. i.e. a heavenly well-wisher, and promoter of the good of mankind, and
in particular a lover of their souls. But how is the pun-
ishing a blasphemer, an instance of the great and
powerful discipline of the dispensation of God’s grace,
that is, the elevation of man’s nature to the possession of
all the graces, than kindness and good nature. The answer
and true sense is, that though wisdom be such a kind and merciful spirit,
yet her regard to justice is such, that the holy
spirit, which is confessed on all hands, and displayed everywhere,
yet cannot she act so inconsistently and un-
suitably to her holy nature, as to dispense with
justice. And the same grace of God understands it, Amicus est
quidem hominum spiritus sapientiae, at non justiciam
impius, et non alium spiritum, sed Spiritum Sanctum habet
i. hominis blasphemi mali maledicta impune abire sitat (see Comment. in loc.).

And will not acquit a blasphemer of his words? Or, as
the literal rendering of the Hebrew, “Hold him guiltless
with respect to his lips.” Such whose “mouths are full of
curiosity, deceit, and fraud, and under whose tongue is un-
godliness and vanity,” who dare be outrageous and
rude, for deceit, and impiety, is, therefore, to be censured,
that is, not contemptible. He will then acquit him, or be
answerable for what is not conformable to truth and sincerity.
All falsehood and deceit in general, either open or con-
cealed, and whatsoever prevails under the name of the
words and actions as he sees their heart, and knows their
reins. But the observation in this place relates not
so much to God’s infinite knowledge in general, as to his
discerning and deciding in particulars. “Hold him guiltless
with respect to his lips.” Which the Vulgar
Latinum has called “a froward mouth,” which the

For God is witness of his reins, and a true beholder
of his heart, and a hearer of his tongue.” The sentiment here
is like that in king David’s fine charge to Solomon.
And king, etc. “And be not, therefore, a judge to thy
father, and serve him with a perfect heart, and with a will-
ing mind, for the Lord searcheth all hearts, and understandeth
all the imaginations of the thought.

And the Lord is as infinite as to men’s real goodness and inward dispositions; for as men judge
of their neighbour’s heart by his words or actions, which
are often deceitful, God, on the contrary, looks on the
words and actions as he sees their heart, and knows their
reins. But the observation in this place relates not
so much to God’s infinite knowledge in general, as to his
discerning and deciding in particulars.

Ver. 7. For the Spirit of the Lord filleth the world, i.e.
is infinite and immense, is not bounded by any place or
space, but spreads himself to all place; see or imagine
himself to be infinitely beyond; so that we cannot
say, He is here, and not there; thus far he reaches, and
no further. St. Gregory describes God, “intra omnia non in-
clusions, extra omnia non exclusions, omnipotens, omnipreas,
immanens” (lib. ii. Moral.); or, to speak paraphrase (the
language in the old philosopher, he is a being whose
centre is everywhere, and his circumference nowhere.”
But nothing can exceed what God is, and God is God at
hand, and not a God afar off? Can any hide him-
self in secret places that I shall not see him? Do not I fill
heaven and earth! say the Lord” (Jer. xxxii. 23, 24, see
also Ezek. xxxvi. 10. 17). And the

And that which containeth all things hath knowledge of the
voice.” Some manuscripts read with an aspirate, which probably
is the true reading, (see the note, (Dei Judic. Rom. cap. 9, lib. vii.). Thus the
Syriac and Arabic versions expound it, the former render-
ing, Ille qui tenet omnia, scient habet vocem ipsius; and the
latter, Et qui curaturs omnia amplexatur, possit
notiam vocis. Coverdale's version is to the same pur-
pose, "And the same that uphooled all things, hath know-
ledge to be the same, that here is very faulty, and even ungrammatical; as the former
sentence reflected on God's omnipresence, this takes in his
infinite knowledge, which extends itself to, and takes cogni-
scence of; and therefore does not make such vile princi-

ces, that of the psalmist is most full, "Lo, there is not a
word in my tongue, but thou, O Lord, knowest it alto-
gether." (Ps. cxlviii. 3.) With respect to our actions, that of
the public Samuel, "The Lord is a God of jealousy, and
him by actions are weighed," I Sam. ii. 3, where the
reading of the LXX. is very observable, οὐκ εὑρετήσων Κύριος,
that which is frequent to the meaning of speaking and
writing as Cicero, as "he is so, or rather infinite, that
"of his understanding there is no number," viz. οὐκ εὑρεθέντα
about the error subjunct, see the LXX. in Ps. cxlviii. 5.)
Thus it is rated for their impregnable, since the
sides, by the scandal and groundless suspicions which he
impotently endeavours to fasten upon it.
Ver. 12. Seek not death in the error of your life; and pull not upon yourselves destruction by your own uncharit-
able hands.] The original words σπείρεις and ἐνεμάτωσαν, intimate,
that wicked men labour to be miserable: that they offer
a sort of violence to themselves when they commit sin; and thereby are it, and unsettling of all, but is the" unresiste-
ble, to inflict death on them. Salian vinifies this in most
remarkably strong terms; "God (saith he) is loath to punish men, but they themselves exhort,
thereunto at peril, with their own words, to observe your
reception to the divine providence, is not to be done; or
to the extent in which it is equally necessary and proper in this, for
much the same order of sentiments will be found in the
cautions here given; " Seek not death;" i.e. court it not;
so in rasing δεινόν, which "error of life" is explained
of the next chapter: and the following verses there, viz.:
10—12, that expresses a degree of wickedness which amounts
to a "compendium or compact death," are here cautioned
against, by "pull not upon yourselves destruction;" for
ἐνεματώσατο δεινόν is as much above σπείρεις τάσαρον, an acts of vio-

cence, cruelty, and injustice, are above voluptuoussness in the
climax of sin.
Ver. 13. For God made not death:] i.e. He designed
not originally the entrance of death into the world. Man,
whom God at first made an image of his own eternity, in
had the power of dead, and thereby the power of detha-
ility; and if he had continued upright, his obedience would have been crowned with it. 'Bish Mcull hath a
most excellent discourse upon the state of man before the
fall; it is his opinion there, that "this never-ending life of
happiness, promised to our first parents if they had con-
tinued obedient, and grown up to perfection under that
economy wherein they were placed, would not have been
continued in the earthly Paradise, but only have com-
mented there, and been perpetuated in a higher state; and
after such a trial of their obedience, as should seem suffi-
cient to the divine wisdom, the sinful should have been tran-
lated from earth to heaven. (Bull's Opera Posth. vol. iv.
disc. 5.)
Not her her he be pleasure in the destruction of the living:] God does not sport himself, like a merciless tyrant,
with the lives of his creatures, but is tender of their welfare,
ever disposed to do them good, and ready to communicate happiness to them. "I am thy destruction" is not meant, in
vour do not obstruct it. And therefore if, notwithstanding these gracious intentions of God in their favour, men
do finally perish, their misfortune must be ascribed to their
own perversity and disobedience; and you do not destroy,
and thus God declares expressly in Is. xxxii. 9, "I, O Israel,
your destruction is from thyself;" i.e. God is not the cause of
even of evil, either of sin or punishment, but is by the
tion of the wicked, and thus misery, which is the con-
sequence of it, are both of thy own procuring (see Lowlth
in loc. and Ezek. xxxii. 11.) Some of the fathers, viz. 4 B

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Ofiigen, Chrysostom, Theophylact, &c., have a pretty ob-
servation, and which is very pertinent to the passage be-
fore us, upon Matt. xxv. 41, "Depart from me, ye cursed,
in everlasting fire, preparation made for the devil and his
messengers." They observe, 1. That the punishment of the wicked is not
said here to be "prepared from the beginning of the world," as the bless-
ing is, lest it should be thought that God de-
signs evil for evil: This punishment is not designed originally not for men, but "for the devil and his angels" (see Dr. Whiby in loc.).
2. That all things, that they might have their being; i.e. God created the world and all things in it for perpetual duration; and that, under the direction of his overruling providence, they might always continue in being; and particularly he designed this favour for man,
kind, whom at first he created to be immortal (v. 23).
This is the sense of the Syriac version, which reads,
Fiit in ipso mundi origine vigint epirnptor nian cene-
voener.
And the generations of the world were heathful; All things which God made in their several kinds were very
good, and designed for the use and benefit of man, and were suited to be serviceable to him: They were not
naturally so hurtful or noxious qualities in the ele-
ments till sin altered the constitution of things; but sin,
having made a breach in the world, a sad tram of evils entered, and thence followed the overflowings of God's
dreadful displeasure to increase his punishment. And since the curse consequent upon the fall, famine, pestilence, and war, have been written into the heavens in their turns his scourges and destroyers, as if universal nature was armed against him. Or the meaning may be in particular, that all men (Nathan, or terraram, as the Vulgate reads and Coverdale's translation follow) were created originally pure and heathful, both as to soul and body, in the person of Adam, the common root from whence they sprung; and that all men then were naturally good; that evil was not in the heart, but draw him to disobedience, and, in consequence of that, to
destruction; exteriorium, as the Vulgate expresses it, all-
lowing probably to Adam's banishment out of Paradise.
Had Adam indeed continued innocent, he then, among
many other great privileges, had transmitted downwards,
by way of natural generation or descent, a heathful and
blessed temper of body; but our great prototype and
testimony falling, besides the rectitude of his mind, he
lost also that blessed constitution of body, which would
have so greatly a privilege to his offspring.
[The next passage is taken from the Greek and Latin version.]
And therefore dids also is very properly here added; as in
Vigilii's Georgics we meet with malum virus, where malum
is not to be looked upon as a superfluous epithet, because
virus is used in a good as well as a bad sense; as well, as
thus particularly. And that venena itself does not always
signify anything destructive to life, see Vigilii's eighth Eclogue, and Mariya on ib. Georg. p. 59, St. Austin
observes, that birds and thorns were not of the original
product of the earth, much less poisonous plants and herbs;
and that none of these had grown upon the face of it but
for man's disobedience (De geneis. cont. Manich. ib. cap. 1.
and 3. LXX. render, "Curse be the ground for thy sake," by
κακαίας γῆν εἰς τῶν ἀρχῶν σου, i. e. in or by thy works of
sin. And Aquila and Theodotion render in like manner. But here it may be asked, How can this observation of our
author be true, if in the natural world there are confessedly poisonous plants and drugs; and if what some good writers maintain be just, with respect to the more famous viz. that the fruit of the unripe knowledge of good and evil was for its specific quality of a poisonous nature both to the soul
and body; and that the first man's nature was tainted by the
entry of the knowledge of good and evil; which will evidence
God did create death, since he did create that poisonous
fruit, by which the human nature was so deadly poisoned.
For the solution of this difficulty, see the learned D. Jack-
son's Treatise on the subject.
Nor the kingdom of death upon the earth; Nor would
death have had any power, much less sovereignty over the
earth, who now reigns absolute in it, hath made it her place of residence, and even fixed her palace in it. For in the original it is not βασιλεία, but βασίλεια, which means not
kingdom as derived from a word signifying to rule, but that which renders more of dominion and power and so include it; the meaning seems to be, that obedience would not only have made man immortal, and translated
even the human race from the dominion of death; that was the verb in the present tense, it may intimate farther, that
righteousness continued in, would have raised man to an
unchangeable state of goodness, and his innocence have
been crowned with everlasting perseverance; as the angels, who continued in their duty when the rest revolted, are
finally established in their integrity and felicity.
Ver. 15. But righteousness is immortal; If this verse
was included in a parenthesis, the sense of the context
would be better connected and more perfect: and I have
the pleasure to say, that by the observation of some before,
who so include it; the meaning seems to be, that obedience
would not only have made man immortal, and translated
the human race from the dominion of death; that was the
verb in the present tense, it may intimate farther, that
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unchangeable state of goodness, and his innocence have
been crowned with everlasting perseverance; as the angels, who continued in their duty when the rest revolted, are
finally established in their integrity and felicity.
Ver. 16. But ungodly men with their works and
words called it to them: for when they, "Thou didst call death
to their friend, they consumed to nought, and made a covenant
with it, because they would take with part it." We meet
with the like phrase, "of making a covenant with death," 
(Lsc. xxv. 15), but the Vulgate translates it, "et in
perpetuo profecerunt" or "they made a perpetual
agnus donum," which is very properly here added; as in
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is not to be looked upon as a superfluous epithet, because
virus is used in a good as well as a bad sense; as well, as
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death have had any power, much less sovereignty over the
CHAPTER II.

ARGUMENT.—The author having represented in the former chapter the original of sin and death, as too sadly exemplified in our first parents, proceeds to show the continuance of that original corruption in their posterity. For this purpose he introduces some libertines’ reasoning (if it be so called) in their loose way, in favour of their darling opinions, “That life is short and fickle, and therefore it is but a piece of prudence, and pursu’d with eagerness, and without delay; that there is no real distinction between good and evil, and therefore all acts of oppression and injustice, such as may best suit an individual’s expeience and interest, are allowable and commendable; that the soul is naturally mortal, and is annihilated with the body; that there is no future state, nor any thing else but a little fire about the heart, the smoke of which was perceivable by our respiration, and the sparks of it by our words; that when this fire was extinguished, as they imagined, by death, they supposed, the embers or ashes, and the soul vanished into air. In like manner the atheistical philosophers, who made atoms the principles of all things, thought the soul to consist of some minute and weak breakable particles. As it is kept in a certain vessel, or afterward extinguished by death. Hence we find them using the similes of air, fire, or smoke, with respect to the soul.” The author therefore, to the Hebrews, thus mentions these philosophical arguments, and expresses both spirit and wind by the same word; and from this agreement only in name, some, for want of better arguments, have been so weak as to infer, that they agree likewise in nature, and at last mix together. The true reading of the original, and which includes all in the copies, and is followed by the oriental and most old English translations, is δια νεκρου αιωνιος, the Vulgate also, with Junius, agrees to it in the Greek, and in the Latin. It is certain, made use of a corrupted copy, which read ρημαν σευ καθαρας κρατοι, and have given the sense accordingly. If there was any authority for this reading respecting the word of the Holy Ghost, which was the form of most of the copies, and kept a hold of this interpretation in the next generation, much less in future ages; so that as to the shame or infamy arising from them, we are quite unconcerned and indifferent as to what posterity may think or say of them. We are taught, by the experience of good men to be remembered with honour hereafter, which is a spur to virtuous and laudable actions; so a carelessness as to the present or future opinion of mankind is an encouragement to wreckedness, and a certain sign of a profligate and abandoned mind.

Our life shall be dispersed as a mist, that is driven away with the heat of the sun, and overcome with the heat thereof; for the Lord knoweth the thoughts of man. (Job xxvii. 6.)

Ver. 1. Our life is short and tedious.] I think the word tedious, which is used by the old English translations, importation, and consumption, refers more generally to time, and rather implies a long duration of it; so that short and tedious seem wrong coupled together; it would have been better rendered, and with less ambiguity, short and tedious. The word short, reads, ρημαν ει δια και δια το λόγον, and is confirmed by the Syriac and Arabic versions. The expression here is like that of Jacob’s, “Few and evil have the days of the years of thy life been fulfilled, and the best thereof.” (Gen. xxxviii. 13.)

Ver. 2. In the death of a man there is no remedy; there is no prevention of, or remedy against, mortality. Death is the portion of every man, though the particular time is uncertain, according to that of Job, “His days are determined; the number of his months are with thee; thou hast appointed his bounds that he cannot pass.” (xxvii. 14.) But neither does our author, nor this passage of Job, countenance that notion of the predestinarians,—that every particular man’s time of life is so absolutely circumscribed, and so strictly and peremptorily assigned him by God, that nothing can shorten or lengthen it beyond such predetermined bounds; for though all things, even the number of our months, are allowed to be determined by a sovereign and absolutely just authority, nor from any passage of scripture, appear, that he has predetermined the precise and particular time of any person’s death by any absolute decree; for if every man’s time of life is limited, it may be a reason why some persons enjoy long life to the confusion of others, and the disappointment of many good and pious persons, where God sees it best for them; or the many threats of a short one to the ungodly and the wicked? Or why does the wise son of Sirach say, that “there is a time when there is success in the hands of the physician,” or that “they should pray unto the Lord, that he would prosper which they give for ease and remedy to prolong life”? (Ecclus. xxxviii. 13, 14.)

Ver. 3. For vain is the help of art, and even prayer itself must be supposed fruitsless, where the case is unalterable, and the doom is irrevocable. The Vulgate renders. In fine houmi sunt, which is not a word in the Latin, but a phrase which read in, from immutab, refriger, habitus perfundar, instead of turn, the true reading. Coverdale’s translation, the translation into English, is worse than the Latin.

Ver. 4. There was neither any man known to have returned from the grave.] Both the observation and inference of these vain reasons are false; for that persons have returned from the dead for several centuries, is evident from the Old Testament; 1 Kings xvii. 22, 2 Kings iv. 35, 33. Nor does it follow, if there were no instances of persons returning from thence, that the dead altogether cease to be, or that the body and soul become after this, so much more as the mind, which would gladly infer (see Amareon, Od. 59, who has many thoughts and expressions like the loose and jovial ones in these verses.)

Ver. 5. We were born at all adventure; i. e. we came into the world by chance, without any appointment or dis-
he looks up the place commonly called Hades, and from thence no man returns;" lib. v. cap. 20 (see apoc. i. 18). Holy Job has the like sentiment upon death (vi. 9, 10), "As the cloud is consumed and vanishes away, so he goes down to the grave and returns no more; he shall return no more to his house, neither shall his place know him any more." Where it is very observable, that the LXX. express this impossibility of returning by three strong negatives: ου τις επιστρέφειν, τοις παρασκευασίσΙ των, τοις παρασκευασίσΙ των, repeated twice in the same verse.

Ver. 6. Let us speedily use the creatures as in youth, i.e. While the good things or creatures are in their prime or, rather, Whilst we ourselves are vigorous and young, and in the revellings of debauchees they were usually crowded with people and the revelers would indulge in all kinds of licentious activity and rejoicing, that they are looked upon as incompatibl e with mourning. The spring seems more particularly to be mentioned, because it is the chief season of flowers. But ancient words, and most of them, are prefixed, if I may so say with Barzillai, "Can I discern between good and evil? Can I taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women?" (2 Sam. xix. 30). There is also a third sense of these words, viz. Let us live as if we were young again; which Grotius prefers, and seems countenanced by the reading of the Alexandrian manuscript.

Ver. 7. Let no flower of the spring pass by us: i.e. Flowers have always been esteemed symbols or emblems of joy, and in the revellings of debauchees they were usually crowded with people and the revelers would indulge in all kinds of licentious activity and rejoicing, that they are looked upon as incompatible with mourning. The spring seems more particularly to be mentioned, because it is the chief season of flowers. But ancient words, and most of them, are prefixed, if I may so say with Barzillai, "Can I discern between good and evil? Can I taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women?" (2 Sam. xix. 30). There is also a third sense of these words, viz. Let us live as if we were young again; which Grotius prefers, and seems countenanced by the reading of the Alexandrian manuscript.

Ver. 8. Let us crown ourselves with rose-buds before they be hid in the thorns: The rose bud, as we have seen, signifies to the ancients the greatest honors which men can enjoy in life. Our poet gives it a moral sense also, as the rose is the flower excellent for beauty, for fragrance, for abundance, because the rose is reckoned to be ἐπάγον αἰών, "the plant of love," and was accordingly consecrated to Venus; and rose-buds are symbols of youth, and of the spring, and from their soon withering, the proper emblem of the shortness of life, and the fleeting nature of its pleasures (see Anacreon, Od. 5. de Rosa, and Od. 53).

Ver. 9. This is our portion, and our lot is this: The covering of your heads with rose-buds before they become withered and lost among the thorns is not only the favorite and accepted image of beauty, but it is a word of great importance in the sacred language, as it expresses the union of the two persons in marriage. "Our lot is that;"--our common possession; our common enjoyment--is that which Eusebius, in his history, was not unusual in such meetings.

Ver. 10. Let our version be more explicit. "For in that portion, else we get nothing." This is the language of Epicurus' scholars, the sum of whose ethics was, "Dux vitae dom voluptatis." Life, in the opinion of such libertines, is bare existence without all the care, all the service, all the anxiety, all the toil, all the toil of a virtuous man, Carneus, and Marinus, and such writers, littere is generally taken for a merry life, as τυπωθα sometimes among the Greeks, is the meaning of the word, and it was given to the house of Madame du Barry by her husband. In a later translation, "Amici, dum vivamus, vivamus." Those that are persuaded that the soul is absolutely mortal, their conclusion must be that of these sensualists; such persons act against the sentiments of the ancient philosophers, though it is true their appetites are inclined to be, it pleasure or profit. Such maxims, and a conduct suitable to them, may be expected from persons who have no views beyond the grave. And therefore the Epicureans endeavored to efface the belief of another life out of men's minds, as well knowing that men could never arrive to an undisturbed sensuality, whilst all divisions of fatuity checked them in the commission of their errors. One anomalous passage of the latter has preferred Acheronis agendus." (Laurent. lib. iii.)

Ver. 11. Let our strength be the love of justice: The ascension to the grave shall seem only the wearing out of the body, as it is an opinion, as old probably as Nin Murdor, but long since confuted by the wisest men and soberest philosophers: "Falsum est (says St. Austin) quod a quodam non recte sectante peritus dixit, qui, quod frequentem Aristotelis, quod est (De Civit. Dei, lib. xix.). Upon which, Ludov. Vives remarks, that this false and dangerous opinion is confuted by Plato, lib. i. De Repub. Hobbes in vain endeavored to vindicate his father in this point, to vindicate his way of thinking in all points, is a very good, and probably of the property, and destructive of the peace and comfort, of mankind.

Ver. 12. Let us lie in wait for the righteous: because he is not for our turn, i.e. "Let us lurk privy for the innocent without a cause," as it is expressed, Prov. i. 11, where there is the like description of the wicked. It is no wonder that atheists and unbelievers, and persons of such vile and libertine principles, should encourage another in wickedness, and in attempting the most outrageous acts of violence and injustice, in the manner here represented, especially against such as are most likely to cross or contradict their wishes; their passions are so strong, and their passion is so more; he shall return no more to his house, neither shall his place know him any more.

Ver. 13. Such a kind monitor is not for the turn of the wicked, he is rather δικαίωμα, as the original has it, i.e. offi cious, troublesome, and disagreeable to them. St. Cyprian, who quotes this passage to expressive of the habits of a heretic, is in a letter to his bishop, isinusin, lib. ii. cont. Judaeos; and so does St. Austin, lib. xvii. cap. 20. De Civit. Dei. There is exactly the same expression, and upon the same occasion, in Isaias ii. 10, according to the versions of the LXX. "δικαίωμα ἀπὸ τοῦ δικαίου, δικαίος, from which this seems to be taken; and it is the more probable, because, in the Greek text of the Septuagint, of the LXX. translation of the Book of Wisdom in cited, the reading is δικαίωμα του δικαίου, and not ἀναπαύσις, as in the common editions.

Ver. 14. He was made to reprove our thoughts. Eusebius ἔστη οἱ δικαίωμα ἦσαν εὐφορίας. Our version seems here more just nor proper; the meaning is, He is a reprover of our schemes and designs. The Arabic renders it, Consilia nostra and the Syriac, Est nobis obscurator cognitionum nostro, who was of so ununderstand syevo, and not in the sense of our translation.

Ver. 15. He is grievous unto us even to behold; for his life is not like other men's. The very sight of him is uneasy and displeasing to the eye. As to the present passage, it is a check to the proceedings of the wicked; and his virtuous example, and singular goodness, is a living reproof which they do in vain endeavor to turn aside the wise and good, and combinations of ungodly men against the life of the righteous, so frequent to be met with in sacred and profane history. Thus Joseph's virtue was an eye-sore to his brethren, and the life of Moses was an utter contempt and ridicule of David, for his superior excellence and uncommon merit, was persecuted by Saul. Hence St. Peter observes of the wicked, that it is their custom to speak evil of, and abuse, "just men as such as run with them to the same excess of riot!" (1 Pet. iv. 4.) And St. John asks this question, "Wherefore did Cain, who was of that wicked one, slay his brother?" and returns for an answer, "Descendants of Cain were even as the offspring of a righteous man." (1 John iv. 12.) The like may be observed of the primitive martyrs and confessors, who were persecuted, afflicted, tormented, because, instead of encomiastics from fashionable and popular vices, they chose rather to reprove and rebuke them. Tacitus assigns this as the cause of the death of Thraseas Par tus, "That Nero could not bear even the sight of that seducer, who was of so ununderstood a character, that his life was as it were animated virtue itself!" (Annal. lib. xvi.)

Ver. 16. We are esteemed of him as counterfeiters: Our version seems here faulty, for such abandoned persons as are here described are not such as are here described. It is not the case to disguise of piety, or assume the mask of religion; the meaning is, that he esteem us like drones, or as an impure and filthy mixture; whilst we are justly accused of having a wrong meaning in the original word means, and the Syriac and Arabic versions understand it. The Vulgate reads na ges, i.e. we are looked upon by him as persons that pursue trivial advantages at the expense of the public, to which our predecessors, as well as our contemporaries, have been reduced, to a truly humble and good spirit; but this term seems too soft and favourable for persons of such bad morals and wicked principles.

Ver. 17. For if the man be the son of God, he will help him, and deliver him from the hand of his enemies. Thus the primitive martyrs were insulted and treated in the like opprobrious manner.

Ver. 18. He shall be in the midst of the congregation; and among the chief of the children of light. He shall be in the midst of the congregation; and among the chief of the children of light. The man that is truly a child of light is not carried off by death in the full strength of his powers, but is preserved, at least, to a time when he can be more useful, and to be a more effective witness. The Lord will let him deliver him now, εἰ δὲν αἰώνο, ἐφ' ὑμῖν, if he love him.

Compare likewise Matt. xxvii. 43, where the taunt and irony used by the Jews, by way of insult, to our Saviour, then ex pected to be crucified; and they were exactly what the Jews have in the present passage before us. The same judgment shall be let him deliver him now, εἰ δὲν αἰώνο, if he love him. There is a passage in the平行 Prophecy of Christ's passion, and his death used by the Jews, which expresseth, that Christ shall be murdered in Jerusalem, and the Gentiles shall say that he was murdered by the Jews; (De Civit. Dei, lib. xviii. cap. 20. St. Ambrose, St. Cyprian, and many other fathers of the church, assert that this prophecy is fulfilled in the death of Jesus; and their testimony, which they says is "so full and particular in describing the wicked counsels against him, that this author may seem almost to have been present." (lib. iv.) But I am not so sage as to imagine or
assert, that there is any direct prophecy of our blessed Saviour, much honour to this author, and the times in which he wrote; yet I think, by way of accommodation, they are applicable to our Saviour, who in scripture is called "the just one," and who has been crucified upon him, God will have respect unto him, I say in the midst of the plains of the multitude of the just men, not unlike that of the heathens upon the ashes of the primitive Christians, who gloried in the hopes of a resurrection; their persecutors pleased themselves with reducing the dead bodies of the several martyrs into atoms, with scattering them in the air, or throwing them into rivers, and so subsequently, said, "Let us now see whether they can rise again, or whether their God can help them, and deliver them out of our hands" (Euseb. Eccl. Hist. lib. v. cap. 1).

Ver. 21. For their own wickedness both blinded them.]—as the like sentiment, v. 12. St. Chrysostom. says, "There are the sense and the sinners, that seeing not the ways of falsehood and error, they run headlong into them; nor could any errors ever have prevailed over man, if they had not, by means of their own sins, and then drawn away and seduced; for error (sith he) begoteth not sin, but sins begot and bring forth error" (Homil. 19. in Matt. viii.). But still it is no less true, or more so, they are seduced by their own sinnish purposes, principles, produced generally wicked practices. St. Austin accordingly observes, that the different degrees, and, as it were, gradations of licentiousness, are very justly described in this chapter: "That men first of all imitate the Devil, then deny the immortality of the soul, and a future state; that immorality is the certain consequence of such impiety and licentiousness; that, next, for these principles, produces generally wicked practices." St. Austin observes, in particular, as being the most effectual remedy to drawn thought; and that when men are once heated, they easily proceed, through excess, to oppression, cruelty, and murder (To Ps. lix.).

Ver. 22. For God created man to be immortal, and made him to be an image of his own eternity.]—God not only created man in his image, free from corruption, but made him accordingly, our Evangelists, which is a very strong expression, to denote a peculiar resemblance of the Deity; and accordingly the Arabic interpreters render, Fecitque illum imaginem suam Dei, and the Syriac, Ad imaginem suam Dei tractavit. There is no such expression, in particular, which properly signifies eternity; and this Dr. Grabe has inserted in the text, extenuating it probably the best reading.

Ver. 23. For the devil, jealous at the future happiness designed for man, resolved to tempts him to disbelieve, that he might deprive him of the blessing of immortality, and reduce him to the same forlorn condition with himself and his apostate brethren. St. Chrysostom makes the same observation upon the devil, ón ανθρώπου πιστεύσεις, ón τον απώλευτα, ω κρατείται από της δολαιας, ὁ Πατέρας ἔχει τον πνεύμονα (Homil. 23. de Diabolo, Tentat.). "That though man had given the devil no occasion of offence, yet when he saw the honour designed for him, immediately envied him the favour" (see also Chrys. Iren. Evang. li. vi.). St. Augustine observes, "That death began at the same time with the transgression; and that neither age nor pain could have touched our first parents, so long as they held the privilege of eating of the tree of life, but when God, moved by his own natural way, contracted the seeds of disease and death" (De Genes. lib. ii.). And thus the Apostolical Constitutions, the book of Enoch, the Apocalypse, the apocrypha, the visions of aortinas, aliae suntiam fulminant inter se conversionem. Nunc quidem est vitae iter, desideratum autem iter mortis, quod non ex voluntate Dei exitur, verum ex insidiis adversariorum (CSEL, 25. p. 231.).

And they that do hold of his side do find it.]—The Vulgate translates, Immitatur autem illum qui sunt ex parvi ipsis; and Coverdale's translation renders it in like manner. "And then the hope of heaven and the terror of hell, taking their seat in the heart of the genius, De Prædestin. ad Monimiam, lib. i, but the construction before given would be more consistent and agreeable, and the relation between the two chapters more apposite, if the rendering here was, they found it, i.e., they saw, that they did draw death upon themselves, as many as are partakers of it; for the si τον τον κυράν λεγειν, and the οτι ευδοκηται τον κυράν λεγειν, i. 16, are the same sense of perdition or overthrowing, which is not of God's appointing, but their own seeking and procuring. The present rendering of this place is little less than tautology, for to be partakers of death, is certainly to find it; I shall therefore, in the following pages, as they are the drift of these chapters, that the death which wicked men call, correspond, covenant with, and at last partake of, is all along to be understood of death eternal.

CHAP. III.

ARGUMENT.—In order to confute the false and dangerous principles maintained by the arian and profane schoolers in the foregoing chapter; in this is displayed the great happiness of the righteous, and the miserable state of the wicked against them. For though God, for wise ends of his providence, permits the righteous sometimes to be afflicted, and even to die under the severity of their persecutions, yet do they not totally cease to be; but as they die in the Lord, so they still live unto, and with, God, in whose hands their souls are. But the wicked, on the contrary, though they promise themselves great happiness in their sinful courses, are miserable both here and hereafter. The chapter concludes with the praise of chastity, and the sad state and condition of adulterers and their children.

Ver. 1. The souls of the righteous are in the hand of God.]—i. e., In the hand of the Redeemer, the souls of the righteous that are departed, shall after death find great refreshment and comfort of their labours; and being in God's keeping, enjoy a state of the greatest happiness, and a constant enjoyment of the blessedness of God's presence, the ancient Jews, according to Grothius, called Paradise, or the Garden of Pleasure; where, though they enjoyed not the immediate happiness which they were so long pining for, or their states hereafter, yet even at present, and in their intermediate state, they had some foretaste and anticipation of their future happiness; but they held none to have this pleasing sense, but the scripture because terrifyed, as it were, by the idea of death, was made before they departed from their bodies. From this expression, "the soul is in God's hand," we may infer, that the human soul is not only a substance distinct from the body, but that it lives after it in a separate state from it, and such a state as is susceptible of happiness or misery; for why are the souls of the righteous here said to be deposited in the hand of God, but because it denotes a place of this happiness, that is, in particular, they have pleasing anticipations of their reward, and wait for it with a holy impatience; and in the mean time are in paradise, or in Abraham's bosom, or some place of rest and refreshment appointed for them by God; but with respect to the martyrs in particular, who had suffered gloriously in God's cause, it was a notion very early entertained in the primitive church, that these entered immediately upon the presence of God, and glory. Or we may understand this passage, of the reflections which the righteous may undergo in this life, that, though their torments may be the more decisive by reason of the promise of the future; yet, as to their present salvation, even in the strength of their faith, and a sure dependence upon God, they shall overcome the reluctance of nature, and not only suffer with patience, but with joy and delight, that the righteous is the effect of any stanch apology, or that they have not flesh and blood, like other folks, to feel the force of sufferings; but it is the power of a strong faith that makes these their own conquerors. If the souls of the martyrs were indeed in their bodies when they had trial of such a variety of sufferings, they could never say, as St. Bernard, they have been able to have gone through them; not in their bodies, but in their hands of their persecutors, and mingled by them, their souls were in the hand of God; and the Holy Spirit, with which they were filled, kept them above all sense of pain, and rendered them quite invulnerable.
able." And whoever reads the letter from the churches of Lyons and Vienna to those of Asia, Phrygia, wherein the death and resurrection of the martyrs, and the constancy in the most severe trials, are described (see Ecceh. Hist. lib. i. cap. 1), will acknowledge the truth of the proverbial expression, "In the North and the South, what is the meaning of this place is, that the righteous shall shine as the sun, be brighter for their afflictions, and that God will glorify their saints in and by them. Thus God promises to such as set their love and reliance on such pure and ever bright, yet in trouble, but that he will deliver them from it, and bring them to honour by it," Ps. xci. 15. We cannot have a more remarkable instance of the presence of God with his saints, than the one found in the letter of St. John to the church at Ephesus; where the text acquaints us, that one in the form of the Son of God, probably an angel, conspicuous and distinguishable by his brightness, walked with them, and accompanied them in the very flames; and that this accident, and their miraculous deliverance from it, was the occasion of their being promoted in the province of Babylon (Dan. iii). The sentiments of the primitive writers, upon occasion of the martyrs' sufferings, are most noble and magnificent: "A Christian (says Tertullian) never thinks himself so fine, never so illustrious, as at the stake; he is then the most singular, going to heaven in state" (Apol. pro Christianis. Nor is what Eusebius writes less observable: "That it was a most charming sight to behold the martyrs in prison, to see how their misery in earthly life became them a toy of Divine love; magnificent; captivating in their chains, as a bride in all her glory upon the day of marriage") (Ecceh. Hist. lib. v. cap. 1). Or we may understand this passage in another sense, viz. "That the righteous shall shine as the sun, and the moon and all the stars of heaven." (ver. 13.) For the Jews have a tradition, that the bodies of the righteous shall be clothed at the resurrection with a clothing of light, as of a pure flame. Thus able to the description made in the Old Testament, of the just rising from their graves, "That they shall shine as the brightness of the firmament, and as the stars, for ever and ever" (Dan. xi. 23). This expression is applicable to the Hebrews, as well as to the Gentiles, and is evident from the history of their , and their advent among the nations, (see also Matt. xvii. 2.) Acts ix. 3; Rev. ii. 14, 15.

And run and fear like sparrows among the stubble. By the stubble it is certain the wicked are meant, called also chabg, by a metaphor, Ps. i. 5. The expression here is proverbial; and if it be understood of the righteous in this life, and of their conduct, as distinguished from the wicked, it is then the same as that of St. Paul, Phil. ii. 15. "That the sons of God," i.e. the righteous, "shine as lights in the world, in the midst of a crooked and perverse generation." But if it is applied to the future state of the righteous, it seems to mean that they shall be conspicuous in their goodness among the world, and just, after this manner, "They (the saints) shall run or pass through the ranks of the wicked (discreant, says the Syriac version, just inter impios) as fire spreads through the stubble every where uncontrolled and irresistible." Hereby probably is intimated their power over them; a further description of which follows in the next verse.

Ver. 8. Ye shall judge the nations, and have dominion over the people, and your Lord shall reign for ever."

Though the righteous may be said even in this life to judge the nations, i.e. to commend the wicked, by the conspicuousness of their good works, and to condemn the wicked, by the illiberum, i.e. that God will in due time have a respect to, and reward, such saints and martyrs who fell a sacrifice in his service, who, like the victim in the burnt offering, were completely consumed in the fire, and so made ready to be translated to himself, to live with him, and with the blessed society of just men made perfect, of whom the world in their several ages was not worthy, to enjoy his bosom in heaven; yet, the general term here used, the word shakhen, as well as the expression, do not properly regard the whole of the soul and the whole state of the body, as they are here described, as possessed of a power and authority in the world, and to be the assessors of God in that kingdom and judgment of the world, the saints shall be assessors with God in judging the wicked; for it is piously thought by many learned men, that the saints, when crowned with glory and immortality by God, shall be the proper body and dignity of pronouncing sentence even against evil angels and wicked spirits. And it was an opinion that prevailed generally in the early times of the Church, and was at least the opinion of the Catholic Church (see those who shall reign, Acts xvi. 10; 1 Cor. vi. 2, 3; Rev. ii. 26; see note on i. of this book).

Ver. 9. They that put their trust in him shall understand.
the truth; and such as be faithful in love shall abide with him. And he concludes, as truly as has himself experienced this truth in particular; or the meaning may be, that they are the fittest and most likely to attain the knowledge of divine truths in general, which is the首饰 of knowledge. The first is, trust in God, or rather a distrust of a man's self, and of his own perfections and abilities, in thebern- and therefore, as it is called, the wisdom of the sere knowledge; the second is, a sincere and unfeigned love of God, which displays itself in obedience and a readiness to do God's will; for an honest and well-disposed heart, free from pride or affectation, should most naturally receive spiritual illuminations, and the knowledge of saving truths, according to that observation of our blessed Saviour, 'That if any man will do his will, he shall know of the doctrine, whether it be of God or not' (John xiv. 27).

And according to the different pointing of the Greek text, the last clause of this passage of our author may be differently understood; either we may render with the margin, and the author of this faithful shall remain with him in love; and thus the oriental versions point the place; or, as our translations take it, 'Such as be faithful in love shall abide with him;' i.e. cleave, them with so firm and unshaken a resolution, that neither tribulation nor distress, nor death shall separate them from him; and in this sense τρισσιομεν το κλοιον is taken, Act. xx. 23. The Syriac interpreters render the present participle perfect, and not falling out. Quis sunt fideles, per charitatem permanentia ipsiis; quam gravior et misericordia conclusa est usque per vitam.

Ver. 13. (A word of wisdom and nurture, he is un-)

Ver. 12. Their wives are foolish, and their children wicked; and they are not happy, their righteousness is not only called wickedness in general by the name of folly, but seems to brand the sin of uncleanness, or lust, with that name more particularly. What therefore our translator

Ver. 13. (Blessed is the barren that is unfeiled, which hath not known the sinful bed.) This is to be understood of the barren wife, that is chaste and free from adulterers; such persons to be esteemed of great commendation in scripture in, ευρης ἑπαρκαι, Heb. xiii. 4. And though she may be reproached by some upon account of her barrenness, as was the sentiment of the Jews respecting the barrenness of the holy temple, the建造 of Messiah, yet shall her virtue be recompensed by God, as far preferable to the most fruitful adultery. In vain have some popular writers endeavoured to ground upon this place, which unanswerably reveals the sense implied, the judgment against petulant virgins; as if that was established and approved of in the age of this writer, and known to the ancient Jews, which is certainly the invention of more modern times. In this passage no reflection is intended against marriage, nor any preference given to a continued celibacy; the compariso

Ver. 14. And (blessed is) the eunuch which with his hands hath wrought no iniquity—unto him shall be given the especial gift of the Spirit; for his car

Ver. 15. And the root of wisdom shall never fail away.) (e. Or, the sap of wisdom, which is the subject of this great passage, and so the Syriac version understands it, Radice causatat non evanescit. The sense of the whole verse is, that every good work will be attended with a reward; and thus the nine and half verses of the parable concerning the sower, and the different classes of ears, and the several fruits which spring therefrom; and that chastity in particular, which is a glorious victory over ourselves, hath this pleasing prospect and comfort in revenge, that many of the branches of a chaste and holy stock; and that the virtue and goodness of parents is a security and treasure to their posterity. We may observe, that as in the book of Proverbs, the adulterer is described to be a man void of understanding (vi. 32), so this writer makes chastity to proceed from wisdom; and this possibly St. Paul might intend, Rom. xii. 3, when he advises ἄφιξης ἐς μακαρίας, which is St. Jerome renders, Sapere ad pudicitiam (Cont. Jov.).

Ver. 16. As for the children of adulterers, they shall not come to perfection, and the seed of them shall be removed out of the congregation of Israel, which we may understand in two senses; either that a bastard shall not be partaker of holy things, i.e. shall not be admitted to partake of the sacraments, nor hold any public religious office, according to the marginal reading, and the Geneva version; and so the sense will be the same with that in Dent. xxii. 2. "A bastard shall not enter into the congregation of the Lord, even to the generation of Israel." For the ancient Jewish lawyers anciently fixed such a mark of infamy upon bastards, as to forbid their coming to the sacred offices; even the heathens themselves excluded them from all public acts of justice and the participation of their mysteries; and according to the civil ecclesiastical laws, bastards were not capable to be ordained without a dispensation (see Watson's Compl. Incom. p. 102)."
voice; and it is sometimes understood by the ancient Greek fathers. Or we may understand the place, with our true fathers, as a declaration, and obtain the meaning of such a spurious offspring upon whom God may visit the indignity of their fathers. And indeed we meet with in the scripture a type, a representation, of the divine vengeance in this particular, viz. that the darkest spot in Solomon's kingdom was smote by God, and perished quickly from before his eyes; and God gives this very reason for it, “Because their father had done wickedness in their child that is born unto thee surely die!” (2 Sam. xii. 14).

Ver. 18. If they die quickly, they have no hope, neither comfort in the day of trial. Some learned men have thought (see Father's Book of Discipline, p. 113, and in the context, is a hard and uncharitable sentence upon bastards, whose very birth and entrance into the world, though it be indeed by a crime of their parents, yet themselves are innocent and upright and blameless; and such, unnurtured and unpunished: but the observation of this writer will be less liable to exception, if we consider, that there is often a natural and hereditary taint in wicked and debased families, and that some particular sin as it were, is the seed of future wickedness. Hence holy Job, speaking of such wicked parents, says in very strong and significant terms, “Such happen upon the companions and children of men.” (xxi. 19), which natural propensity and vicious turn of temper God foresighting, sometimes has recourse to extremities to stop the infection, and hinder the spreading guilt. This is the explanation of the observation of this writer, that they have their own death by irregularity and loose living; or if by chance they live long, like the wanton elders that tempted Susanna, being grown old in wickedness, they lose all the respect of their fellow creatures. And when they come to die, their case, like that of other wicked men, is most desperate; nor will they have any thing to allege in their favour in the great day of retribution. Thus the psalmist, describing the end of the wicked, says, “The ungodly shall not be able to stand in the judgment.” Ps. i. 6, where the LXX. read, τοιαύτα διασώσταλα από της δύναμεως της τελωνευσεως "to be delivered out of the power of the strong." and the sense is, that there shall be only a resurrection of the just. But that passage of the son of Sirach, Ecclus. xii. 9, comes nearest the sense of this writer, “Woe unto you, ungodly persons, ye shall perish to a curse; and ye die, a curse shall be upon your portion.”

Ver. 19. Horrible is the end of the unwise generation. Can children by any means observe (see Comment. in loc.) that what is said in this and the following chapter, is of the seed and prospective misery and frightful fate of the children of adulteries, ought not to be understood as spoken absolutely by this writer, but only of such as, being abandoned and heathendizd, were sufficiently answerable to hock triumphat; i.e. that virtue, through a consciousness of having done its duty, through hope anticipates, even in this life, its future reward, and by faith triumphs, as already observed. And thus we find that the reverse of the sentiments here expressed do not conduce, both of which render, in the esculp, there is a manifest allusion in this verse to the Olympic games, and the crowning of the conquerors therein; and in the same sense, the following verse not worth noting, viz. προανακτονηται, προπατεω, αλλ' ξυστα τυχείν. From whence the learned, among other reasons, infer, that this whole body of scripture was first composed perhaps about two hundred years before the first Olympic (see Usher's Annals). Having gotten the victory, striving for undeserved rewards. The sense is, that the mind of God, in this instance, the sense is, that the mind of God, in this instance, is now become so common a thing that it seems obvious enough, and is not much unlike that of Horace; “Virtus repulsae nesia soror, intannius fulget honoribus” (Carm. lib. iii. od. 5); but it does not agree with any of the ancient versions. The expression in each of these passages is very unusual and singular; with respect to the first, a conqueror that receives the reward of his services, is not less deserving properly and truly, of a crown, before he can apply for his tribunal, for it is very possible that children thus born in sin, and from a criminal and forbidden commerce, may yet prove virtuous and regular in themselves; and that the children of even good parents are not exempt from such shameless the case of old Eli's children in particular, who made the Lord's people to transgress through their scandalous uncleanness (1 Sam. ii. 22).

CHAP. IV.

ARGUMENT.—In this chapter the author pursues the same subject with which he concluded the former, and shows how much happier it is to be a begotten and virtuous person, than to be a bastard and heathenish child. And this is made evident, and the absurdity of the former is impeached, by the example of what is commonly known with God, and with men. The Vulgate reads, "Omne pulchrum est cinctus generato cum claritate! which is not a just translation of the original words, σεῖκας ἀκριβως ἔτι δὲ κατοίκος τοῦ κρίτου; καθώς ἐν ὑμιᾷ; καὶ τότε ἐν ψωποι σεῖκας; where by ςεῖκας, I would understand the reward of the contest, and not the contest itself; and by ἐκσκεπτα, those that had merited this crown or reward by being undid. And I have the pleasure to find this conjecture confirmed by the Syrian version, which renders, "προσηπείται, and the word προσηπείται seems to apply manifestly to the persons, to the agonist himself, and not to contests, or the nature of their rewards. Calmet's note is to the same effect, and that of Messeurs de Port Royal still more conclusive. "of Messeurs de Port Royal still more conclusive. "Et après ce, elle est en rapport comme victorieuse, apres avoir rompement le prix des combats pour la chasse.

Ver. 3. earth to earth (of the earth the dust shalt not thrive, nor take deep root from bastard slips.) "εἰ μὴ ἀκακία περιελεωσαται: probably: the true reading may be περιελεωσαται, slips from sporious trees, i. e. without a metaphor, children begotten of adulteresses. For the word ἄκακος is always used for the moral guilt or as an euphemism for the sin of fornication, as well as ἐκσκεπτα. It seems to require this. And this reading is confirmed by Coverdale's version, which renders: And the begotten of whoredom, shall take no deep root, nor lay any fast foundation." And this reading has been observed in the vegetable world, that slips from such irregular productions do not thrive to any purpose. The...
book of Job describes the generation of the wicked in like terms: "This is the portion of a wicked man with God, and the heritage of oppressors which they receive of the Almighty: if his children be multiplied, it is not because of his multitude; if his children be dispersed abroad, though he see not them from the dead, yet shall not be satisfied with bread; those that remain of him shall be buried in death, and his widow shall not weep." (xxvii. 18-19). The description in this verse is almost a perfect parallelist, where mankind in general is often represented under the metaphor of trees, or a plantation (see Ps. i. 3; xcv. 12, &c.). According to the Hebrew style, a branch or branchlet here should be translated a tree. Thus the word manah, with benanah, which signifies the root; see Gen. xlix. 22, where the Hebrew word manah, which we translate branches, is translated in the marginal reading a branch. Yet the wicked in particular compared to unpromising plants, or withered and decayed trees; thus St. Jude, speaking of such libertines as delite the flesh, emphatically describes them as "twice dead, being plucked by the root." (ver. 12). The sense of this passage is briefly this, That God will visit the posterity of such loose and debauched persons, and that even their children shall not continue for any long time, but "as plants which God hath not planted, shall be rooted up." Besides the instance before given of David's child struck with death, St. Jude makes another, and that of a very prominent character; he acknowledges that he had a son "a carnisiter ex se natum de pecanto suo," but that God quickly deprived him of the child, though one of very promising hopes; "Annum erexit et annum consummavit; in factum mortis, sic malum graviter et doctos viros!" (Confess. lib. ix. cap. 6). Ver. 4. Though they flourish in branches for a time; yet shall they be cut down and cast into the fire. I. E. Though they equal or even overtop, the prosperity of the good and virtuous, yet having laid their foundation in wickedness, they shall be overthrown by calamities; like a tree that has taken no deep root in the earth, and is violently shaken with storms and tempests; to which agrees that observation of the psalmist: "When all the workers of wickedness do flourish, then shall they be destroyed for ever!" I. E. as they are then hastening the increase of their excretion, their flourishing being in order to their destruction, ὡς οἱ πλουσίωτασιαν, says the LXX. Ps. xxxii. 7. But the Hebrew word which we render flourish, has the same signification as is used in the Grecian and Hebrew languages, to signify that a thing is increased or multiplied, as in the LXX. xviii. 12, according to that of Solomon, "A man shall not be established by wickedness, but the root of the righteous shall not be moved," Prov. xlii. 13. See also Eccles. xi. 15, where the children of the ungodly are called, "ancient roots upon a hard rock." Ver. 5. Their fruit unprofitable. ὅποιας ἀνηρωμένας ἀνάρτους. This adjective, though it has indeed this signification here means rather here insipientes; i. e. that the fruit is unpleasant, not of a kindly sort, and has not the right taste or flavour, as fruit will always be that comes not from the root of the tree. Thus the word manah, in the opinion of some, signifies the soil that is not proper for it, or where it wants its natural sun, or when the ground is too hot or too cold, too wet or too dry, too sour or too stabborn. Hence the expression of unfallen of unlawful beds are witnesses of wickedness against their parents in their trial._Ex ἀνηρωμένως ἀνάρτους γενεσίαν. _I. E. they here does neither mean the tree, nor the fruit, nor the root, nor the progenitor, but Vulgate have it; it rather means conculcitus, in which sense it occurs, vii. 2, and accordingly the Syriac interpreters render, Liberti ex illegetimo conculcati procreati; who, being monuments of their parents' guilt, are a perpetual brand while they live, of infamy upon them. Agreeably to the sentiments in this and the foregoing verses is that description of the adulteress, set forth in the last verse of her prophecy, Joel iii. 14, 15. "Her children shall not take root, and her branches shall bring forth no fruit; she shall leave her memory to be cursed, and her reproach shall be rooted out;" but the reproach does not terminate in the parent only; the children likewise, according to the sense and opinion of the world, are partakers of the shame, according to that farther observation of the same wise writer: "He that is infected to his children shall perish, and their posterity shall have a perpetual reproach: for the children will complain of an ungodly father, and an ignominious mother." (Eccles. xlii. 6, 7): but such illegitimate children here mentioned, as witnesses of wickedness against their parents in their trial, which Calvin understands to be the natural child of a woman, who has by adultery the natural child of a man, I am of opinion there is this farther meaning in the words, viz. that such children will be accusers of, and witnesses against, their guilty parents in the other world. And thus the Geneva Bible expressly reads, which is confirmed by the Aramaic version, which renders in the future, "Testaments unciique parentum suorum, cum explorabuntur." Ver. 7. Those that are reprobated shall be consumed with death; shall he be in peace. That the righteous are often smitten away before they arrive at any maturity of age, is evident from observation. This is frequently the effect of God's anger against sinners, which is represented to us as a withdrawal from the favour of those woes as well as troubles and impatience of life, waiting with a holy impatience for further degrees of happiness. The prophet Isaiah has the same reflection, "The righteous are taken away from the evil to come, and shall enter into peace." (lvi. 1). And one of the ancients has made the like observation, "That he that is a favourite of the gods dies young," &c. de salute sancti etsi. By the righteous being "prevented with death," we are not to understand his being surprised by death when he least thought of it; for the good man to be suddenly taken away, he is always on the watch, prepared and ready to leave the world and appear before God; his death may be indeed sudden or hasty, but not careless or unguarded. Ver. 9. But wisdom is the gray hair unto men, and an unsalted life is old age. Ἡθελα γεώργα. Our translators seem not to have expressed himself at all in their version, which yet has a strong and significant meaning; saepeque, &c. Thus an unsalted life is old age, as it is, the standard of old age. Fulgentius quotes this and the preceding verse, and adds most excellently by way of comment, "Ad mea morte, et in tanta parte, quanta sedis in vivis, tanta in mortuis, sed potius anima, prout movetur melius aut deterrimae;" (De Resinæ. Noe, et de Vita Contempl.). Agreeably to this the Romans styled their chief council Senaturs, and the Lacedemonians called their spostra, not so much upon account of their age, as their wisdom and prudence of those that composed it; in like manner philosophers, in ecclesiastical history, had their name assigned them on the same account. There is hardly any subject on which the sages have moralized more finely than on this; honeste acta atque sapientissimae præterrupta mens, saepe etiam de omnibus ordine percolata, mensae, qui ad nostræ vitæ, et fraudiæ, and frustration of mortality. Cicero has many beautiful sentiments upon this occasion; particularly in his book on the nature of friendship; "There is that thought which is very like what is contained in this and the foregoing verse; ‘Non cani, non rågæ repente auctoritatem arripiere possunt, sed honeste acta atque sapientissima praebantur nostri." (De Amicitia. iii. 46). But no reflection of the ancients is more judicious, than that of a learned modern: "Gray hairs (says he) consist not in the multitude of years, but in the number and variety of useful observations that are made; nor would there be any reason why they should be particularly ascribed to the aged, except such persons, by having lived longer in the world, and having had the opportunity of many and various occurrences to open their judgment, have accordingly improved it; for it matters not much, whether a man makes his observations in a longer or a less time, provided he makes them well." (Boyle's Occasional Reflections. Ver. 10. So that, living amongst sinners, he was translated. This passage is undoubtedly to be understood of Jesus, who was the first instance of the overflow of God's grace, he being pleased to translate, as he had condemned the first instance of transgression, to show his great detestation of sin. The great question is, whether these words signify a natural death, or a miraculous translation, as that of Elijah was; from some expressions in the context many learned men have been inclined to conjecture that the author of this book thought Enoch died a natural death, and —

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that his translation here mentioned, was only such a translation: one reason in particular, that has induced them to think an ordinary death is here spoken of, is, that the holy scripture often uses the like expressions to signify death. See Gen. xvii. 15; Job xiv. 12; xvii. 16, where the Vulgate renders, qui sublati sunt ante tempus, though the writer is speaking of such as die a sudden death. And it must be confessed, that the Hebrew phrase in all those instances, in which there is the least difficulty in the use of to express the translation of Enoch; and from hence some have inferred, that even Moses' words, Gen. v. 24, may be interpreted to mean, that Enoch died not by the ordinary death, but by an extraordinary one, and thereby imply a miraculous translation. But the reasons and arguments for a miraculous translation seem to carry with them much greater weight; for, first, though the text of Moses is obscure, and the writer does not make use of any arguments to show, that the translation of a man yet living to heaven or another world; nevertheless, when we compare what he says of Enoch with what he relates of the other patriarchs, it is plain he intended to distinguish the one from the other. And Enoch went out of the world from that in which the other patriarchs left it; for of all the rest mentioned in that chapter it is said, they died, but of Enoch this is not said, but only that, "he was not, the interpreters, was not found on earth," because God had translated him from it. Further, Moses takes note of the eminent probity of Enoch's life, which made him worthily inherit the translation; and then does not immediately add, according to the Vulgate, Et non apparoni, quasi tulli eum Deus; implying, that though he was no more seen upon earth, yet he was still alive. This is the sense which literalists give to the verse, and renders it expressly, Subactus est, et ascendit in colum coram Domino. Again, it is said of Noah and of Abraham, that "they died," but of Enoch it is said, "he was not." This phrase therefore must import something that happened peculiarly to him. Secondly, The holy psalmist, 2 Kings ii. 5, giving an account of Elijah's translation, which was a confusiously miraculous, uses the very same word, viz. taken away, several times to express it by. Thirdly, The son of Sirach seems most favourable to Enoch's being translated alive. Ecclus. 21. 25. to this effect, to avoid any equivocation the Vulgate reads, Translatius est in paradiso, a term not commonly made use of to express the ordinary death of a man. But, fourthly, The writer of the apostle to the Hebrews, xi. 5, puts this matter beyond all dispute, and understands it clearly of a miraculous translation; "By faith Enoch was translated, that he should not see death." Lastly, Many of the fathers expressly assert a miraculous translation; the author of the Recognitions, bearing the name of St. Clement, says, "Enoch having pleased God, was translated into immortality." And St. Cyril, "That by faith Enoch was translated from the midst of this world by a singular favour" (De Mortal.). St. Jerome yet more fully, "That he was translated into heaven, and left us" (Epist. 38, ad Pannach. See Calmet's Dissertation more). Ver. 12. For the bewitching of naughtiness doth obscure things that are honest; and the wondering of concepience doth consume spirit, and make it weak. The corruption is here referred to the corruptions introduced by Cain and his descendants, by which the holy seed by degrees fell off, and became infected. Calmet observes that there is a particular beauty in the word diluixere, here rendered baffle; and that it is with the greatest propriety applied to sinful pleasures; for as there is a sort of magic or fascination which imposes upon men's eyes and makes them see false appearances, and obscures what is real; so a like fatal mistake, arising from the blindness of men's understandings, or the perverseness of their wills, makes them fancy there is truth and reality in things which are deceitful and deceiver; that is, it overthrows the real danger that attends them. Nor is this true only of pleasures in general, but applicable in a more particular manner to the sweets of love and amorous delights. If you consider honest pleasures in their true light, and the manner in which the tempter plants them in the minds of men, you will see it is easy to be deceived. This verse, considered not the true reason for which God took him, that it was an act of mercy, rather than severity, to remove a saint, "whose righteous soul was vexed with the filthy contention of the wicked, and was not commingled with the ungodly multitude," but the reason was, his life was not prolonged in this world in such a manner as to remove any occasion of sinning. And what a happy change was wrought in the affections and the heart of Jacob. If we follow this reading, the passage may relate to any righteous person speedily taken away, whose good life condemns or leaves without excuse the wicked that outlive him, and grow old in their wickedness; or it may relate to Enoch in particular, who may be said to condemn his contemporaries, either virtually by his word and doctrine, or judicially, by denouncing God's judgments against the ungodly of his time (see the same expression applied to Noah upon a like occasion, Hebr. xi. 7.) A youth that is soon perfected the many years and old age of the ungodly: for he is as a tree planted by rivers of water, and brought to perfection, and whom the riper years of age and the fulness of the decrees, which makes it shorter.
CHAPTER V.

ARGUMENT.—To show the great difference in point of happiness, between the virtuous and the wicked, the latter are introduced as groaning under inexpressible misery, and lamenting before the tribunal of God their former ill courses, and for their present unrepentance. Hence the writer takes occasion to show, that the vengeance of God always pursues sinners, either immediately from himself, or by the agency of his ministers, their servants, or instruments and executioners. Calmet thinks the first six chapters may be considered as a sort of preface to the rest of this work.

Ver. 17. Then shall the righteous man stand in great boldness before God's tribunal. God shall be reconciled to him.

At the end of the former chapter, the wicked are represented as trembling under a sense of their guilt and the apprehension of punishment due to them: here, by the way of antithesis, is shown the holy confidence and sweet security which will arise in the breast of every good man in the day of trial, from the justice of his cause and the testimony and approbation of his conscience. This expression is used in manly places in the New Testament: see particularly 1 John ii. 28, and iv. 17, where the righteous man is said "to have boldness in the day of judgment." And made no accusation of others. We may understand this of such as laughed at the good man's doings as fruitless, or endeavoured to make them so by their opposition: but St. Austin, and others of the fathers, understand this passage as referring to the magnanimity of the righteous man's goods, which he had acquired by his honest labours. Thus St. Cyprian, disiprator laborum corum (Testim. Elucid. c. 16), and upon the same passage, says, ascendamque abulatoribus labororum eorum, which Coverdale and the Geneva bible follow. Calmet explains the passage in both these senses.

Ver. 2. He shall not be ashamed in the day of judgment. And the term evermore, does not here mean eternity, strictly so called, seems the more probable from the order of the description, because the judgment, or destruction, mentioned after. Ver. 19. For he shall rend them, and cast them down headlong, that they shall be speechless, &c. Calmet observes, that the author here has expressed in three words three different punishments: first implies, that God shall beat or dash them against the ground; and the other two probably allude to a more infamous kind of death, viz., that they shall be strangled, and suffocated, more; and by the Syriac version. Earn posthum in turpis putrimento. Junius also is to the same purpose; and to these agrees the Geneva bible, which renders, "They shall be strangled, and suffocated, and by the Syriac version, Earn posthum in turpis putrimento. Junius also is to the same purpose; and to these agrees the Geneva bible, which renders, "They shall be strangled, and suffocated, and burnt asunder."

And a reproach among the dead for evermore. Thus the Syriac and Arabic versions read, kim. The sense is, the wicked shall be confounded at the sight of him whom they have so much abused, and shall behold with amazement the sudden and wonderful turn of things. We have an instance of such a thing in the case of Pharaoh, of whom the apostle speaks, 1 Cor. xi. 31, for he was highly admired in honour by God, and rewarded by him as his faithful servants; envy at others' happiness, and despair of their own, will render them completely miserable. This is finely represented in the parable of the rich man and Lazarus. Ver. 3. And they repeating and groaning for anguish of spirit shall say within themselves. This was he, whom we had sometime in decision, and a proverch of reproach. The prosporosa here is very natural, and may be considered either as a soliloquy in each repeating sinner's breast, or as a joint reflection made by them all, and a set discourse which they had one to another. The Greek will admit of either sense, but Calmet thinks the latter most agreeable to the context. It is very observable, that there are three words in this verse expressing the same thing, viz., repent, sorrow, and woe, which are intended to denote an excess of abuse and rudeness; but that in Ps. xlv. 13, is still more remarkable, where David uses five synonymous terms upon the same occasion: "O Lord, be not long angry, neither deal with me after thy anger; neither count my sins in thy anger, nor number my transgressions in thy displeasure." The confession of these scoffers may be applied to all others of the like turn and denomination; for it has been the unhappy fate of good men in all ages, to be thus ridiculed by librines. It was the observation of Job long since, that "the just uprightness is laughed to scorn." (Prov. xiv. 29.) And with respect to himself, he complains particularly, that "he was made a by-word of the people;" and "before them," as the margin reads, "he was as a tabernacle" (ver. 6), i.e., for he was made the object of the sport and merriment of others, by no improbable interpretation of the place, the LXX. rendering it by γιλος. Ver. 4. We fools accounted his life madness.
men, and such as retire from the world for the opportunity of a greater piety, are often represented by delinquents as melancholy and disorderd; but in the end, such libertines as he includes among the wicked, and religion acknowledged to be the true wisdom. The like reflection was thrown upon such of the primitive Christians as were dead to the world; they were looked upon as seeking the pleasures that contemned, and foolishly credulous, for trusting to invisible rewards; "Let fools and idiots (says Celsius in his sneering way) superstitious and idolatrous, as the most agreeable discipled to the God they worship" (Origen cont. Cels. lib. iii.). Nor did our Saviour himself escape the censure of "having a devil, and being mad" (John x. 20). So certainly the same had been written to the obloquy and reproach. There is, seemingly, the like reflection on him, Mark iii. 31, and even uttered by his own friends, as our translation hath faithfully rendered it; for, as a man learned in the law, he was praecipuous in his reading. There does not relate to our blessed Saviour, but to the clamorous multitude, whose behaviour often gives just occasion for such a suspicion.

Ver. 6. How is he numbered among the children of God, and his lot in among the saints? How different are the cool reflections of an ungodly spirit, from the wild sailes of a heated fancy? how cannot help observing, at first sight, how some parents vary, considered in this different light! The very same scribes, who railed the just man upon his glorious title of "the Son of God," ii. 18, at length confess the truth of the fact, without the least suspicion of the principle; and that the same relation in the next life: and the true inheritance of the sons of God is among his glorified saints: τοις θείοις ἐστιν ἀδελφοί. See Dan. xii. 13, where the angel tells him: they shall be like a weary man, who can do no work in his lot at the end of the days; i.e. in the resurrection of the just; which the LXX. render, ἀναπνέων τοὺς ἁγίους. The plagues which were in the time of the last Canaan (a type of heaven) among the twelve tribes by lot.

Ver. 6. And the sun of righteousness rose not upon vs.] Coverdale's and the other English versions read in like manner; but the Vulgate; but all those Greek copies omit the words of "righteousness," and so likewise do se- veral of the fathers, when they quote this passage (see particularly St. Gregory, lib. xxxiv. Moral. cap. 6. Cyprian, Serm. 12. and in interpreting the pl). The Syriac and Arabic versions likewise omit them. They seem either to have been put in the margin in way of explanation, and to have crept from thence into the text, or else to have been added from the former sentence, for they are neither in the Alexandrian, nor any other copy.

Ver. 7. We wearied ourselves in the way of wickedness and vanity; and considered that we were, after all, but gall and wormwood. That we might come to the words of "righteousness," and so likewise do several of the fathers, when they quote this passage (see particularly St. Gregory, lib. xxxiv. Moral. cap. 6. Cyprian, Serm. 12. and in interpreting the pl). The Syriac and Arabic versions likewise omit them. They seem either to have been put in the margin in way of explanation, and to have crept from thence into the text, or else to have been added from the former sentence, for they are neither in the Alexandrian, nor any other copy.

Ver. 11. We wandered up and down in the paths of wickedness and destruction.

Ver. 12. Not that pride profiteth us: or what good have riches with our vanquishing brought us? i.e. What good have all our proud and haughty conceits, our admiration of worldly state and riches, our pursuit of vain curiosities and trifles? It is of great utility to the world, and not all vanished into nothing? It is obvious to observe, from this self-reflection of a wicked man, very naturally here represented, that the way of wickedness will be for his own interest, in the first place, that, by pursuing with eagerness the uncertain pleasures of this world, he has forfeited his title to more durable and lasting dignities. Secondly, that he is for ever lost in happiness; and the sad prospect or reflection upon that happiness, which he might have enjoyed, but lost through his own folly, will greatly increase his misery.

Thirdly, that there will be a part of his future punishment; and all his favourite pleasures and enjoyments being past and gone, they will, by a miserable exchange, be ascended with, and they are each of them particularly proper to express what it will be an addition to the torments of the wicked, that they shall not be able to for- get all those sins and follies which they have ever been guilty of, but must now, always in their remembrance bear, for ever to haunt and disturb them, all those once dear delights, which they would now willingly, at any rate, purchase the oblivion of.

Ver. 13. He shall be in some way, with several of these similies and comparisons, with respect to the shortness of his life, and its insignificance; in the sale of Job, ix. 26, 27, "My days are swifter than a post horse, they fleer away, the morning is as the grass of the meadows that vanish to the prey." And among the memorable sayings of Agur (Prov. xxx. 19), "The way of an eagle in the air, and the way of a ship in the midst of the sea are so other and uncertain, as to leave no trace behind them. The comparisions made use of in the course of these verses, to represent the insignificance of life and its enjoy- ments, may be briefly pointed out. First, the chicken appenn in this chapter, took pains and were concerned to impress upon others that lively sense of the vanity of worldly pleasures, which, by a sad experience, they had themselves had. They are contiguous in many places and placed in different lights, to be more affecting; they seem com- passionately designed as notices to warn others, "lest they also come into that place of torment, as we have without direction, and uncertainly, as to leave no trace behind them. The comparisions made use of in the course of these verses, to represent the insignificance of life and its enjoy- ments, may be briefly pointed out. First, the chicken appenn in this chapter, took pains and were concerned to impress upon others that lively sense of the vanity of worldly pleasures, which, by a sad experience, they had themselves had. They are contiguous in many places and placed in different lights, to be more affecting; they seem com- passionately designed as notices to warn others, "lest they also come into that place of torment, as we have without direction, and uncertainly, as to leave no trace behind them. 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observation is upon the Greek text, ver. 12, § ἐνφαίνειν τῆς λειτουργίας, where I would read with Grotius, ἀνάληθῳ, which seems more proper.

Ver. 13. Even so we in like manner, as soon as we were brought to this power of discerning the expressions of it, which was wasting ever since it was first given us, and we are continually dying by degrees; like that of the poet, Navecentis moritur, which Scenius seems to explain, Quotidie moritur, omnibus dies modi usque mortuus, i.e..--daily, for our life is daily decreasing." But that of St. Austin is still closer, Protean ex quo esse incipit in hoc confessione, and, concerning the expression of it not unlike that moving one in our burial-service: "In the midst of life we are in death;" for life is continually exposed to so many perils, that what David says of his house, that it is in his clearer propositions, "It is always in my hand," i. e. it is always in danger to be taken from me. The Hebrew word signifies the palm of the hand, out of which any thing will easily slip; and intimates, that he esteemed his life always in danger, and always was ready to resign it.

And had no sign of virtue to show;] Coverdale's translation is much better, "And have showed no token of virtue.

The Greek reads in the present tense, "We have no sign of virtue to show;" i. e. We have nothing to urge in our defence, no good action to produce in our favour, no virtue to help observing us. No one thing there is significant, even in his own confession, a wicked man is; he is born and dies, and can say no good of himself, nor any but what is manifestly false.

But were consumed in our own wickedness.] i. e. We spent our whole life in wickedness; and as we died in our sins, we yearly suffer the reward of our evil deeds.--These and the like, we have showed already, are the torments of their torments. Thus for the wicked are introduced speaking; accordingly the Vulgate here inserts, Tali dixit in inferno, qui pecuniae peraverat. And indeed such a solitary from a great sinner, or such repenting strifes from a company of them in despair, seem very natural; for such is the power of a guilty conscience, that the wicked shall be self-condemned, even before the books are opened; they shall anticipate their doom, and acknowledge the justice of their sentence, before it be passed upon them. The making the scene of this long prosopopoeia, which reaches from the beginning of ver. 3, to the end of this, to be in hell, as the Vulgate does; and the representing them, by an ingenious fiction, as really speaking and lamenting there, in the way they would have done if they had power, can never be enough admired in this writer. We have a remarkable and beautiful instance of this in Luke xvi. 24, where an imaginary discourse is carried on between Abraham and the rich man.

Ver. 15. But the righteous live for evermore:] The author, having shown the dreadful consequences of sin, adds the great recompense of the righteous. And he describes them, and acknowledgment of the power of the wicked themselves, their sad prospect, and the final ruin of all their hopes; and illustrated, by several just comparisons, the shortness of life, especially of one spent in a continual hurry, a manner of death, and its effects, in the next verses, to set down, by way of contrast, the glory of the righteous, and their exceeding great reward; that it is not only with, but in the Lord, for so it is in the original; and the Syriac and Arabic translations render accordingly, in Domino. It is also observable, that their reward, and even their future life, is expressed in the present tense, to denote probably the certainty of their reward, and their instantaneous entrance upon it.

And the care of them is with the most High:] The true and common acceptance of these words is, that God careth for his own, and doth continually look after their welfare; care them as with a shield, and will provide for them a reward, great even beyond imagination or expression. Stella undatur, &c. St. Jerome, and many other interpreters, have endeavoured to please the Lord in all instances of duty, ] Tut a sollicitando diligentia justorum circiter id veritatis, ut Deo placamus; illi enim were justi positum, qui Deo curant placere (Stell. Eunlrrat. cap. 1, Lucem). This sense would indeed have been very proper, if the original reading was, ἀγαθὸν, ἀγαθὸν συμβαίνειν, as it seems to be the next word, τινες to the head; his, ἀγαθὸν, τινες, οἱ ἀγαθοί, τινες, Curta eorum poneat eis, as the Arabic renders. That of the Syriac, Cura eorum illorum in etiolo, may seem to favour either sense.

Ver. 16. Therefore shall they receive a glorious kingdom and a beautiful crown from the Lord's hand;) The Arabic reads, Diadema pulchritudinis, and the Syriac version more explicitly, Diadema honorosum operum. The Greek, τὸ διαδέ- 

ματὸν τῆς εἰρηνῆς καὶ τὸ διαδέματον τῶν ἀθλητῶν' which manner of expression by the substantive is very beautiful. In- 

stances of it are in scripture; as, Hab. ii. 4, 5, "the good man is a 

Thus, i. 10, we have ἄγαθον γινεται for the "jealous car;" and ἀγαθον ὑποδεικνυομαι, a "mighty wind," v. 23. And in Luke xvii. 6, the "unrighteous servant, a beautiful Baxter," ὑποδεικνύομαι, James i. 23 (see more instances, John xvii. 12; James v. 15; 2 Thess. ii. 8.) This must be allowed to be a fine description of future happiness, of the times of the Lord's appearing, and of the judgments, and distinct. The New Testament, indeed, speaks of the righteous in heaven, under the idea and character of mighty kings and princes; and no wonder it is so expressed, when in the Old Testament, at least under the particular economy of Moses, we meet with no such explicit discovery of the happy and glorious state after death.

For with his right hand shall he cover them.] As by the organs of sense attributed to God, the knowledge of God is set forth; so by the organs or instruments of action is his power deepened, and most eminently by the hand: so that the hand of God, in scripture, means ordinarily the power of God; but the right hand being more active than the left, and its usual instrument to express the power of God; hence it is taken to indicate the exceeding abundance of the power of God. The sense of this passage is much the same with that of the psalmist; 'The righteous shall dwell under the shadow of the Almighty; he will cover them with his wings, and they shall be safe under his feathers; his faithfulness and truth shall be their shield and buckler' (Ps. xxiii.).

Ver. 17. He shall take to him his jealousy for complete armour;] I have before observed, that sin in scripture is often compared to spiritual adultery (see on ch. i. 10;) and so that the sense is, "That his jealousy, i. e. his enmity, justice, "will furnish him with complete armour." The Syriac version expresses this very fully. In gratiam isporum, in zelo sui arsbat omnia. The following description, which is made towards the end of the chapter, is full of the sublimest imagery: God is drawn in all that terrible glory with which the strongest imagination can paint him; his whole figure strikes us in the highest and most amazing manner: he is represented as completely armed with terror; we see his helmet, his breastplate, his invincible shield, his sharp sword, his thunderbolts, and in fine, his whole artillery of heaven. He is more dreadful than Mars moving to battle, while he commands the creation round him (for so I would render the κάθισμα in the following sentence, to execute his decreed vengeance on his enemies, and to determine the fate of guilty nations. In Moses' song, the Lord, or Jehovah, is represented, in like manner, as a fierce man of war (Exod. xv. 3); but the representation is more than a little less to be admired, where he says of God, "If a man will not turn, he will whet his sword; he hath bent his bow, and made it ready; he hath prepared for him the instruments of death, with his arrows against the persecutors" (Ps. vii. 12, 13).

Ver. 18. He shall put on righteousness as a breastplate.] The breastplate is known to cover the heart, which is the source of all the passions: hence this writer says, that God will arm himself with justice as with a breastplate, to imitate that he will do nothing out of mere passion, or by an absolute, uncontrolled power, without regard to the rules of equity; but that he will conduct all his proceedings and determinations, even against his enemies, according to the eternal rules of justice: and therefore it follows very properly, that he will put on a garment instead of a helmet; i. e. as a wise judge, whose infinite wisdom searches into the secrets of every crime and action, and who cannot be mistaken or imposed upon, he will give true and impartial judgment; and, as a just judge, he will observe a strict proportion between the crimes and the punishment. With great propriety therefore is true judgment here described as the breastplate of righteousness; for he can only be exceeded by that sublime description in the inspired writer upon the like occasion; 'He put on righteousness as a breastplate, and a helmet for salvation of vengeance for a cloth- ing, and was clad with zeal as with a cloak' (Isa. lix. 17). How much more amiable is the description of this writer, representing the garment of righteousness, than that of Jupiter in Homer, whose aegis, grimmcd terribly with the figures of horror, almight, and discord? 4 C
The book of wisdom.

Ana true judgment instead of a helmet.] To which its place, or, to leads us to the next.

The learned editor of Philo Judaeus applies the epithet to εἰκόνα rather than εἰκών, and conjectures the true reading of this place to be, εἰκὼνες ἡμών ἔδωκεν τῷ Ἰσραήλ. The latter is the interpretation which he justifies by two parallel passages in Philo, where the same sentiment occurs. εἰκὼνες ἡμών δώκει τῷ Ἰσραήλ ἔχουσαν, and in another place, διδότως ἡμᾶς ἔκανεν ἐπὶ τῷ Ἰσραήλ. (Deut. v. 19.)

Ver. 19. He shall take holiness for an invincible shield.] St. Bernard observes upon this passage, that at the time when it was fulfilled, all such judgments as have been explained by our margin are not to be absolutely intolterable, that he will not suffer himself to be overcome by any arguments of pity that can be offered; nor can he possibly turn from the passage of the law. As the wicked have so long abused the riches of his goodness and long-suffering, his dignity calls upon him to do justice to his injured honour. And since this judgment or procedure is founded upon the supposition that, in all respects he is so irreproachable, that even the wicked themselves shall be convinced of the justice of their sentence; and while they experience the greatness of his power, shall acknowledge the justice of all his determinations, and that his equity is no less incomprehensible.

Ver. 20. His severe wrath shall be sharper for a wound.] The description in this and the following verses is agreeable to the language of scripture; for when God is mentioned as angry with the wicked, he is represented as standing consumed with hatred upon the earth, as ready to let fly; and with his sword not only drawn, but whetted, as if he was just about to strike (Ps. vi. 13).

And the world shall fight with him against the unrighteous. This is the same in effect with what is before expressed in the seventeenth verse, "He shall make the creature," i.e. the creation, "his weapon for the revenge of his enemies." Not that almighty God has any need of all, or any, of his creatures, to assist him in executing his vengeance; but he sometimes chooses to make use of them, as instruments of his wrath, to convince the unwise, i.e. the wicked, of their folly and danger, and therefore his wisdom purposely makes them by such creatures as they have abused, and makes the objects of their pleasures become the instruments of their punishment; "Your gods are become unprofitable unto you" (Hos. v. 11; Isa. i. 20, 21) or "The gods of your heart shall go abroad;" (Ps. cxli. 9.) "The arrows of the lightnings;" and so the Syriac version has it, ἡ ἀκούσματα τοῦ θυμοῦ, in every sense else. (Ver. 21.) Pittacus gives an agreeable explanation of this expression in every sense else. (Pitt.) This agrees with the word πτερνάα in Ps. cvi. 13; it is of the clouds in particular, that "they are made to do whatsoever he commandeth them upon the face of the whole earth, either for correction or for plenty." And of the treasures of snow and hail, the same writer observes, that they "are reserved by God against the time of trouble, against the day of war and battle." (Psa. xxxvi. 20.) In the song of Deborah it is said, that "the stars in their courses fought against Sisera." And indeed, God can make all the elements in their turns to conspire against the wicked: he can discomfit them with thirst and hunger, as the Lord did to the Israelites (Deut. xvi. 12), as Livy says to the Romans in the great battle at Cannae; or command the air to be his destroying angel: he can make the waters to rage and swell horribly (ver. 22), and to destroy the masts and rigging (ii. 23, 24), as the Deliverer can make them serve (ver. 21) with the purposes of his providence, and his flame shall burn up the ungodly; or, he can command the earth to open her mouth, and death shall come hastily upon them. (Ps. xxxi. 11.) But if such powerful instruments of destruction shall be so infallibly directed, as to execute his designed vengeance with an unerring certainty. An ingenious writer observes, "That compound epithets heighten the diction; and that even one of these is itself a short description" (Pope's Pref. to Homer, II. 16, 17). Thus St. Chrysostom is here the most judicious of all rightaiming; for can any thing convey a finer or more lively idea, than thunderbolts animated as it were, with sense, and discharging themselves with judgment and discretion, without any hand of man? And if so, the bolt not only grasped and levelled raphine ductern, but executing its fated compliment with such much certainty, as if the author were but the mere spectator; as his continuance justly commends Homer for having found out living words, "His hero's arrow is impotent to be on the wing, and his weapon thrusts to drink the blood of the enemy—σπόρας πιθάνουσας." And thus the Vulgate renders, A scene curvato aram seminat. To which the Syriac and Arabic are, מְעָבִיה, which is only a transposition. Coverdale's is more explicit than the rest, "Then shall the thunderbolts come out of the rainbow of the clouds to the place appointed by the Lord." (Psa. xxii. 20.) But the same word to guide us to the Vulgate, "a wound" above, is explained above. There is an expression in the Psalmist, with respect to God's vengeance, which, if rightly understood, is much to this purpose: "He (God) made a way to his indignation" (Psa. Ixxviii. 50, οὕτος εὐθέτησεν καὶ ἐγκατέστησεν, LXX. i.e. He directed his anger where, or to what quarter, it should fall: it does not mean in general only that God was angry, but that he had appointed a certain tract or path for his vengeance, which it must follow and pursue; the Latin version therefore expresses this with great judgment, Labravit seminat isae quae (see 2 Esdras xvi. 13). Isaiah describes the surprising massacre of the desolate army by the just vengeance of God in the like figurative way, and with a sublimity suitable to his grandeur, which the Vulgate thus expresses: Audiam faciem Domini gloriam vobis sem, et terrembrach sui ostendet in commutato foronis, et tiaman ignis deborannis; aliud in turbine et in lapide grandinis. A voco Domini pvehbit Assur, virgo persecuas; which the LXX. express very well by a holy and particular epithet: "The feet in view, he twanged his deadly bow. And missing fly the deaf'd fates below." (E. v. 55.)

Virgil has expressed the same sentiment:

"Ars centauro de sunt, cornua in unico nostro omnibus equitibus fama;" (Georg. iii. 15.)

"Arcum intendebat Apollo
Deauna. Omnis ex terrae Egyipti et Indi.
Omnis Arabus, omnes vertebant sarga Sabei." (Ennius, v. 70.)

Ver. 23. And hailstones full of wrath shall be cast (it out of his hand) as the wrath of the Lord, a just vengeance of heaven, shall likewise come down upon the heads of his enemies, as in the days of Joshua, when God sent hailstones and lightnings from heaven in the faces of the enemies of his people, "and the earth was full of the confusion of Israel." And as in the preceding verse, the Senecan of this observation in such fury and vehemence, as if they were discharged by the force of some machine, which our version calls a stone bow, and among the Romans had the name of balista. The Vulgate, "the right hand of God;" or a petrifying arrow, "shall scatter the line of his great-grandnies: which is followed by Coverdale's, and Pagnine's intermediate version, and is indeed a close translation of the Greek. The Vulgate, 'that right hand' seems to me a conjecture, I think, by the help of a comma only, the sense might be rendered more complete in this manner, καὶ ο ἐκ θυμοῦ, ἔσθη τοι ἄγνωμον ᾠρίαν ἐκ παρελποῦντος, σκότος πυθήσεται ἐκ παρελπούντος ἀνθρώπων. Moreover, I am aware of an objection which may be urged, that the particle ὅς, or
some such-like note of comparison, is here omitted; but, besides that he may, without any force, be fetched from the foregoing verse, instances of this ellipse are very frequent in scripture and profane writers. See Numb. ix. 3; Deut. xii. 6. Gen. xix. 9. Cant. iv. 15, in all which places this particle is omitted in the Hebrew, and supplied in the versions. Our translators, it is plain, understood this, and have inserted it, or have inserted it, with the translator, without having before, inserted any other, for in the original, the metaphor of inhabitants is frequently used to denote an enemy's falling on. Ezek. xxviii. 2. xxxi. 10. And the answer is, very grand, and terribly magnificent idea, and is but imperfectly compared with the volleys from the artillery of walls closely beset.

And the water of the sea shall rage against them, and the floods shall cruelly drown them; i. e. God shall take such vengeance of wicked nations, that their enemies shall come pouring upon them like a flood. Rain, showers, storms, floods, and seas, are all symbols of multitudes of men in motion and disorder; or else of armies ravaging and destroying countries: hence Servius has observed, that the sea in a storm, and people in confusion, are reciprocally compared to each other. Virginius tempertat populi mortu moumit comparat, Tullius populo tempestatem (Servius in Enoch, lib. 1.). In the inspired writings, many such metaphors are compared to the invasion of an army to the inundations of the sea, or a rapid river, which carries all before it. It is familiar with David particularly, to represent a flood, which is the image of his people, as coming in, to make their enemy's destruction, and to make the very instance of which is to be found in Ps. xlvii. (see also Isa. vii. 17. xvii. 22. Dan. ix. 26. xi. 22.) Ver. 23. A mighty wind shall stand up against them. This metaphor we may understand metaphorically denoted by winds; so here, by a most powerful blowing, vino, ενδειξη, is signified the storm of war, and the calamity attending it, which shall be brought upon them. The description of the fate of the wicked man, Job xxvi. 21, is so close and parallel to this, that I shall set it down at large: "Terries take hold of him as waters, a tempest scaleth his road: the whirlwind the east-wind, which uproots him, and he departeth and, as a storm, hurleth him out of his place:" The east-wind, which is mentioned particularly in this passage, being a very blasting wind, is most frequently used in scripture; and especially in the prophetical writings, to denote the calamities of war, and such-like wasting judgments. The prophet Jeremiah often applies this metaphor to those enemies and destroyers whom God makes use of as his instruments of vengeance; (see Jer. xi. 36. xiii. 1.) And in Ezekiel, the destruction of Jerusalem by the Chaldean army is foretold under the figures of storms and tempests. (Ezek. xxv. 1-7.) And so the east-wind is mentioned in the new Testament, when Paul, in his second voyage, desired that the ship were not driven to the leeward by this wind. (Acts xx. 15.) And he also plagued them with the locusts, which laid waste their whole land; and the waters of the Red sea at last cruelly drowned them. Calmat understands by ἡσαλέω, not "a mighty wind," as our version has it, but un vent envoyé par la puissance de Dieu. And the sense of a mighty wind may seem perhaps not so proper here, as it is compared immediately to κατωθῦναι, or a whirlwind. If we should understand this expression of the spirit of power, or the powerful breath or spirit of the Almighty, the vengeance of God expressed significantly, and displayed terribly, by the description of a whirlwind, the most simple and grasped idea as our imaginations are perhaps capable of. This seems confirmed by xli. 21, where there is the like expression.

And like a storm shall they blow them away! The translators do not seem here fully to have expressed the sense of the Greek word δακτοιον; it is a technical term, and means, the back of the wing, and so the back of the wind, by his floor," when the wicked, in the language of the psalmist, "shall be like the chaff which the wind scattereth away from the face of the earth." With a dreadful pomp is the wrath of God here displayed! How magnificently and nobly hath the writer of this book drawn the artillery of heaven, the rapidity of its motion, the terror of its effects, and the terrors of death and the eternal maw, in certain death attending it! What an assemblage of terrible ideas in a small compass! The earth, the sea, the rivers, the clouds, the winds, the heavens, like so many auxiliary forces, are all hasted, and conspire against the wicked. What a lively idea of God's infinite power over all his creatures does this! And this is the expression of the first part of the chapter most certainly be allowed to be a great instance of the hypotyposis, a figure well known to orators and poets.

This image shall be written the deep, and the earth shall stand "all the earth strictly," as the term universum, as the Arabic renders; and thus the old world, with its inhabitants, was destroyed by water for their iniquity; and thus, if I may express it, the Almighty's all-devouring wrath against sin, and against all ungodliness, and against all the works that are therein, shall at length be burnt up," for the same reason (Ps. ii. 6. 7. 10.) or we may understand this sentence, of judgments, to signify that it shall destroy all nations, and all their enemies. And thus the Syriac version explains it, Vastuubhiea toturn timorum impiorum; and Coverdale's translation takes it in the same sense: Thus the unrighteous dealings of the wicked shall bring all the land to a wilderness: it according to that observation of the psalmist, "A fruitful land maketh he barren, for the wickedness of those that dwell therein" (Ps. evii. 31.) And ill dealing shall overthrow the thrones of the mighty."

The truth of this observation cannot be better exemplified than in the fate of Nebuchadnezzar and Nebuchadreth. The latter prized himself in being called the great king, the ocean, by consequence, of the sea, the king of the land, and the lord of the earth, and the vanquisher of men and gods; this prince, so proud and naughty, God seems to despise as below an ox or an ass. He turns his face toward the west, he puts his hand in his nose, and a bridle in his mouth, and turns him back with disgrace and infamy, by the same way that he came triumphant and glorious (see Rollin on the Belles Lettres, vol. iii. p. 167.)

CHAPTER VI.

ARGUMENT. Having established the preference of wisdom or religion above vice and wickedness, the author proceeds upon princes and rulers, whom he addresses in the first chapter, the study and observance of it, as the means of ruling well; that, through a conceit and imagined privilege of their high station, they shall not be debarred of the advantage, or be able to live as the common Father of small and great, and will punish them proportionably to the great trust which they abuse. He concludes with a eulogium of wisdom, its general use to mankind, and the means of obtaining it.

Ver. 1. Hear therefore, ye kings. In Coverdale's translation, this chapter begins, "Wisdom is better than strength, and a man of understanding is more worth than one that is strong," which is copied almost word for word from the Hebrew. Calmat, which has been followed by all the learned, says, that Nahum meant by strong, powerful men, or else by iron, and then by the instrument, that is, the sword, which was used for those purposes, and the king, and the philosopher, and the people. Moller is saippiens quin viris, et vir prudens quin fortis: but it is not to be found in the Greek, nor in the Syriac or Arabic translations: it is so thought to be taken at Ps. lvii. 16, but more probably from the latter. However that be, or however true and useful the reflection may be, yet it is certainly quite out of place here; the context shows that the beginning of this chapter and the conclusion of the last, is really better without it; for if "all-dealing (or wickedness) shall overthrow the thrones of the mighty" (v. 29.) the advice here given to kings, to attend to good advice and to conduct themselves with religion and justice, is very serious and natural. From the great liberty here taken in giving advice and direction to persons in such high authority, some have inferred, that a king is the writer of this book: for who so proper to take this freedom with kings, as one of their own great rank, or who so able as the wise Solomon? But what foundation there is for this pretence, see in note to ch. ix. 7 of this book.

Ver. 3. For power is given you of the Lord. By the same original, says God, Prov. viii. 13. And to the same high original end, or concern, in that last clause, he very properly remarks, That the devil never more truly proved himself to be the father of lies, than when he said to our Saviour, concerning the kingdom of heaven, All mine authority is from above, and the glory of them, for that is delivered unto me, and to whomsoever I will, I give it. The hint here given to princes concerning the original of their power is a very important matter, and is for obedience to it, and for obedience only, that they may be able, not for their own pleasure or advantage, to gratify their pride, or to enable them to do acts of tyranny and oppression.
tion, but for the good of those who are under their charge;" (see Homily of Obedience to Magistrates). Cyrus has not only given in his own person a perfect model of the manner in which the kings were to conduct their offices; and he lays down excellent rules for the conduct of princes; *Ura*  με την αυτη την μορφη την ιεροτελειαν ευρεσεται, και τη συνελαβη διαταγην των επιπεδων ἄλλον, και τη συνελαβη διαταγην των κρατους των άλλων.* The king must be distinguished from his subjects by the splendour of riches, the pomp of equipage, or luxury of diet only, but by a superi-

ority of merit of every kind, by an indesatable application to the welfare of his people, and this is a character, and the true use of their eminence and greatness, is being devoted to, and studious of, the public good (Cyr. lib. ii. c. 23.); *"Si quippe suum vivendum hui omnis esse referenda ab ut qui praebat alii, ut ii, qui corum in imperio erant, sint quiaem beausiam"* (Cic. epist. 1. lib. i. ad Quint. Fratr.). This has been assigned by critics as the reason why Herod calls his kings by such epithets as δαυετης, *"born of the gods;"* or δαυετης, *"bred by the gods,* v.z. to point out to themselves the offices they were ordained for; and to their reader, the reverence that should be paid them: expressions corresponding to those places of holy scripture where princes are called *"gods,* and the *"sons of the most High"* (Acts x. 36; xxi. 22). And the like reasoning will hold in proportion with the excellency of the ministers of state, generals of armies, governors of provinces, and ecclesiastical superiors, and all other persons in authority.

Ver. 4. *Because, being ministers of his kingdom, you have not judged aright, nor kept the law.* Both the Vulgate and St. Austin read, Nec custodes legem justitiae. The meaning is, that kings were sovereigns, in a much higher degree, as his ministers and vicegerents, you have acted as if you were absolute and uncontrollable, and accountable to none for your proceedings; ye have made your own will and passions the rule of your conduct; and have forgot that for this cause God raised you up to such an eminence above the rest of his creatures; that you might resemble the stars of their juster magnificence.

Tully's reproof of Verres upon this occasion, is very remarkable and fine, *"Nuncup tibi venit in mentem, non tibi dicere fasces et secures, et tantum imperii vivi, tantumque eorum partes in urbe potestate, qui ministros rectitatem et reverentiam in se habuerunt tuorum reperietur.* Tully's reproof of Verres upon this occasion, is very remarkable and fine, *"Nuncup tibi venit in mentem, non tibi dicere fasces et secures, et tantum imperii vivi, tantumque eorum partes in urbe potestate, qui ministros rectitatem et reverentiam in se habuerunt tuorum reperietur.* (Orat. 5). But nothing can exceed that charge of King Je-

hoshaphat to the judges which he set over the land, and ought to be considered as the urim and thummim of every public magistrate; *"Take heed what you do, for ye judge not for men but for the Lord, who is with you in the judgment; wherefore, let the fear of the Lord be upon you, and take heed unto it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts"* (2 Chron. xix. 2). This is a command to be observed in every station and office of life.

Ver. 5. *Horribly and speciously shall be come upon you: for a sharp judgment shall be to them that be in high places.* Not that this sharp judgment shall come upon the mighty, and great, and illustrious, merely; but expression in this sense is too lax and rigorous, for there is no offence in the office, as such, nor would God raise any of his creatures to such an honour and dignity, as to be his vicegerents, and even to be called gods (Ps. lxxxiii. 6). In resemblance of him, if the office and elevated state itself was faulty or punishable: the meaning is, that, if kings and rulers pervert the order and original design of their in-

situation, and act contrary to the established rules of justice, they will then not only be answerable for this abuse of power to him that entrusted them with it, but be punished in return to the inferior station and the weighty talents committed to them.

Ver. 6. *For mercy will soon pardon the meanest: i.e. God will sooner or more easily pardon a small fault or breach of duty in a private person, from whom so great a perfection is neither expected nor required, as having wanted perhaps opportunities of knowing his duty, and being less educated in religion, than in other persons of a transgression, being to himself, proceeding rather from igno-

rance than malice, and not attended with a train of bad consequences to others, will be less regarded: but the sins of kings and rulers will not with so much contempt be despised. *"Sed auctoritate, immensae et mortis, non in alio turpis exemplo; ut simile eorum exemplum, quod carissimae influentia, est fatalis through their eminence and authority, and the multitude of people led away by Moses to apprehend all the princes of the people, and the rulers of thousands and of hundreds, and other principal persons in their tribes, who had been guilty of foul idolatry, and "to hang them up before the Lord;" i.e. before the sanctuary, as men who had forsaken the worship of their God. And this was to be done openly, or again secretly, and all the people, when they saw persons of their distinction and authority made public examples of God's displeasure (Num. xxv. 5.): Th seriously the diapason of the symphonia mundi attinuit. The Vulgate and Symmachus understand it in like manner, and Selden De Synod. lib. ii. "Nor can we better (sayes Calmet) account for God's severity to Da-

vid, Lord of his people, than according to the custom of the ancients, who, when they understood that they were to have a secret judgment, had a great opinion of the danger of their proceedings, much less to remind them of the danger of such steps. This writer therefore very artfully, as St. Bernard observes, assumes the borrowed character of Solomon, to give the greater weight to his reflections; as a king, superior to all others of the same rank in experience and wisdom, he assures them with the greater confidence, that he had lived in the midst of their trials, that they are out of the reach of danger, and have nothing to fear; their great eminence ought rather to possess them than affright them: it is much more difficult than to fill a huge post with sufficiency and credit, nor any thing so easy as to abuse it and miscarry. That God, though he has established them his vicegerents, and has not made them more perfect in righteousness than his own saints, he has still been to them as his creatures, and, from the nature of their trust, accountable in a greater degree. That if at any time they abuse their authority by notorious acts of violence and oppression, they must expect that God will display his own power by punishing them very remarkably, and make them as terrible instances of his vengeance, as many others of his creatures, whose sufferings are recorded both in sacred and profane history. This is finely illustrated in Is. x. 9, where all the ghosts of deceased tyrants, con-

demned to the infernal mansions, are represented as rising from their tombs to see and hear the king of Babylon, to meet the king of Babylon, and congratulating his arrival among them. Ver. 8, of this chapter, our author again adds, "A sore trial shall upon the mighty;" which is the very same sentiment, but is here to be considered as a tautology, but a repeated warning. It is observable, that all the ancient versions express this sore trial in stronger terms than our translation; the Vulgate reads, Potestatibus instat fortorum cruenta, which all the Old English versions follow; but the Arabic express it more terribly by the super-

lative, Potestate priditio rigidaordinum obtrectatum, and vos (or, yourselves) hanc adhuc multa in toto venerantur. And this sore trial or punishment will be more disagreeable and insupportable to princes, even upon account of their former delicate way of living, and their former absolute freedom from persecution. For the wants of ancient em-

prising, are far more painful and vexatious to those that have been in high stations, and lived at ease, than those of an inferior rank, who have been insulted to hardships: hence we may imagine Lucifer, "the chief of the devils," as Mr. Mede calls him, to be more deeply affected with his sore punishment than any of the rest of his inferior ac-

company.

Ver. 7. *For he which is Lord over all shall farewell no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and also standeth for all, and either, and either, i.e. he is desirous that all should be saved, Lord over all.* This verse is very much like the first verse of this chapter, and probability this was taken from it; *"God accepteth not the person of persons, nor regardeth the rich more than the poor for they all are the works of his hands: he shall break in pieces mighty men without number, because they turned back from him, and would not consider any of his works."* And the psalmist, *"The Lord is loving unto every man, and his mercy is over all his works"* (Ps. cxv. 9). As common Father of all, he is desirous that all should be saved, Lord over all.

Tu sic usus unumqueque nostrum, tantum solam eures, et sic omnes tantum anguiles: "God takes as much care
of every particular person, as if each were all; and as much care of all, as if all were but one.' St. Cyprian has a sentiment upon this occasion so beautiful: 'Deus so omnibum, si quis periar, etiam omnium, ut sit omnia, a dominio sui, in anima sui, omnibus suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis suis sui
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translation seems to carry it still higher, understanding these words of wisdom, eternally existing with, or in God, before all creation, good creatures praiseth investigat: the author here endeavours to discover and set down the origin of wisdom, and its display in the productions and the pom- pence and boastings of the heathen sages, all whose phi- losophy is but of human invention, the work of a Socrates or a Pythagoras: but wisdom is not of so late a date, is more ancient than any of them, and too ant to be agitated with by all others observing the same method. The chapter concludes with a fine eulogium of wisdom, as essentially indispensable, as necessary and derivative to man, as a ray from his divinity. Calmet says, the first chapter of this book are as the preface to the work, which may be considered as an abridgment or paraphrase of the first nine chapters of the book of Proverbs (Psek. eur le Livre de la Sagesse). Ver. 5. I implore also am a mortal man, like to all.] As nothing is so great an enemy to instruction and improve- ment as pride, the author, intending to communicate the secrets of wisdom, and the method of obtaining it, begins with showing his own weakness, and what he is by nature and what by grace, whereby to deprecate his conceit and in- flame his gratitude: and to humble even kings, and take away all allucation of divinity, a notion which flattery is so easily excluded. But observe, the same word is used also to allude to the nature and majesty of the very beggars. Well, therefore, if we may cry out O demum- tion al tabius initius existiamntion ad superbian se- genios! The offspring of him that was first made of the earth.) Eusebius calls Adam ὁ πρῶτος γεννήτος (Præp. Evang. lib. xi.), and to this St. Paul may be thought to allude, when he says, that the first man is of the earth, earthy' (1 Cor. xv. 47): the derivation of homo, ab ἁμαρ, according to the etymo- logists, seems natural and proper, and the very name Adam denotes the same original. The Greek writers accordingly make use of the term γεννήτος, to denote the great anti- quity and unknown original of their first and earliest be- roes. But though all men thus resemble Adam in their origination, yet may his condition in this respect be consti- tuted down by various considerations. First, that in soul and body, quite different from the state here de- scribed of his posterity, who arrive slowly, progressively, and with difficulty, to the perfection of either. Philo has the same opinion respecting the same origin of mankind, as he expresses himself in this passage, 'Et nunc οἱ γεννήτοι, and says, that he far excelled all that came after him in the excellencies of soul and body; ἐπει δὴ τὸ γεννήτος ὁ πρῶτος πάθος τῆς ἀνθρώπου, ἐπαινεῖται ζωή, ψυκή τε καὶ σῶμα γεγενηθαυτοι ἀνετατο, καὶ ἐκείνο οὖν ἐνθολούμενον, κατὰ τὰ ἐξ ἐμφύος ἀντικείμενα (De Mundi Opificio). Ver. 2. Was fashioned to be flesh in the time of ten moons.) The Alexandrian MS. and all the other versions, make the comma after fœns, and join the rest to the next sentence. As to the precise time of "ten months," men- tions the exact time in which man was formed, and observes himself in like manner: Ovid, speaking of the year of Romulus, which consisted only of ten months, says, "Quod solis est utero matris durum proiectum esse. Et annus statutis temporalis esse satis." (Fast. lib. 1.). And Virgil is no less express: "Mali kinge dooculent fatisid sues males." (Begr. iv.) Upon which Servius makes this observation: "Mares de- cimo nono natae sunt mulieres, ut per centum men- tions the like time; he is particularly jealous in what follows: "Nam me illa in alvo mense gestavat deavum, At ego eam [Famesen] in alvo gesto plus annos deavem." (Plaut. in Siciis.) The like time is mentioned by Terence (Adelphi. act. ii. sc. 4), and Livy (ab urbe condita, lib. ii. cap. 120) calls the narration, or forty weeks, the ἐκ πλοίων ἀνάμια, ἐκ τῆς ἐνταγμένης ἀναμίας (De Mose. lib. ii). And Menander mention the same time as most usual, γὰρ ἐκ τῶν ἐν αὐτῇ ἄνθρωπος εἰσόδους. Hippocrates reckons this time in the tenth month, as most perfect and promising (lib. De Septentri. Parta). Theorices ac- cordingly believe in birth at this age (Hydai. 21). Being compared in blood,) Hyaios is σαμαριτην, St. Ber- nard expresses himself in the same manner, alluding, per- haps, to this very passage; Quod sum ego? Homo de humoribus vitiosis, quos terrae, qui sunt in corpore humano seminio concipitur: unde spuma illa coagulata, modo crescendo, caro facta est (Meditat. cap. 2). He occurs in the like sense, Job, x. 10, in the most correct editions of the LXX. and Pliny uses coagulum upon the like occasion. And the pleasure that came with sleep,) The modesty and reservedness of this writer are here too much admired; it is a resemblance of the great decree in the ancient world- days upon the like occasion. "Vos in the original, rendered sleep by our translators, here means conclusively: The Syrian version renders it: τό εἶναι τῆς ἐν αὐτῇ ἐσχάλτησεν (see note on that passage). And in this sense, I think, we may understand expression of Terence, "Inter- dum popiter dormias" (Eutych. act. ii. sc. 5.). We find-
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And to conceive as is meet for the things that are given me: 1 Or, more properly, 2 to conceive, as is meet, of the things that are given me; i.e. to have just and worthy sentiment of every one of the presents which I have received from God, as the sentiments dignes des dons que j'ai reçus, says Calmet. Our translators follow the Vatican copy, which reads 31

_3. With which end the prophet Solomon, in the ancient version of the LXX. and the Vulgate, renders it 32

...and knowledge of workmanship... Even wisdom itself, which is necessary to value to itself, and to base upon their families, which are often observed to dwindle away insensibly; and their prosperity, like Jonah's gourd, wither under the venom of this worm, which preys upon its vital

Ver. 12. And I rejoiced in them all, because wisdom goeth before them: 33 Aibreis 34 oenous, i. e. Wisdom took not only brings them with her, but conveys and lends them, as their leader and commander. The Geneva bible renders, "For wisdom was the author thereof;" but the rendering of Vatiabius is more exact and judicious. On Ver. 12. and the Vulgate, the Prophet Solomon, in the ancient version of the LXX. and the Vulgate, renders it accordingly, "and knowledge of workmanship," which is very

Ver. 14. Which they that are become the friends of God, being commanded for the gifts that come from learning": i. e. Recommended to God, which is the better rendering; and therefore in the Vulgate and Abraham’s passage, St. John, 20, 27, and 30, and 31, the Vulgate reads, "and of God, and of the knowledge of workmanship," which is very

Ver. 15. For incorruption as it is there called, or a life led according to the rules of piety and wisdom, "maketh us near to God," and "to be initiated into wisdom" is not only the way to obtain immortality (vii. 13), but it is called (ver. 17), "immortality itself. But this is not denoted by the word of St. Paul, "He that is joined unto the Lord is one spirit ("1 Cor. xv. 52) which is not a technical term, but a common phrase, "by reason of the admiration, points out the nearest intimacy and relation; such a happy and accomplished Christian is mystically one spirit with Christ, and always and immediately in fellowship with him.

Our author probably refers in this passage to Abraham, who had the singular honor of so high a title, for he was called, says St. James, for his faith or righteouness, "a friend of God." He is, therefore, appropriately, "the friend of wisdom entered into friendship with God, as the margin rightly has it (see ver. 27 of this chapter, and vi. 19, where the like sentiment occurs). For incorruption as it is there called, or a life led according to the rules of piety and wisdom, "maketh us near to God," and "to be initiated into wisdom" is not only the way to obtain immortality (vii. 13), but it is called (ver. 17), "immortality itself. But this is not denoted by the word of St. Paul, "He that is joined unto the Lord is one spirit ("1 Cor. xv. 52) which is not a technical term, but a common phrase, "by reason of the admiration, points out the nearest intimacy and relation; such a happy and accomplished Christian is mystically one spirit with Christ, and always and immediately in fellowship with him.

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from containing the true account of its creation; that the parallel is not a matter of style and language, but of respect likewise; that man, the lord of the creation, sprang from the dust, and is resolvable into it at God's pleasure; that his infinite wisdom is no less displayed to the beholder of the book than to Solomon in his wisdom or omnipotence in the act of creation; and in this latter sense I find the Vulgate understands this place, which renders dispositionem orbis terrarum, which seems rather to indicate the nature and condition of the world, its order and economy, the arrangement and union of its several parts, their wonderful correspondence, relation, harmony, and concordance to one another. But in either sense, divine wisdom is the best instructor; it shows us what this beauty and order first existed, who is the θεός κρίτης τού παρευρισκόντος (vii. 3), and the fountain of all perfection. Codd. read, "It is resolvable and not the subject of logism, to set forth the superiority of divine wisdom, and to advance it above the theology or philosophy of the heathen, else the vayre sagesse au dessus de la Philosophie des gentils" (Comment. in loc.).

Ver. 19. The beginning, ending, and midst of the times: the alterations of the turning of the sun, &c. Origen understands by times here, the most early, the future, and present times (Homil. 31. In Luc.): St. Ambrose reads root, instead of temporum, and explains the place, of things done in ancient times, of events to come to pass hereafter, and of things to be as they were done by God. About cap. 7: Groton understands it of the several seasons of the year, their beginning, concluding, and ending, and their successive and regular return, which is most agreeable to the Vulgate. Besides, the great parts of the world, that Solomon knew the greatest elongation or distance of the sun from the earth, and its nearest approach to it; the solstices, equinoctials, and other alterations which proceed from its course and motion through the celestial; as the change of the seasons, the vicissitudes of day and night, the succession of time, and the alteration of ages. As these phenomena succeed one another in the account of this writer, almost as regularly as they do in the heavens, it is surprising that the Vulgate here should translate vindem abbatia, morum mutationes, which is as if they were all in process of being. And translators have rightly judged in applying it to the sun, and, by attending to the sense of the context, have avoided the equivocality of the Greek.

Ver. 19. The circuits of years, and the positions of stars: Μνήμων εἴδωλος. By εἴδωλος in the plural number I would rather understand the cycles of years, the lunar and solar years, and the days of the week; that is, as it is agreeable to what is recorded of Solomon (1 Kings iv. 33), that he spoke of beasts, and of fowl, and of creeping things, and of fishes. And the account in the latter part of this verse, viz. his great skill in "the diversities of things living and creeping," answers to the former part of the place referred to, viz. that "he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall." It is obvious to observe that no language is so expressive to the understanding of the world, than the "reasonings of men." Origen reads, Spiritum violentiae, and understands the passage, of the power and violence of evil, as a general character of the world: for, in a sense there was no foundation for the tradition which he mentions of Solomon writing several books De Exorcismis (Homil. 21. In Luc.).

Ver. 20. The nature, lives of living creatures, and the furies of wild beasts: Calmet renders L'instant des bêtes, ou feared pender, "the temper, inclination, or instinct of beasts." This is agreeable to what is recorded of Solomon (1 Kings iv. 33), that he spake of beasts, and of fowl, and of creeping things, and of fishes. And the account in the latter part of this verse, viz. his great skill in "the diversities of things living and creeping," answers to the former part of the place referred to, viz. that "he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall." It is obvious to observe that no language is so expressive to the understanding of the world, than the "reasonings of men." Origen reads, Spiritum violentiae, and understands the passage, of the power and violence of evil, as a general character of the world: for, in a sense there was no foundation for the tradition which he mentions of Solomon writing several books De Exorcismis (Homil. 21. In Luc.).

Ver. 21. And all such things as are either secret or manifest, them I know: ὅσα σὲ ἑαυτῷ εἴρηκεν καὶ ἑαυτῷ λέειν, which is the reading in all the printed copies, and followed by the margin, οἵτινα δὲ οὐδὲν γεγράφη σὺν τῷ ἀναγράφῳ, is added by the editors; for where is the great wonder in Solomon's knowing things that are manifest; or what glory there is or excellency in any man to make such a discovery! the true reading undoubtedly is, ὅσα, which is confirmed by the Alexandrian MS., by Eusebius, Porphyr. Evang. lib. ii. Cap. 7, and by the Syriac, and is translated by the Septuagint. The Septuagint also translate, "They are manifest to me;" which means, says Calmet, en substance et en nature, but variously expressed, and in a more diversified manner. The thought is not very unlike that of St. Paul. "There are diversities of gifts, but the same spirit; and there are..."
diversities of administrations, but the same Lord; and there are diversifications of administration, and of the institution of the law, which are called spiritual and temporal. (2 Co. xii. 9.)

Ver. 24. The light of the world. And it is said, that 'the eye of the Lord is in every place, and he beholds all the sons of men.' (Ps. xl. 2.)

Ver. 25. "Assensio pedum cursuvert venos: Ilia vel irata secreci sumam volaret; Grumina, nec teneras currit, nec arte Aristas; Mundi secutae, sed catu suspenderem, Perret tur, celeres nec tingater equeplanta."

There is no bodily motion can be conceived to exceed this in quickness; but the spirit of wisdom being incorporeal, and, by reason of her purity not meeting with any sensible resistance or impediment, far surpasses it; nay, she is quicker than thought itself because she comprehends the infinite, and is not only present to man's thoughts, but prevents and influences them: "She meeteth them," as this writer elegantly expresses it. (Prov. iv. 23.) Elle went au devant d'eux dans tous les sens; elle éclaire, elle gouverne, et puissamment et powerfully acts upon the will to put such good thoughts and resolutions into practice. And this power she exerts in an instant, and carries her view through all things at the same time, which, perhaps is Fulgentius' meaning, when he translates this place, Attingat ubique proper suam mundum (De persona Christi, lib. ii.). In this sense wisdom may be said to be, Pernator universitatis; which short sentence of Seneca is more expressive than the many metaphysical circumlocutions of the schoolmen.

Ver. 25. "Vix et securam in carcerem inserat: Semperque siquidem vis, et in Tinas, si eleus tibi accipiantur, mentem, sed os aequare plantas." (Tertull., lib. vii.)

The like thought is to be met with in Philo, De Somnii, and Platon. "A pure influence flowing from the glory of the Almighty, a pure efflux or emanation issuing from God's glory; which is more agreeable to the Greek than to the influence, which our version uses. The Vulgate renders, Elsano duadrum claritatis, which the ancient English versions (see above) might have rendered. "A glorious emanation of the Deity." Some of the primitive writers express themselves in like manner concerning the Σάρων, whom they style ψυχή τοῦ κόσμου; we meet with the same idea in the Stoic, who renders it, ψυχή, 'the personating Shechinah of God.' (Tenison on Idol, p. 334.) And for the same reason he is called "the soul of the universe," and "the spiritual substance," by the ancient Jewish writers, because he truly reflected the glory of his person.

Ver. 26. "She is the brightness of the everlasting light;" i.e. Wisdom is an effulgence or ray streaming from the original, immediate, and immediate glory, and the reflection of its brightness. St. James accordingly styles God, from whom all wisdom and illuminating light proceeded, ἡ λόγος τοῦ φωτός (1. 17). It is observable that the word used by our author for brightness, is διαφανές, the very same that is made use of in the Epistle to the Hebrews (Heb. i. 3), and very properly rendered δεινολόγιον (see also Leigh's Critica Sacra in vocc διαφανές). This similitude of a ray from the sun, or light from light, must be allowed to be a fine illustration of a divine attribute, and properly represents the brightness of wisdom, God, considered as a divine attribute; and the same has been applied to illustrate the consubstantiality of the Σάρων. Thus Justin Martyr says, that he proceeds from the Father, as ψυχή φωτός, 'the light from the light,' and in another place, ὡς δὲ ἀληθής πυρ τῆς 'as fire from fire' ( Dial. cum Tryph.; and by the Nicene council he is considered as the intellectus of the Logos). And this similitude, though in all probability not such a fact, is here, or at least something of such a nature is here meant, or the Σάρων described by our author, shall be considered under the next words.

The unspotted mirror of the power of God, and the image of his glory. (2 Co. iii. 18.) The same things are said of the Logos according to Vatianus; i.e. she is the true and unsullied glass in which we may discern the beauty of God's works, which therefore reflects his power in the strongest and best light, and enables the perception of his goodness.

One cannot help observing, that, from ver. 21 to the end of the chapter, the epithets thicken, and that the character of wisdom, enfeebled in a very sublime style, a magnificence and grandeur of language, and in terms seemingly importing divinity itself. Hence some have taken occasion to imagine, that something more and higher is contained herein, than the highest notion of wisdom, or the highest denomination, as a divine attribute, and have applied therefore these passages to the person of the Σάρων, or to the Holy Spirit. And indeed it must be confessed, that however these things are contained, the Logos, as a proper accommodation, be so used and applied, and considered as expressive similis, to illustrate the eternal generation; nor is the Logos considered of Jesus Christ until ver. 3, which is very full and explicit on that occasion; and it must be further allowed, that these passages have been so understood and explained by most of the commentators, and even some of those who have disapproved of these considerations concerning the Σάρων, very much resembling these, and endeavour to explain that mystery by the very same similitudes and illustrations (see Justin Martyr, Dial. cum Tryph.; and the Nicene council. Tertull., Polyc. ad Martyr.; C. S. v. 67. 76.; Holstenius. Dissert. ii. 2, loc. quad. Concil. Nic., and Waterland's Sermon, passim). And some of the primitive writers, to confirm their point, have actually quoted and argued from these very passages (see particularly Fulgentius de Personae Christi, ad Trasmund. lib. ii.). Philo, who speaks the sentiments of the ancient Jews, and is by some thought the author of this book, from its great resemblance to many of his notions, has some expressions in relation to the Σάρων, very similar to these, De Contus. Lingus, and De Monarchia, which his other works, with much allowance, equally confirm.

But as this kind of reasoning, drawn from authorities, is precarious and inconclusive, and slender or suspicious proofs are only discernible to a cause; and as that great author, who is admitted to be very near the right way of the Σάρων, is sufficiently established by canonical and undoubted scripture, and wants not to be defended by any disputed text, let all those who make this objection to my former, I rather incline to the following sense, viz. That the writer of this book, who personates, and, as far as he can, imitates, Solomon, observing in the book of Proverbs, particularly ch. viii., how wisdom is praised under the character of a divine female, or celestial beauty, purveys the same figure or image in a more copious and encompassing way, using indifferently wisdom and the spirit of wisdom, as the same beautiful object, which he loved, and desired to make his spouse, &c. But though he speaks of her as an intelligent person, and personal acts are ascribed to her, yet this seems to be a figurative way of writing, taken, as I said, from Solomon's Proverbs. And if the well-known passages in the chapter above cited be severely allowed to be understood of the Σάρων (see Bishop Patrick's argument concerning the same, and nearly, though somewhat controversial), much less reason have we to assert these passages of the Book of Wisdom to belong to the Σάρων, or to the Holy Spirit, considered as persons in the midst of his people. For if this be supposed the case, then we are any (Hellenistic) Jew, or even from the pen of Solomon, such titles and attributes of the Divinity, if interpreted of the Σάρων, or the Holy Spirit, or both in close conjunction, whatever the nature of the objection, I am therefore more inclined to understand this high emanation of a divine attribute, the infinite wisdom of God, communicated sometimes, according to the exigence of the occasion, to his saints and prophets in different portions, as a
drop from his fulness (ver. 27), and then there will be no occasion to suppose these passages to be an addition or inter-
terpolation. Again, it must be remembered, that the words and expressions from the New Testament, which seems to be the sentiment of Grotius, with respect to many pas-
sages of this book; but how far his conjecture is right, and whether the prophecies contained in this book are to be determined. I shall only subjoin Calvin's remark upon this assertion, and answer in his words: "Grotius s'est impatienté dans le jugement qu'IL a precédemment donné sur les prophéties de l'Ancien Testament, et n'a pas eu le courage de prouver par une critique sévère et forte, que son opinion se justifie. En vérité, les passages objets de contestation sont si intermèdes dans le reste du sujet, et ont une telle nécessité relative à la contexte, que, sans pouvoir être séparés sans malentendre, on ne peut pas les enlever. « Les passages objets de contestation sont si intermèdes dans le reste du sujet, et ont une telle nécessité relative à la contexte, que, sans pouvoir être séparés sans malentendre, on ne peut pas les enlever. » E. e. S. is the author of all changes and spiritual renovations, though herself remains unchangeable; Tou-
jour la même, c'est-à-dire toujours la même. See xxiv. 4, 14. St. Austin explains this renovation, and shows from whence it proceeds; De plenitudine ejus appacentis animas, ut bentis sint, et participaciones mancuis in se Sapientias te
cernamur, etc. (Cic. De Fin.). Cap. XV. 2. The scripture furnishes us with many instances of her good offices and kindness to men in this particular; all graces are ministered to us by her, and she purifies the soul, to make it fit to receive them; she enlightens men's minds and enthusiastic spirit, and induces them to the knowledge of saving truths, dispenses and inclines their wills to virtuous and holy actions, and conforms them to the laws of righteousness and wisdom, to proceed under the greatest difficulties and discouragements. And though her communications are so various, and, with respect to all ages and nations, may be considered as in-
nine, yet her nature continues unchangeable, What Plato says of God with a very remarkable emphasis, is very ap-
licable to her, o kion o phonos, o phylos a exhaleis ekeivos Ktistos (Plato in Phaed.).

And in all ages entering into holy souls, she maketh them friends of God, and prophets.) — Kara waw, which may be interpreted either of ages or nations; the Vulgar takes it in the latter sense. See Cic. De Fin. plains, xxii. 1. Philo de Mose, lib. x. ch. 30. De prophet. eorum, that he might feed Jacob his people and Israel his inheritance" (Ps. lxviii. 71, 72). The like may be said of Joseph, and the other instances of this truth, mentioned by this writer in the tenth and eleventh chapters; from whose history it appears, that divine wisdom, without any respect of persons, in every age and nation, makes choice of such as are well disposed, to confer their favours and blessings on, and sanctifies them, by her inhabitation and presence, for her own great purposes. True religion, in-
deed, seemed for some time as it were confined to Judea, and the Jews to have the highest advantage with saving truths in proportion to the greatness of his sufferings, he was favored with a greater degree of light, and larger communications of divine knowledge (see Lp. Sherlock, Diss. 24). The like may be observed of Balaam, who, according to scripture, " heard the words of God, and knew the knowledge of the Most High" (Num. xxiv. 10), which implies some dis-
closures, and the knowledge of divinity. He was an officer and foretold what should happen in the latter end; and partic-
ularly, he has left a very remarkable prophecy relating to the Messiah. We are sometimes surprised with uncom-
mon events in the lives of extraordinary persons, and the several important truths therein scattered, seem-
ingly above the reach of more unassisted reason, are enough to convince us, that divine wisdom has communicated it-
self in all ages, and conversed with her favourites in every generation. As to the gift of prophecy here mentioned, it must be certain, that the Hebrews did not consider it a part of the prophetic spiritual, which rendered him Habluc an ad prophete-
ramundum, were inward piety, true wisdom, probity, and virt.
ue. The realms universally agree in this, that the spirit of prophecy in his learned historian. To say nothing of other pro-
phets, and no instance, says Maimonides (More Nevoe, par ii.), can be mentioned of its ever dwelling in a vicious person, unless he was rectified himself by the strictest and most se-
paratory dispositions for obtaining it, he reckons the per-
fecfion of virtuous qualities or manners, a heart purified and free from sinful affections and sensual passions. Hence he is said, "the souls of the wisest of men, are not master of the school-discipline, and fitted by religious nurture to become Candidi Prophetae (see Smith's Del. Disc. on Prophesy, chap. 5. 20). And the several schools of education at Nazish, with the currents of different sects, and colleges for disciplining and training up young scholars in those preparatory qualifications which might more dispose them for the gift of prophecy.

Ver. 29. For she is more beautiful than the sun—being compared with light, she is found before it.] This is true of wisdom, considered as a divine attribute, in many respects: By the sun is to be understood the system of inanimate bodies, are not fit to be opposed in value to the human mind or spirit; for the enlarged intellectual powers, and improved faculties of the mind, can arrive at the know-
ledge of Divine wisdom, and the perfection of virtue, without the light of the sun. But as the sun is greater in the sun, though a most glorious body, is utterly insensible, and has no consciousness of that light which he gives to other bodies; which is just the distinction between a created and a celestial nature. We have already observed the different names for the sun, and sun-gods in the East, but was considered, and exalted. How much more so, when she is still further purified and glorified, for a spiritual, and the sun's light is thus transformed, and all her charms, the whole world would be infinitely in love with her" (Cic. De Fin.).

Ver. 30. For after this cometh night.] That wisdom does no exceed the light, is manifest from this further argu-
ment, because night constantly succeeds the day, and there for the light is as constantly interrupted by darkness. But divine wisdom admits of no such privations or inequalities; it has no mixture of light and darkness, of good and evil, but is always the same, "yesterday, to-day, and for ever." St. Austin reasons in like manner upon the transitoriness of worldly things, and the imperfections of human knowledge, in opposition to the permanent and perfect system of God, that is more spacious and goodly, and more complete in all its parts, and in so many respects surpasseth the sun, even the sun of the universe, and can only be compared with him, and so the very words of our author: illum vero radium tenere non norn (Hornit. 21, ad Ep. Antonii). But see above, (Cic. De Fin., xxxv.), (Phil. iii. 19). If we attend only to what passes ordinarily in life, this observation may perhaps seem not to be altogether just or well grounded; for human wisdom, or the wisdom which God is pleased to manifest to men, is subject to many frailties; as “the be-
witching of naughtiness” will obscure men’s reason, so the “wandering of concupiscence” will pervert and under-
nerm it (iv. 10). Such as have been admired in all other
the book of wisdom

instances for their wisdom, have been hurried away by sin.
full possession of the understanding has been found a
weak fence against a criminal passion. Solomon himself is
a lamentable instance of this truth, who fell shamefully,
notwithstanding his singular accomplishments; and his wis-
dom of which he was proud, his transgression and depravity.

We must understand this writer, therefore, of divine wis-
dom, which sin cannot approach, nor its contagion subdu-
ced. In Proverbs, chapter 8, Solomon, in a manner not
intimately understood by the translators, thus speaks:
"Come, let us understand this place of adversity, and refer to Mat.
31, where ease, the term here used, is taken in that sense.
According to this acception the opposition is no less just
and beautiful, for as prosperity in the sunshine of fortune,
so adversity may be considered as its shade; in this view,
the meaning is, that however dark the cloud may be, which
hangs over a good man, yet still it is not overwhelming him;
though it may deceive his immediate appearance, and
beget a sense of inexpressible grief, yet shall it not get the better
of him; : "We are troubled
on every side (says St. Paul, speaking of himself and
our fellow Christians), yet dispersed; we are
persecuted, but not forsaken; cast down but not destroyed" (2 Cor. iv. 8).

And even in such a catastrophe, when vice is so triumphant and
successful as to destroy good and virtue, we are not to
take in the consideration of another life, the righteous, how-
ever afflicted or tormented, will be found to have come out
conqueror.

chap. viii.

argument.—The praise of wisdom is continued, which,
after a comparison of the most desirable things in life,
is shown to be preferable to them, and, from an induction
of several valuable and weighty particulars, she appears to
take a pace above all others, and therefore is considered
therefore, to be honoured and followed after by such as
have the greatest regard to their own happiness. The
chapter concludes with the proper dispositions to obtain
wisdom.

ver. 1. Wisdom reacheth from one end to another mightily;
ever her steps are enlarged, because her ways are
divine; wisdom is infinite and immense, extends itself throughout
the whole world, and does every thing in it mightily, that is,
effectually, in respect of the end, and swifly, that is, with
out any violence or difficulty, in the use of the means.
This is the sense of the Arabic version; Porrigit autem sese, ab
terrae terrarum orbe ad extreumum usque integritate. St.
Bernard explains it in the same manner; Atingit a fine usque ad
finem, i.e. a summa confluere ad inferiores pias
termes; a maximo angelo usque ad minimum vernacularum,
substantiali quidam et ubique presenti foritudine, quia utq
ipse potest similem movet, ordinat, et administrat,
suavitatis, i.e. sine necessitate aut difficultate (Bern. Lib.
De Grat. et lib. Arbitr. See also Fulgentius De Personae
Christi, lib. ii.). But by swifly, we may further understand
the spinning of the end, which is the end of the most
minds; for she begins the great work of salvation in men's
hearts, by overruling them through her motions and
impressing, inclining them to their duty, and assisting them
in the performance of it; then, when she has accomplished
has so exactly perfected it, she conducts them to glory and
a blessed end of their labours. But though she reaches from one end
to the other of this important event, and acts powerfully upon
the soul to bring it to pass; yet she does it swiftly, and
without any violence or inconsistency with men's free
agency; she encourages them by all the enabling methods,
and in the most engaging manner, to their duty; and by
this amiable mixture of sweetness, tempers and softens the
yoke, which would otherwise be complained of as hard and
rigorous. Some have understood these words of God's
deference, or dignity, in respect of the effective rulers of
the world, and by it he foresaw, from all eternity, all future
events, even to the consummation of all things; so that,
when the whole mystery of God's dispensations shall be
finished and unravelled, it will appear, that nothing is con-
tained in them but what God had formerly foretold and
declared by his prophets (see Lowth's preface to his Com-
mmentary on Isaiah and Jeremiah), so much of God's
dore knowledge (xvi. 10), that " he declares the
depth the from end the beginning;" an expression, it must be
owned, is very unlike that of this writer. I shall only observe
farther, that before it was first made, before the copies, is made the conclu-
sion of the former chapter.

ver. 3. in that she is convertex with God, she magni-
fied and increased [see note]. This is not in our version, but
it appears, by a common confession, that in her origi-
nal, en ce qu'elle est troistement anié à Dieu, says Cal-
met. Vatablus very properly renders, Nobilitatem generis
hujus quo illustrat, qui docuit mundi (Bouz.) which we have
rendered in our version, " con-
vertant with God," as that phrase is now commonly
used, for it implies much more, viz., that wisdom, as a
very young and virgin soul (as the word is, and the place
principally), is intimately united with God, lives always in
and with him, and is inseparable from him, as his spouse
and partner; and thus sapientia is used ver. 9 see more in
that note) than is possible in any other sense. De
uter. however, takes it in this sense, "The unity of
sentiments in the knowledge of God," "convertant with
God," and accordingly interprets. l'union de ces
sentiments et aussi l'union de la sagesse avec Dieu,
"that agreement which is in the knowledge of God," as
philosophers usually understand it. In this sense
we may understand this passage of human or derivative
wisdom, that this likewise shows her great worth, and
singular excellence, in that God himself vouchsafes to
communicate himself to, and conversate with, not in
dreams, but with Joseph; not by an audible voice, as
with St. Paul; but with the "still small voice," speaking to
the soul, in breathings not to be uttered.

ver. 4. What is to be said of the knowledge of God.] The
marginal reading is teacher, which agrees with the
Vulgate, Doctrix enim est discipline Dei, and with
Morsis εννοεις in the Greek; for Mors is a technical term,
and, according to our的理解, has the meaning of
cred mysteries. The sense here is, that divine wisdom can
best teach the knowledge of God, reveal its mysteries, and
initiate men into them, as knowing the deep things of
God," and being in his bowels, cannot be taught by
him, nor can he be taught by
him.

And so the Syriac happily renders, ἡ ψευδὴς διδακτὴς,
et à consilii eis.

ver. 5. What is in richer than wisdom, which worketh all
things? Sapientia omnium rerum artifice, according to the
Arabic; the Syriac and Arabic versions agree in this,
but the Greek word omnis means, from all origins.
But the meaning probably here is, that skill and
wisdom make men successful and thriving in every business
and calling, and are the most likely means to procure men
reputation and respectability. "Riches and honour are
with wisdom," says the true Solomon (Prov. xvii. 18),
who could confirm this truth from his own plentiful experience
of both, which God annexed to his gift of wisdom.
But we must observe at the same time of wisdom, that she
teaches men rather the contempt, than an immediate and
eager pursuit of riches; to be content with a little, and
to esteem spiritual attainments, and the improvements of
the soul, as their chiefest good, their truest riches.

ver. 6. And if prudence worketh. [Ec et sagesse travailli,
see note. The idea is, that wisdom, or prudence, in the first
instance of science, directs and perfects it. Instead of
σιθος, which is the common reading, and followed by our
translators, Dr. Grabe reads ἡσυχία, a more agreeable
term to sagesse, from which we derive the word wisdom.
This is no matter of importance in this passage, as
in every instance of science, directs and perfects it.

ver. 7. Of prudence worketh. [Ec et sagesse travailli,
see note. The idea is, that wisdom, the most accomplished, and, I may add,
universal artist, and is therefore, with great propriety, called,
σιθος, which is the common reading, and followed by our
translators, Dr. Grabe reads ἡσυχία, a more agreeable
term to sagesse, from which we derive the word wisdom.
This is no matter of importance in this passage, as
in every instance of science, directs and perfects it.

ver. 8. To what end worketh, etc.] See Prolegom. cap. 4.
In the midst of the following passage, it is observed, "that prudence is admired and loved;
"the only objection with him is, that ἡσυχία is a poetical
word, which will indeed have but little weight, if what
that learned critic seems to mean be understood; this,
or rather, the mean view of wisdom was originally
written in metre. It is certain that
has placed it among the metrical books, and in the Alexander MS. it preserves the appearance of verse, as well as the book of Proverbs in that MS. But, as Calmet also is of opinion, that it was written in metre (see his Dictionary in Vico Wisdom). However the learned may determine about this nicety, I still am of opinion, that Isaiah

is not of the twelve, nor James, who is better known for his Specul., and that therefore without it is too general, and may be applied to any thing else as well as work, and for want of it the beauty of the next sentence is lost. The same is the case in 

in the Greek and Vulgate, where works of different sorts are mentioned;ποιμενις is the term used often upon the occasion.

"What is this" (οὐ δια τις κατωτροφιων; τις;) in the Vulgate, "Quis horum quae sunt magnis quibus illa est artifex?" which can neither relate to persons nor things, as different parts of a man's body do, like hands, arms, and feet; neither to the former, as our version takes it, for then the reading should be, Quis horum qui sunt, &c. not to the latter, as Coverdale's version and the Geneva bible have it, for then it should be. Ecuod horum quae sunt, &c. or something to that effect, and in the Greek. Τι των δερων; as in the verse foregoing it is, Τι ουλην ελευθερων. I think, therefore, the sense of this place has hitherto been mistaken, and that the true rendering of it, as it stands connected with the context in, "If wisdom is so good a worker as to work all things, who has a better claim, or is more likely to be the making of an infallible and perfect system of the very placing and structure of the Greek points out to us; it is likewise the meaning of the Vulgate quoted above, and probably the sense of the old translators. The same artifex quia est quis ipse? Messieurs du Port-Royal understand it of wisdom, as being the supreme directress and directress, by whom all things were made, Qui plus de part elle dost artet, avec lequel toutes choses ont ete faites! (see Rom. iv. 17.

Ver. 7. If a man love righteousness, her labour are virtues:"

This is obscurely expressed: the meaning is, that wisdom produces the several following virtues, or that they are her work; for the very end and scope of wisdom is, to make men just and virtuous, co-ordinate and resigned; and this so perfectly that no earthly work can be looked upon as curiosity, folly, or vanity. The pursuit therefore of wisdom, necessarily leads to the four cardinal virtues, as they are distinguished, which compose righteousness, considered in its largest sense; and the flowing virtues, or graces, are so many branches of it: for temperance teaches men moderation, and a restrained use of pleasures and the good things of the world; fortitude, how to bear and behave under the evils and afflictions of it; prudence is employed in finding out and making use of proper ways and means; and justice in a fair and impartial manner. Riches are essential, for they have a double connection in these terms, and are the means of wisdom, but it is not here."

Vet. 8. If a man desire much experience,"

The Vulgate renders more justly, Multitudinem scientiae, to which Coverdale's version agrees; "If a man desire much experience, knowledge:"

the Syriac is to the same effect, Si quis tempestadem uidentiam in uisum, which Vatablus also favours. The word experience, seems here improper and disagreeable to what follows; it is too abstract a term to express what is to come, nor foresee any future events; but wisdom can prognosticate what shall happen, can foresee the changes of weather, and foretell eclipses of the sun and moon. Wherefore this phrase is proper to the future, and by word of mouth, without committing their observations to writing".

"(In vit. Nicie."

Ver. 9. I purposed to take her to me to live with me;"

Εγενητο δε ουλην ελευθερων artifex, I purposed to take her to be my partner for life, to be my spouse," as is expressed ver. 2, for I understand ουλην ελευθερων in both places to express the bower or gallery of the bridegroom's house. What follows seems to confirm this acceptance, for she was to be to him his bosom counsellor, "beau daturam consilium," says Vatablus, one that would faithfully advise and direct him in all difficulties, comfort him tenderly in all afflictions, and kindly divide his cares and griefs with him; which is the description of a happy marriage. The marriage of Ruth, of which this seems to be a symbolic allusion, is a true marriage, but may also mean hearth and home, which is the true meaning of the word (pyilis-) and if so it is an eminently true of the real Solomon, as appears by that distinguishing judgment which he showed in the case of the two contending harlots, when by a nice decision he brought to light which was fair, and which was not.

"The firmament also found a way to come at even the bottom of the earth, and to unravel its most secret intentions; for, by an appearance of severity only, without any violence to the patient or the child, nature herself at once declared, by the motions and sentiments of either tenderness or indifference, which were then visible without disguise, which was the counterfeit, and which the real, mother; upon which the text adds, "That all Israel heard of the judgment, which the king had judged; and they feared the king, for they saw that the wisdom of God was in him, to do judgment" (1 Kings ii. 25.

Ver. 10. If I talk much, they shall lay their hand upon their mouth."

It is a proverbial expression, and implies silence in all occasions. It is well expressed, it dixit compescere legendum; accordingly Harpocrates, by the ancients feigned to be the god of silence, is pictured with his finger on his mouth, to recommend, by this expressive gesture, either a well-timed silence, or at least a discreet government of the tongue (see Stephan. Dict. Histor. in voce.

Ver. 15. I shall be found good among the multitude, and valiant in war."

We have here the two essential qualities to constitute a complete prince, goodness in the care and management of his own people, and valor to head them and protect them against their enemies. Great is said to have studied much, and repeated often, that fine maxim of Homer, which the expression of this writer very much resembles, and is worthy indeed of the true Solomon: "Αειριται βασιλεύς ὁ ὠδόμενος, καταφέρει τί σκεφτώς, Virgil has happily expressed the same thought in the following line:

"Parere subjectis, et debellare superbam."

Where both these celebrated poets agree with our author, by experience of a prince, a knowledge of his own people, and clemency to his own subjects, and in martial courage to reduce an insulting enemy; in being amiable to the one, and terrible to the other. That even an allusion to the distribution of wages, a prince is only so far great, as he is tender and careful of his subjects: nor should he think of his power but with a view to do good, and, in imitation of the title of the character, be "very great, to be optimus maximus, like Jupiter, from whom he derives his power. Seneca has an observation to the same purpose."

"Proximus Dia locum invenit, qui se Deorum naturam pretiis; hoc affectare, hoc inimici dete, maximum ista habere, ut optimus similis habearet" (Senec. lib. i. De Clem. cap. 19). But, upon the comparison, a prince would prefer the amiable name of Pater Patriae, or Paternus, of his country, to all the pompous titles and apppellations which victory and triumph can heap upon him, and not so much to aim at his own glory, or the enlargement of his dominions through foreign conquests, as to be found merciful, and labour to make them happy; for the trophies of even a successful war are not so much to be coveted, as the blessings of a settled peace; nor the conquest of foreign nations, as the love, preservation, and good order of his own people.

Ver. 18. In the works of her hands are infinite riches."

Δεδυναμως δεσποτης, i. e. Riches which are durable, and fade not like the raiment of the rich, but are derived from the earth, and the Vulgate is to the same effect. Calmet understands it of riches, qui ne manquet jamais. And that this is the true rendering, appears from the like expression upon the winepress of the vine, where we have the same subject, and the same words, carne animo, which our translators rightly there render, "A treasure that never faileth." The expression in our version seems rather to denote the quantity than the quality of the riches, and it is commonly understood to be senseless.
passage is, that true wisdom, which is from above, and makes the soul, as Plato says, a true soul, which fadeth not away, together with that glory, satisfaction, and pleasure, which preferment, honour, and wealth, the rewards of other studies, are only exist reminiscences of. For the wisest life, and of this access to God, that it will not only forward our admission into heaven, but accompany us thither: St Jerome therefore well advises, Discamundis in terris, quandam nosis scientia perseveretur in celo (Epist. in. 1, cap. 7).

Ver. 19. For I was a witty child, and had a good spirit.] Eius enim eschivo, Ψυχή σε διαμόρφωσε. Εἰσίν αὐτοῖς to be born. And this expression is applied to that which is by nature, i.e. I was naturally well disposed towards wisdom, and of a good capacity, had a quickness of parts and readiness of apprehension, and a soul more susceptible of instruction than the common, capable of not only natural talents and endowments. That all souls are not equal to their disposition, nor equally capable of, or inclined to, wisdom, is the sentiment of most writers; particularly St. Austin says, Alii habi, ali laudabili ingenii, or at intelligentissimo quodammodo plumbici, ali obliviosi, ali sciti memores nascuntur, ali utroque manere predict (Aug. lib. de Fin.). But I rather choose to understand this of moral dispositions, and of the inclination of the soul to goodness. But Philo's notion comes nearest our author, who acknowledges two sorts or species of souls, placed in the beginning of the world, antecedently to the antethese and into inhabitants; of the latter, some apply themselves to sublime and useful knowledge, which, even after the death of the body, they continue to pursue, to prepare themselves for the future state, i.e. to be confirmed by the weight of the flesh, neglect the care and study of wisdom, are intent upon riches and vanity, and attend what is vile and contemptible and incorruptible (De Gigantibus).

Our author also says, it is a great good fortune to have a soul well inclined, and of the better sort, with the addition of happiness of its being joined to a body properly adapted to it, our good fortune is further observed upon Diavou, which the Vulgate renders sortitus sum, that "it intimates that he received his good spirit or disposition as it were by accident, by the free disposal of God, the disposition of his body, prepared and guarded against the least surmise of any precedent merit, ad antecedentum suspicionem precedentium merito sortum non sit accedit (De Gen. ad Lat. lib. x. cap. 18)."

How just this remark is, is granted, and who, or at this time intended such a sense, the learned will determine.

Ver. 20. Yea, rather, being good, I came into a body unadorned. I pass over the opinion of the Pharselics particularly, who they are thought to have borrowed from the Platonic (Joseph, De Bell. Jud. lib. i. cap. 12). Philo, who, upon occasions, speaks the sentiments of the ancient Jews, favours this notion in many places (De Confus. Linguarum, De Gigantibus, De Abraham); but he is most express in the following passage: Τάκειον τόν ψυχήν, από μέν εκείνου δύναμαι εἰς ἄνθρωπον, διά τῆς ἀληθινῆς φύσεως ἀλλάδιαν ἀλλὰ διά τῆς φθέγγης. ἐστίν οὖν τὸν ἀληθινὸν αὐτοῦ τοῦ ἄνθρωπου τελευατήρα, τερίαντος κορμόν (De Somnii). To this notion that of our Savour's disciples is generally thought to refer (Mat. 13.17). Did this be the man sin, or his parents, that he was born blind? And some enter upon the same sense, the same, Phil. i. 23, and 4 καὶ τῆς ἄμεσως ἀληθείας, 2 Tim. iv. 6, but without, even though we should understand the word to stand for the sense of return, rather than departure, does not countenance the notion of a pre-existence, as it is commonly understood. It is further objected against this passage, that it is far more natural to suppose the Greek word ἀληθεία in its proper signification, to suppose the body of any descendant of Adam to be pure, untainted, or undefined, as is here asserted, nor any soul to enter into an earthly vehicle, that is entirely clean and perfect, and altogether free from any original leaven: Nemo de usu carnis eventus in Carolino modestius. The passage (Phil. 1.23) means, that the word alithia is used in a parenthesis, as indeed they ought to be; and then the true sense of this passage will be clearer, and the connexion more visible; for the meaning will then plainly be,—I went about
he made God to be in the beginning of his reign, that some from hence have been induced to write this book to him. Calvin says this prayer is continued from the beginning of the prayer to the end of the chapter, that the book itself was never finished, or at least that the conclusion of it is lost; for the author does not conclude his prayer, as it is natural to conclude he should have finished the same. See注释

Ver. 1. O God of my fathers. It is very observable that Solomon, or rather this writer under that borrowed character, begins his prayer with great humility, and a religious spirit of meekness; he beseeches God to hear him, not for his own merit, but for the merits of his fathers; for he beseeches, for Abraham and David his fathers' sake. He builds all his hopes upon the pure goodness of God, as knowing that humility is an essential in prayer, and the most likely means of success.

Lord of mercy, who hast made all things with thy word.] γεγραπτόν το εἰκόνα. All the editions which retain this phrase, which may as well be rendered, have the ηλέθαντα corrupt reading; the true one probably, instead of ηλέθαντα, may be ἡγεμόνας το εἰκόνα, καὶ μεταφρασίαν, ὀν χριστόν, ἡ γαρ πτολέμαων, ἀλλά χριστόν λεγεται. The efficacy of prayer, was what the heathens themselves greatly depended upon in most of their religious transactions. It has been observed by critics, that Homer hardly ever makes his heroes succeed, unless they have first offered a prayer to heaven. The ancients, therefore, were not so careless as to undertake a voyage, or whatever they enterprise, they almost always supplicate some god; and whenever we find this omitted, we may expect some adversity to befall them in the course of the story. We must likewise mention it to their honour, that they prayed to, and thanked the gods, for the advantages of riches, honour, and health; but I cannot find, that the heathens ever acknowledged God for the advantage of life itself, in the state of the heathen world, of which it is said in the Gotta, In Tullii, Nam quis, quod vir bonus esset, gratias dis eget quum I Jove Nominet Optimum Maximum appellant, nuptias nos, filias, tanta est David, salus, incolae, opulentos, capillares. Nocte Hercule quasquam vetit quum unam, si sapiencs factus esset (De Natura Deorum, lib. in.). How much finer is this writer's description of God. When the ancients met together, they prayed; nor do I much more desirously be admired for referring wisdom so justly to its true original, and acquainting us with its divine extraction! Herein our author agrees with the scripture account of the original of wisdom, which assures us, that it is he who 'giveth to all men liberally, and upbraideth not, and commandeth the light to shine out of darkness,' that must, in this case more particularly, 'shine in our hearts, to give the light of the knowledge of the glory of God.' I shall shut up this chapter, with an apposite and fine reflection of Messiahs de Port-Royal, in their commentary on this Psalm. Let us consider, that though we may have this knowledge, that wisdom and all perfection come from God, which may be called the knowledge of the truly human life, we make of all things, because they are sense of that they know nothing: they can do all things, because they are convinced, that, of themselves, they can do nothing. We ought, therefore, to put up often to God that excellent prayer of St. Austin, not very unlike the beginning of this, Da mibi, Domine, grantam tuam, qui potestem omnium immissus, qui sibi per illam consensu sit immortalis eum."
Ver. 7. Than hast chosen me to be a king of thy people. Melchior Canus and Sixtus Senensis lay great stress upon this passage, to prove Solomon the writer of this book; but their way of proving it will now be made to appear, for it is bare of reason, the more assuming the person of another, shall be thought sufficient to establish this point, then the Apostle Canus may for the same reason be pronounced canonic. Note, If men will feign instances of this kind, they dare worse and more blantly; and yet notwithstanding this assertion, and though the title itself seemingly bespeaks them to be the authors, they are now generally decried and disbelieved by some of the Romanists themselves (see Rainold's Cens. Libr. Apoc. Prol. 19). It is most probable this passage of our author is spoken προφήτης, i.e. by a feigned prophet, who should not be mistaken for any orator of the kind; from the speaker, and to give the greater weight to what is delivered. Upon this occasion, no character was so proper to be assumed as that of Solomon, who himself was a king and established the temple; but judgment was found necessary; because instruction offered and inculcated under such great a name, would be more regarded and attended to by persons of the same high rank and authority. Such a rhetorical artifice we often meet with in the books of oratory; thus Tully sometimes argues under the person of Cato the elder, "Omne sermonem tributum Catoni Sen., quo nullem probo, inepto magno responsum occurrat; he in the same place says: but in this passage it is more certain than plain, the point is the case, that Isocrates inscribes a whole oration. Nicocles, and speaks in the person of that king, as if he really was the author, to give the greater sanction, and procure much more attention for any other work he has inscribed from that name or title, supposes it to belong to Nicocles, or that it was anything else but an ingenuous fiction of Isocrates. The ancients (says Calmet) do often call their works by any other names than their own. It is observed in speaking of Plato: thus Plato has given to his dialogues the names of Socrates, Timæus, Protagoras, &c. And Cicero, in the same manner; for he has often put some of his own names under another to that of Horace. Xenophon styles the history in which he has drawn the model of a complete prince, Cyrus, as being the principal person or character in it; but now he is introduced as an orator, and speaks in the name of persons whose names bear him, for it is agreed on all hands, that Plato, Cicero, Xenophon, were the true authors who composed those pieces under figured names" (Dissert. sur l'auth. des logiques). And thus another place where the same learned writer gives the reason for this artifice and invention: "It may be considered as a prospoppeia, as a sort of device wherein a person, to give more weight to what is delivered, speaks in the same name, and assumes the person of some other more ancient. The scripture has some instances of this sort, as that artful fiction of the widow of Tekoa, 2 Sam. xiv., to incline David to thw house of Benjamin; and that of the prophet, 1 Kings xx, 35, to rebuke Ahia: and that of Nathan, reproving David by that significant and fine parable of the ewe-lamb, 2 Sam. xii. And thus this artifice is used in the New Testament, where it is said, Acts viii. 25, to speak, making their discourses more lively and more affecting" (Prat. sur le Livre de la Sagesse).

Ver. 8. For the holy place, which thou hast prepared from the beginning, i.e. Upon the model, says Calmet, of the tabernacle, which Moses, by God's direction, erected for the people in the wilderness; and the temple was a true resemblance of it in all respects; only what was small and as it were in miniature in the one, was inconceivably grand and magnificent in the other; but the disposition in both was nearly the same, and framed according to the pattern which God at first exhibited in the mount, Exod. xxv. 40. The Arabic version understands it in the same sense, Stilme tabernaculo sancto, cujus delineamentum ad mox promissit. But Græcia, and other writers, understand the whole temple to be meant, for the temple was a resemblance of heaven itself, prepared by God for the beginning of the righteous. And indeed the Jews understand it thus, in the same notion, for they fancied three heavens, and the third or highest heaven to be the habitation of God, and of the blessed angels; and to this distinction they imagine the altarum, sanctuarium, and sanctum sanctorum under the same signification, the temple corresponding to the encumbrance of the twelve tribes about the tabernacle, they fancied likewise to be a representation of the angels and blessed angels; the temple of God, Philip was the same sentiment in several places, and St. John the lib. iii. ver. 7. No wonder therefore that this writer, from the great analogy and agreement which the Jews supposed betwixt the temple of God and the blessed angels, in which the temple, in which the altarum, sanctuarium, the resemblance or image of heaven itself, prepared by God from everlasting. This is the language of an inspired pen, even the writer to the Hebrews, who, speaking (viii. 5), of the tabernacle, calls it the emblem and pattern of heavenly things; and (ix. 24), he calls "the holy place" the "tabernacle" of God; and whether we take it of the temple of Solomon, or of the tabernacle of Moses, as the case may be, we are here to understand, whether of the heavenly or earthly temple, which St. Paul found necessary after prophētēmenōn. I would therefore carry these words forward to the beginning of the next verse, and read δεῖ τις Βιβλία ἐν Ορθοδόξω και Βαπτιστικώς ὑποθέσεις: "As to that which was written before, and to the prophecy of Isaiah of the appearance of the Saviour, and to the great events, to the resurrection of the dead, and to the perpetual existence of the whole creation, it may not be amiss to observe upon the Greek reading of this passage, viz. ἡ γῆ ἀναπτύγχανεν, τινα ἐκ γεννημάτων, that however the passage itself be understood, whether of the heavenly or earthly temple, which St. Paul found necessary after prophētēmenōn, I would therefore carry these words forward to the beginning of the next verse, and read δεῖ τις Βιβλία ἐν Ορθοδόξω και Βαπτιστικώς ὑποθέσεις:

Ver. 13. For what man is he that can know the counsel of God? or who can think what the will of the Lord is? From this passage some confidently affirm St. Paul borrowed this doctrine of Anaxagoras; and that the soul does not originate Romans, and therefore they would infer this book to be canonical. But this is a groundless pretence: for, first, we do not perceive in any part of the New Testament, this, or any doctrine which would entitle this work to be canonical; secondly, it does not follow by any necessary consequence, that such sentences in scripture as are like and parallel to some others in apocryphal or ecclesiastical writings, were necessarily a part of the holy scripture; how frequent is it that scripture is in use, and common, than for different authors to hit upon and agree in the same moral maxims, without having read or ever seen the words of such authors. We have frequent passages in the Old Testament which are said to be taken out of the book of Wisdom; or Ecclesiastics, occur in some part of those books which are confessedly canonical; and particularly this passage of St. Paul is in the same terms, or to the same effect, Isa. xi. 13, 14, where the words are, "Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him? With whom took he counsel, and who instructed him and taught him the knowledge of the ancient?" and then the place of the prophet in view is the opinion of many learned men (Tertull. cont. Marc. lib. v. Basil de Sp. Sacr. cap. 5. Du Pinæ Hist. Can.). Fourthly, supposing St. Paul does actually refer to this passage in the book of Wisdom, does not the same St. Paul confessly quote the heathen poets, and some ancient apocryphal book, for the story of James and Judas (see Acts xiii. 26). This is the same method that was used in the Old Testament, in the history of the Shechinah, or Jehovah, who was the same God of the Old Testament, and is called Jehovah, as the Jehovah of the New Testament, or *Yahweh*; and in the books of Macabees, where occur ancient ceremonies, and ideas of the Shechinah, or Jehovah, in the Old Testament. Thus in the book of Daniel, where we find the vision of the Shechinah, described in a most peculiar manner, Daniel x, 12, and the Jews, as we have already shown, are of opinion, that Daniel's vision is taken out of the Book of Enoch" (Prefat. sur le Livre de la Sagesse).
which was always drawing down the soul into terrestrial and material things, was not more properly the property of souls than of bodies. Dis. p. 44. 4. There is a thought not unlike this in Philo, which he seems to have taken from Plato, in Cratyl. est γὰρ εἶναι τὸν φύσιν ἀπετέλεσμα (ἐκ τῶν ἀναστατωμάτων τῆς καθολικῆς τιμής). The Pythagoreans looked upon the body as no better than the prison of the soul, τὴν κακὴν κατασκευὴν, as Philo expressly calls it (De Migrat. Abrab.). And to this agrees that of Socrates, as it appears in Book ii. of Xenophon's Vindicta: τὸν χάλκην ἄρα, ἢ τὸν χαλκικόν ἄρα, εἰς ἑαυτὸν τὸν πνεύματος, ἢ ἑαυτὸν τὸν κοινότατος τῆς καθολικῆς τιμῆς.

In the same contemplative manner the sages and martyrs speak of the flesh, calling it the chain and burden of the spirit; hence we find them praying and longings with St. Paul, to be dis- solved and set at liberty from it, as soon as God pleased (Theophil. in Luc. ii. Arnob. adv. Gent. lib. ii. Marc. Anton. lib. in Ambrosio de Bon. Martius.). This state of human imperfection is finely represented (says St. Austin) by that woman which had a spirit of infirmity eighteen years, Luke xiii. 11, 'and was bowed together, and could in no wise lift up her head, because she was deformed,' just as is expressed by Valerius, a corporis uania, tanquam e carceri, evolverunt: vere vasa dictur vitae, mortis est (Somm. Sup. cap. 3). Xenophon introduces Cyrus, speaking of his vices (H. vii. 22): 'and in his children, I could never think that the soul, while in a mortal body, lives, and when departed out of it, dies, or that its consciousness is lost, when it is discharges out of an uncleanse habitations, but that it then enters in, when it is freed from all corporeal alliance.' And this, we may consider, is of the same import with that of the Pythagoreans, that the art of life is to consist in that kind of contemplation, or rising above corporeal business, which the ancients esteemed a part of the exercise of the soul.

Ver. 1. She preserved the first formed father of the world, that was created alone.] Most probably it was created by a true and proper creation, and that all others, as being descended from him, were formed out of him, as from a pre-existing principle. Or does it mean that the first formed father was created from nothing? This cannot be the sense, as the works of the former days, and even the serpent among the rest, were consented before him; or are we to understand this of the creation of Adam before the existence of Eve, or any of the human species? But is not as much implied in his being called here πρωτοκλῆος, and τυχόν ὁμόσε, Or is it usual to express one and the same thing by two different words? (Aug. Against the Manichees.) We are to consider, that the true reading here is, μόνον ρησίστα, and not μόνον κρατείτω, as all the copies have it, which mistake might easily happen from the likeness of affinities of the sound: i. e. wisdom preserved Adam free from all harm and danger, when he was placed alone and by himself in Paradise; see Gen. ii. 8, where the LXX. read, ἐπήρεωσεν και ὤς ὁ πρωτοκλῆος, καὶ ὡς ἄνω ὁ ὁμόςε, Nor am I quite singular in this interpretation: Tiri- nus expounds the passage in the same manner, Quadrani solus fuit, nec id consortie solicitus ad matern (see Comm. in loc.).

And brought him out of his fall.] It was wisdom which preserved Adam in Paradise when alone, and, after his fall, by particular grace vouchsafed to him, produced in him humiliation and repentence, propriojetiis mortification, and, by his trans-gression: he was sensible upon his expulsion from Paradise, that all that and train of evils and miseries which he saw entering into the world, and now are natural and hereditary to the whole species, and were such punishments brought into it, and imposed upon his posterity, purely on his own account; he considered the growing wickedness of the world, as introduced and occasioned by him; and he considered the mortality of his descendants, their frequent, and often violent deaths, as the consequence of his sin. These reflections, arising from his ingratitude to God, and his afflic- tions concern for his unhappy race, sunk so deep into the mind of the first-formed father of the world, that during the nine hundred and thirty years which he lived upon earth after his fall, he continued under such a lively sense of sin, and God's just displeasure, as he became an humble and remarkable penitent. This penitence, or recovery of our first parents from their fall, which seems here referred to, has, by some of the fathers, been represented as the effect of the grace of the second Adam, to whom the glory of being the deliverer of the first was justly due, and been maintained by the church in the most early times as a catholic truth. Jeremiah also was lived at the end of the first century, by some, as an antichrist. It was reckons it accordingly (lib. i. cap. 31) among the heresies of Tainian, that he held, that Adam and Eve were not saved: "For, (says that father, as concerning the apostate spirit, who, by his subtily, had taken their..."
out of God's hands." (Gen. iii. 19). How St. Paul have said, 28), 1st, And he 2. "So speak our father penitent, nor Eve 3. "He that eat or drink, or shall beget, is propagated curse. 4. "It voice once heard 5. "I do not, therefore, here and now multiply 6. "New death to hear: for what can I increase, or multiply; but curses on my head. 7. "What need, but feeling now the 8. "The evil on him brought by me, wilt curse My name be an ancient imperie, 9. For this we may thank Adam." (Book 2).

Which concludes with Adam's seeking peace and forgiveness of God, whom he had offended, by supplication and repentance.—

"So give him power to rule all things." Before his fall, God gave to Adam the dominion over the creation (Gen. i. 27). In the perfect state of things, or the continual state of perfection which Moses supposes is what is there wanting, and accustomed us with the opinion of those of his time, with respect to this very important in the following:

Ver. 2. And gave him power to rule all things. Before his fall, God gave to Adam the dominion over the creation (Gen. i. 27). In the perfect state of things, or the continual state of perfection which Moses supposes is what is there wanting, and accustomed us with the opinion of those of his time, with respect to this very important in the following:

Ver. 3. When the unrighteous went away from her. It is vain to expect more from human nature, than what is contained in the following:

"Then was Cain. Shall we suppose, then, that the deluge happened purely upon his account, or was occasioned by the sin of his father? No, it is quite the contrary; it would be absurd to suppose that God would make an exception to his own works, and punish only one among so many millions of people. This passage, then, and the whole of the following, must be understood as referring to the descendants of Cain: for in the antediluvian world there was no other account of the deluge. Of the number of persons, probably a whole fraternity or kindred that perished on that account. It remains then to inquire, what wicked and unhappy persons are here meant in particular. Of the numerous and various opinions, which have been given on this passage, I shall not enter into a detail, because they are as many as there are persons who meditate upon the subject. But I shall give a few hints, and the rest will be easy to see. The first, and most probable, is that the men of this first world, especially the descendants of Cain, had, in imitation of him, and by the evil influence of his example, taken great and unwarrantable liberties in oppressing the innocent and weak; and that the punishment, the deluge itself, was inflicted upon them. The second is, that these seem to be the persons whom this writer for their unnatural and bloody temper, styles abominem Spiritus, for whose sake, and upon account of whose violence and blood-shedding, the deluge really happened. Hence then I am induced to offer a conjecture, that the true reading of the next verse is not εκ ἄνδρος, but of ἄνδρος, and most probably the copy which Origen made, or read so, for the expression of which, Hance ob causam diluvium fit, ut debitum Cain semen, that God's purpose in bringing the deluge was, to extinguishe the posterity of Cain (Orig. in Evang. Joh. See also Basil, (Orat. 6. c. 29. p. 180.) In the commentary on Messiaues de Port-Royal, which understand it, De CAIN, et des autres meches qu'il aient aCelaeet, approving of this by the son of Sirach (Ecclus. xii. 10), who, enumerating the several instruments of God's vengeance against the wicked, as the sword, famine, &c. immediately adds, ἀνδρόν ἡ καταστροφή, that their sakes came the deluge, he of the wickedness of such ungodly and bloody-minded men, as went in the ways of Cain, as St. Jude expresses it. For the single fact of Cain, though very shocking, was not sufficient in itself, and by itself, to bring the universal deluge, nor of consequence enough to involve the whole earth in it: but when the earth was filled with violence through the wickedness of all the inhabitants of the world, then, or on that account, God destroyed the earth with a flood. We may lastly add the authority of the Arabic version, to establish this conjecture, which reads, as I before observed, "or his descendants," and adds, ob id obruitum diluvio terrae, &c. and Vahbous, I observe, renders in like manner. Such being then the fate of Cain's descendants, Cain himself may with propriety enough be said to have perished with them, inasmuch as his whole race thereby became extinct. The words, therefore, abominem Spiritus are not to be understood of Cain personally, but of his race or posterity, in order to put an end to their wickedness and impiety, in the destruction of his posterity. From this general calamity of the flood, we may make this useful reflection,—that it is no security to ungodly persons to number their numbers, and rely rather for that cause to be so much the more apprehensive of speedy and dreadful judgments. For because of the greatness of their number, be-
cause "all flesh," as the scripture expresses it, "had corrupted themselves," the inhabitants of the whole world were under the nearer destruction, and it involved them for that reason.

Ver. 4. Wisdom again preserved it. — i. c. By preserving Noah and his family, by which God's wisdom and grace were in an successive way, though it was replenished by degrees, and the several parts of the world at length inhabited: we may also, with Messieurs de Port-Royal, consider this preservation as a symbolically visible type of the church, as Noah and his family were of the members of it, whose preservation in the flood prefaged also our redemption by the power of regeneration or baptism, as P. P. Molitor, in his De Abrah. IV. ii. 21. Supposes: Noah and his Family, which are one and the same element, may be considered as the end or destruction of vice, and as the original and fountain of virtue.

And directed the course of the righteous in a piece of wood of small value. — Per contemptible lignum, according to the Vulgate (see note on xiv. 6). Our author intends here no reflection on the structure or usefulness of the ark, which was the design of infinite wisdom, and the work of a whole century, and so conveniently contrived, as to contain Noah (whose very name, according to Philo, signifies righteous), and his family, and all living creatures, according to the appointed number of them; he speaks only as to appearance, and as it was then judged; for while it was built, the ark was not yet complete, and, the sons were laughed at for their design, as being seemingly unable to endure such a confit of waters. And, indeed, there are no signs which are more striking, all the high hills were covered, and not be overtaken by winds or waves, or the many violent shocks it must necessarily meet with; that it should not be dashed to pieces against rocks which were spread upon the ocean, through the work of God, as it contained, — displays most illustriously the power and providence of God, who chooses to effect his purposes oftentimes by means the most unpromising and unlikely. Nor is the wisdom of God less to be admired in the contrivance of the ark, which may truly be said to be a world within itself, than his infinite power in directing it; for it has been demonstrated mathematically, that there was sufficient room in it to contain all the things, animate and inanimate, which it was designed for; and that the measure and capacity of the ark, which some scribes have made use of as an argument against the scripture, ought rather to be esteemed a most rational confirmation of the truth of it, and of the wisdom that designed it (see Bishop Wilkyns Essay on a real Character). Ver. 5. Moreover, the nations in their wicked conspiracy being confounded. — Our version here is faulty, the true rendering seems to be, "When the nations around conjured, and assembled together, and the nations conspired ensemble pour s'abandonner au mal," says Calmet, and with him agree Messieurs de Port-Royal; and this sense is more at least consonant to Philo, c. i. 35.

Inhabitants of nations consciens and indulgent; i. e. when they were overthrown with idolatry: for neither the creation of the world, nor the universal deluge, nor the confusion of languages, could prevent the fall of man. Or this repentance of the nations once so prosperous, whose cities are now deserted, that they were considered as the life and glory of the world as it was universally overthrown with polytheism and idolatry, as the old world was with violence, and the very dispersion of mankind probably contributed to it. Then, when all the nations around were sunk into idolatry, God, as it were, called Abraham from Chaldea, whom the context shows to be here meant. I take it to be a truer sense of the place, than with some to interpret it of the capacity to build the tower of Babel. The learned Usher, it must be confessed, seems to understand it in this latter sense, for in his account of that bold and presumptuous design, he refers to this very place, which is somewhat surprising; but this cannot be reconciled even with his own chronology, for the building of this tower was A. M. 1375, and A. D. 2083, which was a century and more after Abraham. I mention this, in his preface, as an objection against our author, G. S. S. 96. But in this sense the author seems to allude to the "apples of Sodom" in particular, which are said to have been beautiful in appearance, but not in the eye, but within were full of rottenness. Messieurs de Port-Royal understand it in like manner of trees, Qui portent des fruits bastard semblables aux autres en apparente, mais qui se reseduent en mauvais grole (Comment. in loc.). And this, the Tertullian confirms, Sodomam et Gomorrham igne immolar exsussit, et obit adnudo incendio terra, et si quia ilic arborum poura, oculis terem, fructibus verae beneficiae, sed ab integro se resedunt in malos lucernos. In the same sense the author seems to allude in this place, for "apples of Sodom," No. 7. S. 96. Philo describes the destruction of the cities where Lot dwelt in the same terms. Philo, lib. i. cap. 22. Ver. 6. 7. When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities. — Of whose wickedness even to this day the "fruits of Sodom" are a terror to the ungodly; and "fruit that never came to ripeness:" Kamiyofgoron; for ilik ofl oun. Philo describes the destruction of the cities where Lot dwelt in the same terms. S. R. 53. And, as it is written, "Vain virgins," by St. John. It is not to be understood that God was able to raise Isaac out of the dead at God's command; his courage is displayed, in resisting the sentiments of nature on so trying an occasion; his justice, in returning to God that which he had dedicated to God, that he was dead to all the meaning that was in his nature, and that God could restore him from the dead, and bring him from the deep of the earth again" (Ambros. de Office, lib. i. can. 2).
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happy region, says, *anc., Gen. iv. 17. & c.,* Ps. lxxxvii. 1. Falsity ob incolorum impunctum fulminei conflagrassit. Adhuc ignis à Deo immissi reliquias, et aquidam quoniam illaque sidero locutam; insipr et fructus, quoniam irae naturae* et *saepe animalia desumpta, manum aderent decurrant, in favillam et cinerem resolventur (Lib. v. de Bello Jud. cap. 8). Nothing was more known or celebrated among authors, sacred and profane, than this fire, for it had been mentioned in the Sacred Writ, and on that spot, says, *viz.,* That he never saw or heard of any such fruit hereabout; nor was there any tree to be seen, from whence one might expect such a fruit; and adds, that he believes its very being, as well as its beauty, is a fiction (Journey from Aleppo to Jerusalem, p. 85). The Vulgate renders, Incertò tempore fructus habentem arbore, intimating, that the fruit growing here was, on this account, unlike all other fruit, which has a certain and fixed season of being ripe, but this never came to perfection (see Tiran, in loc.). We find that Homer had a notion of this great tree, from which the ungodly could draw the water of life. There were in olden times very few nations, which might easily have reached and been in safety. 4. She had her husband and children with her, whom she ought to have accompanied; but she neglects these, and not believing the threatened destruction of Sodom, which would induce a criminal curiosity of looking back; her punishment, therefore, for these reasons, was just. Many persons were raised from the signal misfortune of this woman. Our Saviour, we may observe, to guard his disciples against any hardness of heart, bids them to remember Lot's wife (Luke x. 38), lest they also should perish through shallowness. St. Austin says, That God chose this public punishment for the sake of others, to proclaim to them to beware, by her example, not to look back to a wicked Sodom, i.e., not to return to the kingdoms of this world; and she, who fled away by some gracious means that God had afforded her; *Quo pertinet quod prohibuit sunt, qui liberantur a bello angel, retro respicient, nisi quia non est animal reconditum ad veterem viam, quia per gratiam regimen exuitur.* (De civit. Del. lib. vii. cap. 30). The like useful inference St. Cyprian draws from this accident (epist. 11.) But St. Clement mostly expresses the sense of this and the former verse, and how we should improve by the history of their misfortunes: *By hospitality and godliness was Lot saved out of Sodom, when all the country round about was destroyed by fire and brimstone; and the Lord thereby making it manifest, that he will not forsake those that trust in him, but will bring the disobedient to punishment.* For Christ and his latter day saints, and those that are the children of this world, being of a distrustful mind, and not continuing in the same obedience, was for that reason set forth as an example, being turned into a pillar of salt unto this day: that so all men may know, and that they who forsake the distrustful of the power of God, are prepared for condemnation;* (Clement. epist. 1. cap. 11. See also Cyp. Catech., Mystag. 1.)

Ver. 8. That in the things wherein they offended they could not so much as be hid.) This reflection refers not to Lot's wife only, but regards equally the Sodomites, Cain, and his descendants, and the several faulty instances before mentioned; all of whom, through their ignorance of or disregard for, true wisdom, fell into very grievous transgressions. They are all recorded, as so many standing monuments of the wickedness of God's children; and in the same practices, the shame whereof they inherit even at this day, Cabinet applies this even to Lot himself, who, stealing the direction of the angels, who ordered him to escape to the mountains, retired into a cave, was overtaken with drunkenness, and committed incest with his daughters; crimes which arose from his neglect of true wisdom, and are a lasting reproach to his posterity. 

Ver. 10. When the righteous fled from his brother's wrath, she guided him in right paths, i. e. When Jacob fled from his brother, Esau, she guided him in right paths, and brought great dangers through wisdom that attended him upon, according to God's promise to him. Behold, I am with thee and will keep thee in all places whither thou goest, and will bring thee again to thy father's house and to thee until I have done that which I have spoken to thee of. (Gen. xxviii. 15.) Herein Jacob is an image of all the
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faithful, whom God separates from the rest of mankind, protects with his favourable kindness, and condits, as his chosen, in the right way to happiness; which the wicked, through a false mistake and irregular wandering, out of the true road, do not attain.

Showed him the kingdom of God, i. e. When he beheld in his dream a ladder, the foot whereof stood upon the earth, and the top reached to heaven, and all the children of God were ascending up and down upon it at the sight whereof, awaking from his sleep, and being amazed at the glory of the vision, he could not contain himself from crying out. Jacob awoke, and nothing; but he was sensible that I knew not: this is none other but the house of God, and this is the gate of heaven' (Gen. xxviii. 12. 17). This mystical ladder, according to the sense of the fathers, represents the church, of which one of his descendants, Jacob, was the stock. All ages, ages, and all ages, takes of the righteous; that is God is present with them in the time of their affliction, and in the place of their exile and contempt, and that in their sad and solitary condition, in a state of desertion as to all outward appearance, they shall not want the assistance and comfort of the holy angels, who are God's ministering spirits, to attend and succour the saints in all their difficulties and necessities whatsoever.

And gave him knowledge of holy things. This contains something beyond the former sense of wisdom taught Jacob moreover things relating to the service of God, it is probable, that in this vision he received from God himself, who then appeared to him (Gen. xxviii. 19), inaccessible, not extraneous to any of his descendants, but that very stone upon which he had rested his weariness, and pouring oil upon the top of it, to consecrate it as a memorial stone of his great mercy to him; by his placing the place to the name of Bethel, or 'God's house,' the house of God; by his vowing a vow, the first probably of that nature, and promising to restore to God the tenth of all that he gave him.

Made him rich in his travels, and multiplied the (fruit of) his labours. καὶ εὐχάριστος οὖν ἰδοὺ αὐτὸν. The literal rendering of the place is, 'That wisdom multiplied his labours, and made him rich by them;' and so Joseph rendered it. It stands it, Locupletavit eum in arisum, quam multipli- cavit labores ejus. All the commentators and ancient versions take it as an explicative option to the single option in his labours; which is apparently the sense of our translators. This blessing Jacob happily experienced, as a reward of his hard and continual labour, for though Laban defrauded him of his wages ten times, when he had served him twenty years faithfully in his house, and through constant and painful watching was 'consumed by the drought in the day, and by the frost at the night,' yet God suffered him to see his way the same time, and gave him riches and riches equal to his labours; for it was he that gave that extraordinary blessing to the artificer of laying the rods before him, when he was in the desert of his journey (Gen. xxviii. 19). There is no other name of the ancient patricians that can be compared with it, and the whole idea of Jacob, is that he was rich in his travels, and multiplied the fruit of his labours, and therein he excelled in the exercise of his natural faculties. And in this sense one cannot help observing the propriety of the word εὐχάριστος, which seems to intimate the manner of Jacob's coming by his riches, viz. that it was by the multiplying, or surprising fruitfulness of the cattle. Ver. 11. In the careousness of such as oppressed him she stood by him, and made him rich. Εὐχάριστος, οὖν ἰδοὺ αὐτὸν. The true reading of the Greek is, εὐχάριστος ἰδοὺ αὐτὸν, and explained by Elie I'ndara contre l'avarice de ceux que vouloient user de violence, ou qui avoient l'avantage. In the book of Genesis we meet with the several ways and stratagems by which Laban, who had a greater regard to his own interest than to justice, endeavoured to surprise Jacob, and hinder him from receiving the fruits of his labours; for when Laban, to his surprise, found the contract very advantageous to Jacob, and had the mortification to see the cattle bring forth their young directly against his interest, he dissolved his own agree- ment, and was surprised upon it, and afterwards, therefore, very properly renders, 'In the deceitfulness of such as defrauded him, she stood by him,' which is more accurate to what Jacob himself says (Gen. xxvi. 7). 'Your father deceived me, and sent me away, and I came not to do evil; God suffered him not to hurt me.' For it was impossible but Jacob must have been greatly injured by a man of that profound subtlety, but not the extraordinary inter- position of God wonderfully prevented it, and disappointed the deceiver, which the patriarch very gratefully acknowledgments.

Ver. 12. She defended him from his enemies, and kept him safe from those that lay in wait. i. e. Either by turning away the wrath of his brother Esau, which, through his prudent conduct and humble submission, was at length not carried to the same extent as Jacob's threatening Laban in a dream from attempting any thing against Jacob, or acting upon any of his possessious, when he pursued after him. In Gen. xxxvi. we read, that Jacob fled for his own life from the hand of his brother, and comforted him no doubt, with the assurance that God was with him; and that he called the name of the place Mahanaim, i. e. two camps, or two armies; as if the angels might appear to him as distinguished into two armies, the better to defend him against his enemies on all sides (see Wells' Geography of the Old Testament, vol. i. p. 260).

And in a sore conflict she gave him the victory; that he might know that godliness is stronger than all. This relates to that conflict or wrestling which Jacob had with the angel, over whom he was at last victorious; nor would be quit his hold till he had obtained a blessing. The struggling of an angel with a man may seem imperfect congress, and the victory, the conqueror is still more surprising; but many worthy ends were implied in this combat, and several useful reflections may be drawn from it. 1. Jacob having such power with God, as to be able to prevail over any thing, or any one, who was his brother, or brother of his brother, even Esau, nor any attempt that he should make against him. 2. God enabled Jacob to prevail over the angel whom he contended with, to show that he still retained a share in his whole trust and confidence in him. 3. We farther from hence learn, that when God suffers his saints to be exposed to great trials and severe temptations, it is with a design to teach them, by an experience of their own weakness and his might, that it is he alone that makes them victorious; and that he whom they have preferred to the world, is greater than the world, and things in the world; and that though he is more powerful than all things and persons in the world, yet the observation contained in the conclusion of the verse, viz. that godliness is stronger than all, though true in an temporary description of God's working among his saints, as having exceeded in him his implored in his victory, need not be confined to his single person; there are many other signal instances in the Old Testament to confirm this truth: it was by godliness that Jonathan, with his armour-bearer alone, put a whole garrison to flight; that David, unarmed, overthrew Goliath, and prevailed against the armies and violence of Saul; that Jehoshaphat, without drawing his sword, trium-
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Rachel's monument, as he was going with the merchants into Egypt; his complaint there, and the deep and melting impression it made, even upon his Ishmaelite masters, is very striking. It is a beautiful instance of eloquence and invention less to be admired upon the other part of Joseph's sad history. The affliction of Joseph is a common allusion in scripture, and the standard, as it were, by which we are to measure the goodness of an author, as well as of the book. That he was but seventeen years old when his troubles first began: and though the patriarchs that were before him, unaccustomed to the second period of life. Scripture mentions none of their afflictions with the same emphases as that of Joseph, as if they were to be the badge and characteristic by which we are to be distinguished from the rest of the world. This is, in the highest degree, speaking of Joseph, that Pharaoh made him his viceregal, or, to speak more truly, says he, king; ἀπόθεσεν δὲ αὐτῷ καὶ θρόνον, βασιλεῖαν. But we are not to mistake the 9th of the word "scene" of the kingdom, but his truly royal power, a sovereignty strictly so called, un-regne em'perial absolu, says Calmet; but only, that he was the sovereign prince in his kingdom, possessing and wielding all power and authority. Some make him to be a partner in the throne with Pharaoh, and think he was invested with this power when Pharaoh took off his ring, which was the royal seal, and put it on his finger. But we can scarce believe they cried before him, Bow the knee. But notwithstanding these ceremonies, and the supreme honours paid him by his own subjects; by the chief or chief minister, governor over all the country; as his power came from Pharaoh, so it was subject to him. Grots says, it was usual with the Hebrews to give the name of king to such, as were raised to some very extraordinary honour, and were invested with great authority; and refers to ver. 16 of this chapter, which he understands in the like sense (Comment. in loc.). And thus governors of provinces, and persons of chief note and authority in countries of small extent, are called in scripture; see Judges i. 7, where the three score and ten kings, mentioned to have had their kingdom; and which man can say their kingdom, pass to us, are not to be understood as real kings and princes, but as so many rulers of cities, or small territories, called indeed kings, as having a resemblance of kingly power, by their jurisdiction, as if they were kings. There were many of them in the time of Joshua, when, the whole time, were so numerous: Tous les seigneurs qui gouvernent une ville, (say Calmet in loc.), s'appellent le nom de rois; talent at large the greater over came, and as it were despoiled the rest. This like manner is said of the thirty and two kings which went up with Benhadad the king of Syria to besiege Samaria (1 Kings xx. 1. 11. xix. 12.), even to Abraham, Moses, and Israel; see Justin, ib. xxxvi. cap. 2, and Nicol. Damascen. apud Joseph. Antiq. lib. i. cap. 7, and Calmet in loc.). This seems confirmed likewise by the name which Joshua gave to them, as an appellation of the agreement, and the parallel drawn by Rollin, vol. iii. on the Belles Lettres, p. 150. This is doing the greatest honour to Joseph, and strictly giving him perpetual glory. And great is the resemblance of their authority, the burden of this passage. But we may understand that Joseph's glory did not die with him, but was preserved and handed down to posterity, by some public monument in his favour, or by some symbol representing him. Dr. Spencer contends, that the ark and cherubins were honourable hieroglyphics of Joseph; both of which had a symbolical reference to him, and preserved his memory; Regnum est caeremoniæ, Sena cherubim et arcanum pro hishabon institutio, et quod Josephi piissimi et charissimi monumentum exstant. Nam una sunt tantum nomine, sed et figura cum Joseph area, et cherubinam cum lovo. Josephe enim in via vidit ut omnes uxoruerint ejus et uxoruerint utraque ejus vitam et mortem ab oblivione in aeternum vindicaret (tom. ii. De Orig. Arce et Cherub. 878, 9). But the learned Vossius has made it appear, with more probability, from the testimonies of Rollin and Suida, and other authorities and arguments, that the memory of Joseph was preserved under the Egyptian Isis; for he observes, in the first, that the ancient Egyptians were so far from regard a prophet and statesman, and so public a benefactor, as Joseph was, would have his memory consecrated to posterity; that the Egyptians were not wanting in some sort of representation of the kindness; and that no symbol was more proper for this than the Egyptian Isis; because the famine was prefigured by the queen, and the time of plenty by the Isis. But, in fact, Joseph's memory was, by some token, the fruitfulness and plenty, which Joseph was in a very great degree the happy occasion of. It is evident likewise from Pharaoh's rewarding Joseph, that the Egyptians were de-
sious of showing their gratitude; and it is no less certain, that it was the common practice among them, to perpetuate the memory of benefactors by some symbols, which, though at first designed only for civil use, were after a time introduced into the sacred rites of the priests. From hence Apis and Serapis, give great light and probability to the conjecture: for Vossius conceives Apis to be the sacred name of an Egyptian king, to the like purpose of the Hebrews in 28: 9, i.e. father; and such, indeed, he was to Pharaoh and his people, and Joseph expressly calls himself, Gen. xiv. 8. The scripture likewise informs us, that by Pharaoh, he means Pharaoh and his son, or Pharaoh and Ded, which is a compound word, and means, according to the rabbins, both king and father. Serapis, it is well known, had a name among the Egyptians, the same as the Hebrew Job; and the very name of Serapis, is probably derived from "περιφεραξ," which signifies a bull, and Apis. So that we seem here to have the sacred history of Joseph visibly traced through all the Egyptian deities and superstitions (Vos- suis De Idololat. lib. i. Sulpic. Sever. lib. ii. cap. 21, in notis, Gregory's Observations, p. 65. Reeves' Apology, vol. ii. p. 29.

Ver. 15. She delivered the righteous people and blameless seed from the nation that oppressed them. It has been an objection against this writer, that he represents the Hebrews, who were delivered from Pharaoh, as a just and irreproachable people; which is not agreeable to what Ezekiel says of them, and some others of the prophets, who accuse them as given to idolatry, in that place and elsewhere; and that, as a Jew, he speaks of them in general, according to the notion they which had conceived of themselves; for they were full of spiritual presumption, looked upon all other nations with contempt, considered the Egyptians as the only righteous and accepted, and thought every thing their due; and, that as God had shown particular honour and remarkable favours to them above others, he would not reject them. In this latter sense the profoundly learned Dr. Jackson understands this place; for he observes of our author, "That though he was a man of an excellent contemporary spirit, as full as the Jews, and of a point of high speculation of God's general providence in governing the world; yet when he comes to discuss the different manners of God's dealing with the righteous (which in his language is the seed of Abraham) and the wicked (which he, as a Jew, betrays himself, in some measure, to be infected with a disease, common to his countrymen, the Jews,"

The radical disease which was common to the whole Jew- ish nation at that time, and to this author in particular, he says, was this, "That, because they were the seed of Abra- ham, they were the only righteous and blameless seed. And as their race, their custome, and their manners of faith- tise and correct them, yet all his corrections were filial (xi. 10. xii. 22), that he would not, or could not, at any time pretend that the Israelites were the seed of the Egypt of his time, so much as to the divisions of his day, whether in Jew or Gentile (Rom. xix. 18). Therefore hitherto he mercy on whom he will have mercy, and whom he will harden. The extract of which aphiorsism is this,—that the Lord was not so tied by oath or promise unto Abraham, but that he might or would harden the hearts, and blind the eyes of his seed, after the same manner he had done Pharaoh's and the Egyptians, if at any time they should become as obstinate as Pharaoh and his people had been. To harden the seed of Abraham, upon the like pride of heart, obstinacy, and contempt of God's forewarnings, could not be the design of God, or of his son, David, or of the person of David, or of the other person of David, in the other sense of the words: or it is no less true, that the heathen were punished with the like blindness of mind, or hardness of heart, as he had done the Egyptians. But St. Paul has given a receipt or medicine for curing this disease in his conversion, Acts x. 19-22. And to the Romans he says, "We all have sinned, and come short of the glory of God, and are reconciled to him, to whom we were reconciled, when Christ, even our Lord Jesus Christ, gave them the grace, Col. ii. 13-14.

"Ver. 16. She entered into the soul of the servant of the Lord, and with his consent to Pharaoh's command, and the firstborn was delivered. i.e. She entered into the soul of Moses, here called "the servant of the Lord," by way of eminence, as he is in many places of scripture. It is observable, that this writer speaks of the "dreadful" word of God, as having appeared before Pharaoh; nor is there any reason to imagine more kings than one in Egypt, except we should, with Dr. Muns, include some neighbouring kings, then captive or tributary to Egypt, (Dr. Wilkins, Comment. in loc.) as an instance of the instance of the instance. But even this, to be called a con- cession, Ps. cxv. 30, "Their land brought forth fowls, yea, even in their kings' chambers."

Σιχης τοιούτος της Βενεδίκτης αλήθειας, LXX Coverdale's translation refers it to Pharaoh and his cattle, but "She stooped by him in wonders and tokens against that wondrous King." The sense of the whole verse is, that wis- dom entered into the soul of Moses, and spoke by his mouth, and made him even a God unto Pharaoh, before whom, his laws, history, and his miracles; and so, as a humble and familiar author, as I have before observed (see note on ver. 14), gives the names of kings to great men and nobles. We have an instance of the same word, Acts vi. 23, "The Lord did not give rest unto Israel, even until they had destroyed the heathen, which dwelt in the land." In the same manner, this word,leans, is used in the Hebrew, "The land shall become the peculiar possession of our forebear, and in the wored of the Egyptian, "λαός κατά τῆς ἀγέων Μωυσῆς." To the words of the Roman emperor, "Σιχης τοιούτος της Βενεδίκτης αλήθειας," LXX Coverdale's translation refers it to Pharaoh and his cattle, but "She stooped by him in wonders and tokens against that wondrous King." The sense of the whole verse is, that wis- dom entered into the soul of Moses, and spoke by his mouth, and made him even a God unto Pharaoh, before whom, his laws, history, and his miracles; and so, as a humble and familiar author, as I have before observed (see note on ver. 14), gives the names of kings to great men and nobles. We have an instance of the same word, Acts vi. 23, "The Lord did not give rest unto Israel, even until they had destroyed the heathen, which dwelt in the land." In the same manner, this word, leans, is used in the Hebrew, "The land shall become the peculiar possession of our forebear, and in the wored of the Egyptian, "λαός κατά τῆς ἀγέων Μωυσῆς."
Guided them in a marvellous way, and was unto them for a very day by day miracle to the divinity of the holy God revealed to the Israelites in their journey through the wilderness, when God led them by a pillar, which stood still when they were to rest, and moved forward when and which way they were to go. This pillar was a cloud by day, and a fire by night, and served for a covering over them, to defend them from the scorching heat of the sun; which the writer of Ecclesiastical express very strongly when he calls it, "a pillar of cloud by day, and a pillar of fire by night," (Ex. xvi. 2) "a cloud erected towards heaven, like a pillar upwards, but downwards flat and broad, spread over the body of the people, a covering that did continently and perfectly conceal and, and though but one pillar, had two different appearances, uses; of a cloud by day, to defend them from the heat, which, in those parts, was very excessive; and of a fire by night, for a signal and token that the Lord was with them. Geneva bids express the first very properly, "On the day she was a shadow unto them." This darkness of the cloud had also another use, viz., that it blinded and confounded their enemies, that they might not come near to assult them. Mr. Toland's account for one and the same thing giving both light and darkness to different parties, is very bold and singular, to say no worse. "Now a fire was made by order of the Hebrew general for a blind to the enemy, that they might be suspected to be where indeed they were not (see his Hodegos, and note on xix. 7). And the law says, according to the night season," (Gen. xiv. 10)."
the Egyptians rise up like bubbles from the bottom of the sea. In the sense of our version the reading should be, "For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent." The ancient English versions read in this manner. "Ver. 91. For wisdom opened the mouth of the dumb, and made the tongues of the babies to speak," which is the rendering of Coverdale's and the Geneva bible, and may be considered as a judicious emendation, or useful reflection, wherewith the author concludes the chapter, to show the great power of God, that he "who removeth away the speech of the trusty, and taketh away the understanding of the aged, wasteth away apostles' and judges fools" (Job xii. 27, 29, can, with equal ease, make the dumb eloquent, and the mouth of babies and sucklings to speak). The text here, in the original, relates rather to the foregoing, and concerns the same persons; the sense, according to the original, and the oriental versions, seems to be, that the Israelites, who before were silent through fear of the Egyptians, and were not, by the many former miracles wrought in their favour, induced to bless and praise God for them upon a sight of the sudden and universal destruction of their enemies, from a sense of the danger which themselves escaped, and out of gratitude for the unexpected spoils which they were possessed of, sang unto the Lord, upon the occasion, that hymn of triumph, which Doeg the Edomite commemorates as justly celebrated by all antiquity, which Archbishop Usher styles, Omnium, quorum aspersion memoria existat, primum et antiquissimum: "I will sing unto the Lord, for he hath been my help;" and the horseman, and the archer, and the sword, and the javelin, have been thrown into the sea;" which was seconded by Miriam the prophetess, and all the Israelitish women, with timbrels and with dancest (Exod. xx. 11); and, according to Origen, the children joined in and completed the harmony (Comment. in loc.).

CHAP. XI.

ARGUMENT.—The account of what wisdom did for the Israelites after their departure out of Egypt is continued, God's different dispositions towards the Egyptians and the Israelites in the wilderness are recited, and a parallel or comparison drawn between the plagues with which God smote the former, and the great mercies which he vouchsafed to the latter, even in the same instances. That the Egyptians were deprived of water, by the river and all the springs being turned into blood, by which plague great numbers died through thirst; but the Israelites were supplied with the same element at the same time that they were afflicted, and afterward, in a more external and visible manner, to show their enemies how greatly they were strengthened; and the same rock, which flowed like a stream or river, and even followed them from place to place in their travels through the wilderness.

Ver. 3. They stood against their enemies, and were avenged of their adversaries. Such was the Amalcites, who fell upon those of the Israelites, who, through weakness and want of understanding, had pierced the rock (Deut. xvii. 18), and endeavoured to oppress their passage, and hinder their settlement in Canaan; the king of Arad, who attacked the Israelites as they passed that way, and took some of their prisoners, without any provocation (Num. xxiii. 1); or the king of Bashan, and Sihon king of the Amorites, who were likewise the aggressors, and opposed their march; for in this sense we are to understand the place, that the Israelites did not act offensively till they were assaulted; and thus the Arabic version takes it, Belum contra se germinantibus resistitur, and ἄφεπτος is supplied to show the difficulty.

Ver. 4. When they were thirsty they called upon thee. This happened twice in the wilderness; at Rephidim when they first murmured for water (Exod. xvii. 1), and then at Kadesh when they thirsted a second time. But the water seems mentioned twice in this verse, in which there is no necessity to suppose, that both these times are referred to. The word מְלוּaddGapת (Molech, Exod. xx. 5), which seems, according to the rendering of the LXX., to refer to the same miracle (see also Ps. cxxviii. 8). One may often observe in this book, and the like may be said of Ecclesiasticus, that a passage is frequently expressed in two periods or members of the same verse, with no other difference, but a variation of the phrase. This observation will be found not without its use; but there are some cases, where both the Nile and the rock are proper to mention, as being more material, and even necessary, for the right understanding this book, and may indeed be considered as the key to many, if not all, of the remaining parts of this discourse. "That by what things the Egyptians were punished, by the same the Israelites, in their need, were benefited;" which parallel is almost constantly expressed in Scripture, by way of contrast or opposition, to acquaint us, as it were in one view, with the joint history of those people, and God's respective dealing with each of them; the second is to the first as the third to the second; and the third shall also be punished;" which, although, well weighted and attended to, will be of great service for unravelling and explaining the design and ends of God in punitive or righteous punishment, why God chose to afflict that people with them, rather than with any other.

And water was given them out of the flinty rock. It is impossible to avow this as a miracle, it being not without good reason remarked of the ancients, that water was given the Israelites from the rock. That this miracle is mysterious, is evident from the circumstances related of it; for if there had been no other design but the relieving their necessity, that might have been supplied by rain from heaven; or, if only a visible effect of the divine power was intended to have been displayed, that had been as easily discovered, as causing new springs to rise from the earth, but that was not supplied with water from the clouds or the valleys, but from the rock. Hence therefore learned men have drawn a parallel, between the rock and Christ: 1. Because in both of them there was no visible thing, but the visible rock was represented by the visible form of Christ; 2. The rock is their spiritual name, and the Son of God is the special manner it resembles Christ (Ps. cxviii, 12; 1 Pet. ii. 7, 8). 2. It was the Son of God, "the angel of his presence," before the name of Christ, was given to Moses, and stood upon the rock, to signify the relation it had to himself (Exod. xvi. 6). 3. The apostle himself so explains it, "They drank of that spiritual rock which followed them, the rock which was Christ," 1 Cor. x. 4 (see Bates' Harmony, p. 458).

Ver. 6. For instead of a fountain of a perpetual running river. This word ἀποτρέπων is not a usual expression, and seems to relate, if it be the true reading here, to the source or fountain-head of the Nile, the river here intended; for this must much be allowed, that the ancients had no idea of the phenomenon, referred to, of the springs of the Nile (see Stephan. Dict. Histor. Geograph. in voce Nilus). And Strabo and other Greek writers constantly use the word ἡμέραν in speaking of them, and even whole treaties have been written concerning them; and when any streams are corrupted, it is natural to ascribe the fault to the corruption of the fountains whence they flow, though perhaps the accident proceeds from some other cause. There may also be, possibly, an allusion to this expression to the fountain and river in the wilderness; for the place where the water issued from the rock in Horeb, was, in the time of Joseph of Cyprus, 2 m. from the river, and the stream flowing thence is expressly called by the LXX. ὑπάρξις ἑλέος, Ps. cxxviii. 8 (see also Joseph. Antiq. lib. iii. cap. 1). And the stream that followed (see St. Paul words) the Israelites, was the same whereunder the Egyptians drank, but some conjecture the fact, they followed the river, which way soever God directed its course, whereby he ordered the journey, and provided for the want of water. In allusion, I say, to this stream in the wilderness, ἡμέραν may here perhaps be ascribed to the Nile. The Arabic version applies ἠμέραν to ἰηθος, and renders, Pro fom in dominus abunde manernte; i.e. instead of a clear and perpetual running spring, they were troubled with a river full of blood. But as all the other versions join this epithet to ἐναβαλλον, and as the opposition lies not between what the river was in its natural state, and after it was turned into blood, but between the Egyptians being deprived of water, and the Israelites supplied with it, in the same miraculous manner; and the river was thus made a monument of God's manifest and visible omnipotence, by the very self-same instrument,—I am more inclined to think, that the true reading of this passage is, ἦν ἐν ἐναβάλλον ἱππάγον πάσης ὑδάτας, see Exod. xvi. 20, where the text says, that "he (Moses) hewed the rod, and smote the waters that were in the river, and all the waters that were in the river were turned into blood." It is no less observable, that the same rod was the immediate instrument of the other effect, viz. the depletion of Egypt with water; for the scripture is very full and explicit in this point, "And the rod, whereby thou smotest the river, take it in thy hand, and do the same thing unto the Nile, and there shall come out water" (Exod. xvi. 5, 6). This conjecture is confirmed likewise by the context, particularly ver. 5, which manifestly alludes to the rod that struck the Nile, and to that stream of the river which both the Nile and the rock are avowed to be primary both to the cause and to the effect. To establish this far-
in opposition to brooks that often dry up, and have little or no water in them. Thus Calmet expounds this term. Commentators in general adopt this general sense, namely, the Nile itself; for, though the river Nile in particular be so called, 2dly, as being, in the opinion of many learned men, one of the four rivers of Egypt, and that the Nile, its origin is not correctly fixed in the Book of Genesis; yet much may be considered, in point of time, as a perpetual running river. 3dly, The Nile may be termed ἀξέρας, ςιλας; as a never-failing river, its fountain being never dry, but its streams continually fed, though in a country where it sel-

don or never rises: and though its source remained concealed, yet its supplies were constant, and as it were miraculous. Hence the Pharaohs, Canaanites, Syrians, Greeks, and other travellers into Egypt, had a notion that God himself supplied Egypt with these surprising and ne-
ever-failing waters; and hence Homer probably calls the Nile ἀξέρας, ςιλας; and ὅτι η δόξα καὶ ἀλήθεια τοῦ θεοῦ μισεῖται. i. e. "a river sent and maintained by God;" Odys. 5. 351. Strabo gives it the same title, lib. xvii. And indeed the Egyp-
tians represent this constant miracle by the symbol of a river, the fountain of the Nile. For the origin of this modern and universal symbol is concealed, not in the fixed image of God among them. 4thly, The Nile may be called ἀξέρας, as being, according to the Egyptian notion, perpetual & a fate, for they esteemed water to be the very origin and principle of all things, and markable as 60
count they worshipped it: the Nile in particular is some-
times termed ΖΩὴ Αἰλιννοις, and therefore God smote it in the first place. And thus Plato, Primum ab aqua Dei genus, et tuum, in loco, implies that water or inundation, modern and universal symbol of God, in Egypt, is the origin of the Nile. Hence we may conclude that the Nile is the most intelligent and interesting of all rivers on earth: May not this very ancient and celebrated river, by Juvenal called, the river, by way of eminence (Sat. xx.), be considered as

ἀξέρας, in contradiction to the occasional water, storms of rain, which then first existed, and at length ceased to flow? 

Ibid. and ver. 7. River troubled with foul blood, for a manifest refutation of that commandment, whereby the Egyptians were commanded to slay the first-born of their children if it were a clear running stream, into a discolored and foul water, or rather a sort of stagnating blood, wholly unfit for the use of any human creature. The true author seems to re-

connote this river as turned into real blood, in order to execute that terrible and chastise the crime of drowning the Hebrew in-

fants therein (see Origen and Theodoret in cap. vii. Exod.). The Egyptians, therefore, having plague, or, as it is called, puer-
cer puerorum Judæorum in aquâ immersâ; flavius enim, mutatus in sangüinem, consecrâtur de carne puerorum per eos commissi: i. e. "This plague God brought upon them for the very reason that they esteemed and markable as that they withdrew, and so compelled into water blood of that slaughter." Covadalle's version is to the same purpose, "Unto the enemies they gave men's blood instead of living water," which is a literal translation of the Vulgate, pro homine spemtum humanae 

maternae sangüinis dederi injustiz. St. Austin (De Mira-
culis Scripturarum) and other ancient writers, mention what is equally surprising, that the springs and fountains there-

selves were likewise so affected and changed, that if an Egyptian dog for fresh water, what issued forth from the earth was like actual blood from a wound. Philo's accoun-

t is most proper. The Egyptians, says he, had the habit of taking stones, of a certain kind, full of 

fossae, alvii, rivi, putei, fontes, universa in Ægyp
to aquâ vis, apertae humoris venæ velut in profundâ sangu
inus, cruoris torrentes emitentem (De Mosis, lib. 1). But others infer, that the Nile itself was so affected to that part of the river, or those waters, that were nigh the court of Æolus; for if this plague were universal, the magicians could have nothing to do, whatever art or science they could exert or make use of (see Jackson's works). That such bloody and foul water should breed distempers in the Egyptians, and be even poisonous to them, is no wonder; but Josephus adds, that the Egyptians did not think it so the most abhorrent, which is the true construction. Among the ancients, the Nile was wholesome to the Israelites, and with respect to them retained its own nature and usual sweetness (Antiq. lib. ii. cap. x.).

Thou gavest them abundance of water by a means which they hoped not for: God gave the Israelites drink in a barren and uninhabited desert, in a dry and thirsty land, where no water is; and this he did from a solid and un-

promising rock. The Israelites, according to Josephus (Antiq. lib. iii. cap. 1), "had connect with a rock from Mo-

ses's mead, . ;" and as they went round the rock, that, dry and hard as it was, a way was to be cut by them through the rock for the water, which gave them more unpleasantness than the thirst itself, being a cooling rock, and the dryness a pleasure. But when, upon the striking of the rock with the rod of Moses only, a large stream of water forthwith followed, they praised God for giving them σκύρον ἄμφετον, to the rest (De Mirac. Script. iii. 18), as if to say, And to increase the miracle, this crystal stream not only refur-

ished them for that time in their distress, but even fol-

lowed them in their journey. For all that stream was in such a very fond of the cattle that the rock itself followed them: but others, to soften this prodigy, more wisely assert, that the water from the rock became a river, and flowed after the camp. The reasons for this opinion are, 1. That from the time of this flow of waters from the rock at Horeb, until they came to Kadesh, the Israelites are not said ever to have wanted water, which they must have continually stood in need of, and indeed persisted for want of, in their passage through the wilderness, if God had not thus miracu-

lusously supplied them. 2. Some expressions in the Psalms seem to imply, that a river from the rock attended them, as they came from the wilderness (Ex. xxv. 16. 17. 21. cv. 40). 3. St. Paul says, that they drank of the rock which followed them (1 Cor. x. 4), which expresses the idea better, that a river flowed from it, and went along with them (see Poole, Whitby, Hammond, in loc, and Usher's Annals ad A. M.

2513). The rendering of the Syriac version of this passage of the 39th verse, is singular, and is not found in the Hebrew.

Ver. 8. Thy throat with that thirst then how hast pun-

ished their adversaries.) A contrast or comparison is car

ried on here, and in the verse foregoing, between the thirst of the Egyptians, occasioned by their foul and distempered water, and that of the Israelites in the wilderness; the first was the just punishment of obstinacy and wickedness, the second was designed to prove and admonish God's chosen people. The sense of the whole verse is, that the Israelites were punished with water, and that the Egyptians with thirst, by the different manner of God's dealing with them and with the Egyptians; the former he treated with mer-

tory supplies of water, and the latter with the most de-

serving thirst. And severity. St. Austin observes, that in that plague bi-

bentius erat exitium, non bibentius panem ab animarum sanctitatem (De Mirac. Script. i, e. "unto them that thirst they sent a plague of blood, because they were not sufficient to bear them a sore punishment on account of their great thirst." Philo says yet more expressly, "πολέω και ώραμον καὶ ἀρνήσαται ἡ ἀπενεκτήσατο, κ.τ.λ., hominem sibi consecrato magnus nonus omnium, sed sternens ut sit in adversâ officiis (De Vita Mosis, lib. i). i. e. a great number of persons, dead with thirst, lay by heaps in the wilderness, their servants or friends not being able or sufficient to bury them. Ver. 9. They knew how the uncloedly were judged in wrath and tormented.) Συνενεχαι εἰς Ἰωάνναν συνεκτική ὑστερα, Παῦλος ἢ Ματθαῖος, which is the true construction. In the ancient English versions far preferable: "When they were nurtured with fatherly mercy, they knew how the ungodly were judged, and punished through the wrath of God." From the same metaphor, "They were chastised in mercy, they knew how the ungodly were judged, and punished in wrath," in ὁ ἄριτρος ἀνθρώπος, which is the true construction. In this version it seems, to carry a reflection on the equity of God's proceedings. The oriental versions understand it in like manner, and render accordingly. Thrice using the word water: judge, and judged, and judging in wrath.) The different effect of their thirst sufficiently appears from the descrip-

tion in ver. 8, that of the Israelites being only troublesome for a time, but the other was dangerous to life. In the ancient versions, entirely omit this sentence in this place. Our translators seem to have
CHAPTER XI.

inserted it here, to illustrate this verse, and specify the term; it is fetched from ver. 14, in the Vatian copy (the 15th in Graft's edition), where it certainly is very improper. They might make it a term of affection or relation to the text. So that one cannot but wonder how all the copies and versions should contrive, as we were, in this mistake, and our translators alone be so magnanious as to find it, in a place, and its proper passage to the proper place. Though it would not come in amiss at the end of the eighth verse, reading only locusts, instead of locusts.

The comment of Mæster de Port-Royal has a judicious and useful reflection on this passage: "That we may hence learn with what patience and thankfulness the just ought to endure the cruel ordure of God's justice. They were therefore left to their miseries, and persons of low rank, and through their calamities were tormented to their punishment. For though calamities are common to them with the wicked, yet the reason of sending them is infinitely different: God sends afflictions to good men as a tender father, who chais-""".a god's children, because he loves them; but with respect to the wicked, they are to be considered as the just punish-"".ment of an abused master, or an enraged king."" (Comm. in loc.)

Ver. 11. Whether they were absent or present, they were vexed alike.] Some interpreters understand this, that whether the Egyptians were present, or at a distance from the place, they were equally tormented; but I am of another opinion, and think there was this very remarkable difference between the mi-"".acles wrought by Moses, and those of the magicians—that his were permanent, and extended over all the land of Egypt at the same time; Moses no sooner ordered frogs or locusts, but they appear at once, and cover the face of the whole country, so that the absent as well as present, are equally afflicted by them; but theirs were of shorter continuance, and disappeared almost as soon as produced; and their influence went no farther than the spot where the magicians themselves were. But the context seems rather to imply the contrary; they were not tormented equally, for they were tormented in the absence and presence of the Is-"".raels, both when they were in Egypt, and after they were delivered from it, for then when they were in Egypt, they were subject to different plagues, and their account; and after their departure thence, they were uneasy and uneasy at the prosperity of people whom they hated and despised.

Ver. 12. For a double grief came upon them, and a groan-"".ing for the remembrance of things past.] ἐυθὲς ἄλφαπεν Βαςλέως ἔσσεν καὶ עליה περιστάτων τῆς αἰσθησεως. The true rendering of this piece is, "Grief and groaning came upon them doubly (for ἐυθὺς seems here to be used adversely) upon the remembrance of things past." Our translation expresses this ambiguously; it needs more emphasis over the sentence, and less want of it; but the ancient English versions quite mistake the sense of the passage; for can any-"".thing be more foreign to it, than the rendering of Cover-"".dale's and the Geneva tables? "Their grief was doubled; namely, mourning and the remembrance of things past." Or ἐυθὺς may be understood, not numerically to a precise number, but as a Hebram, that great grief and concern might be suggested, and therefore the translation of the received versions is appro"". priate. Junius seems to have translated it not amiss, Duplex cos occupavit doer et geniturs, erum praeteriarum recordantur. Recantantur recordantur. In this they are more in"".structed. When you speak of grief, you should use the term "".peneis, et de larmes, et se souvenant du passé. ""Their first grief (says he) was their reflection upon their past plagues, their want of water, the death of their cattle, and that of their own people. The second grief, (he says) was a con-"".dence of grief and concern was the consideration of the happiness of the Israels, since their going out of Egypt, and God's merciul dealing with them in the wil-"".derness. The first arose from a shame of being seen in such distressed circumstances by a people whom they de-"".spised; and the second, through a discovery of mercies which that people, through God's favour, was pos-"".sesse of."" (Comment. in loc.)

Ver. 15. When they heard by their own punuments the other to be delivered, they said, they have found wisdom of the Lord.) Our version is somewhat obscure; the meaning is,—when they understood the Israelites to be refreshed and refreshed with a supply of such things as they were used to, the disdainful conduct of God to-"".wards his friends and enemies, they at length acknowled-"".ged his power, which before they disregarded, and were obliged to envious the happy lot of the Egyptians, and the avenging hand of God and the effect of his en-"".raged justice. For the reason of this different procedure, with respect to the same thing or element, was to exemplify to the world in this manner, that God had power over all his creatures to continue or alter them, to give or take away the use of them, from whom or in what manner he.

Ver. 14. For whom they rejected with scorn, when he was long before thrown out at the casting forth of the infant-"".s, him in the end, when they saw what came to pass, they ad-"".mired, i.e. That same Moses, who had been sentenced to the subject of their raiillery, whom they had treated with scorn and contempt in the execution of his ministry, who had been formerly exposed and thrown into the river by their fathers, and treated in that manner, received his name, in the end commanded their wonder and admiration by the power of his miracles, which declared him to be the favourite of heaven, the favourite of nature, and that it is the opinion of some wri-"".ters, that even among the Egyptians, Moses was honoured after death with religious veneration. Enæbus, from the authority of Flavius Josephus, says, that Moses was buried in a part of Egypt, and that there was a place dedicated among that people ἰερόν μνήμην (Praepar. Evang. lib. ix. Cyril, cont. Jul. lib. i. Tension on Idolatry. Our ver-"".sion of this place is obscure; it represents the Egyptians ridiculing Moses, when he was flung into the river, as scolding, though it may well be supposed true in general, yet is not particularly applicable to Moses at that time; it is therefore better, and more agreeable to truth, to under-"".stand this of a place dedicated to him by an Egyptian public character, and in his em-"".ployment as God's messenger to Pharaoh; ἀντικής ξένων, was often true. I think, therefore, the sense would be more determinate and clear, if part of the first sentence was included in a parenthesis, thus, ὡς ὁ γόνατι σὲ βλέπειν ἤδη ἐναυξάνεται, ἢ πόλεμον ἦσσε ξένων εἰς τῆς τῆς ἔντολας (Deut.) i.e. "him, whom they rejected with scorn (that same Mo-"".ses) who was long before thrown out with the rest of the children), they in the end admired," &c. For it was a remarkable instance of providence, as well as matter of great surprise to the Egyptians, that he whom they had thrown into the river should rise to such a place of turning that river into blood, and that the Israelites, seemingly an abandoned and forsaken people, should be so wonderfully succeeded and preserved.

Ver. 15. But for the foolish devices of their wickedness, wherewith being deceived, they worshipped serpents void of reason.] God, by way of punishment for the folly and im-"".piety of the Egyptians, permitted them to fall into the most ridiculous idolatries, to adore even crocodiles and veno-"".mous serpents. Jupiter in Lucian says, that the Egyptian gods were ἀποθητοὶ ζωομάκρον, "fifly and more ridicu-"".lous than the gods of other nations" (De Concl. Deorom). And it is observable, that their deities are called not only by the fathers, but by the poets, Ποταμώς instead of Νι-"".με. Thus Juvem: "Quis neque qua quia dement "".Εὐφρατείαν, atque Νιμίνς colet? (Sat. xvi.)

And Virgil pays them no greater compliment when he calls them "" Hermandique Deum homin."" (En. lib. vii. ver. 698.)

Origen has the like charge against the Egyptians, and ex-"".poses some of their favourite things with much pleasantry. ""They were the most clever in their devices (says he) having glorious groves and beautiful chapels, temples with magnificent gates and stately porticos, and many mysteri-"".ous and religious ceremonies; but when once you are en-"".tered, and discovered the interior, you find nothing else but a eat, an ape, or a crocodile, a gent or a dog, worshiped with the most solemn veneration"" (Orig. cont. Cels. lib. iii.). Allam says, that serpents among the Egyptian
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...the Egyptians esteemed Osiris, Jupiter, (see Elian. de Nat. Anim. lib. XII. cap. 8.) and the sacred animals among their children are innocent and innocuous. He describes their libation, diet, and the manner of feeding them, and shows in many instances the great care taken of the gods. (Elian. de Nat. Anim. lib. vii. cap. 5.)

"Oppida tota canem veneratorum"—(Sat. xvi.)

And in the same manner the other pagan writers make themselves acquainted with the Egyptians, as their institutions are mentioned on xii. 24., xvi. 18. Nor can we, if more authorities were wanted, have a stronger instance of the very particular reverence shown to the animals, than what Pridemore mentions, viz.: "that Cambysis placed these in the very front of his army, when he took Peltaum, as knowing them to be sacred, and honoured by them." (Comelius, in loc. cit.)

"Thou deist send a multitude of unreasonable beasts upon them for vengeance;"—The author of this book mentions elsewhere (xiv. 23.) beasts being sent among the Egyptians as instruments of vengeance; though no express mention is made of this in Exodus, or any part of scripture. Indeed, in Exodus xiv. 21, where the text reads, "Recollect, I will, I will, devour thee, the margin has it, "a mixture of noisome beasts;" and the Chaldee paraphrase on Ps. xvi. 45 renders more explicitly "a mixed multitude of wild beasts of the field." The Jews have a similar custom of this kind of revenge in one of the stories of Moses, quoted by Bishop Patrick in loc. that God sent lions, wolves, bears, and leopards, and such-like furious beasts, which killed not only their cattle in the field, but devoured them in their beds, and destroyed the most of their children. But as this was usual in the Eastern parts of the account, and not necessary to understand these passages of scripture of swarms of flies only, so it is plain from what follows in our author, that wild beasts are not here to be understood, but rather frogs, toads, serpents, and similar noisome beasts. (See the Grenouilles, des monches, des sauterelles, des poux, (Conn. in loc.) I think therefore here, and in Rev. iv. 6, where there is the like mistake, the word would be better rendered "living creatures." (See the original, Gen. vii. 23, and translated, Ezek. i. 5.) The reflection of Messieurs du Port-Royal upon this occasion is very just, and too fine to be omitted; "L'homme abuse de la creature; i.e. "Man abuses the creature to provoke God, and God made use of the creature to punish man: he showed his equity at the same time in proportioning the punishment to the crime, and his power, in making it upon the smallest, and otherwise the most despicable creatures, become formidable to man, which he can do with the greatest ease, when he pleases to make use of them as the instruments of his vengeance." (Conn. in loc.)

Ver. 16. That they might know, that whereinat a man sinneth, by the same also shall he be punished." In God's providence there is a most general connexion between the nature of the sin and the punishment attending it have very remarkably answered to each other. It would be almost infinite to transcribe profane history upon this subject, and can be touched upon but not be thought of; the truth of this observation in general, from the principal facts of this nature recorded in scripture, nor improper to illustrate it from a survey of the plagues of Egypt in particular.

To begin with the first sin, which it is melancholy to observe, was almost as early as the very existence of man: Adam eats of the forbidden fruit of the earth, and the curse of the ground was the punishment to him and all his posterity. The overflowing of vice in the old world was miraculously punished with a deluge of waters; and Sodom, that had burned so long with unnatural lust, was at length destroyed with fire and brimstone. The Egyptians, being confounded into the shapes and forms of particular beasts, and great benefits were supposed to be received from their influence (Explain. Decal.) And it must be confessed, indeed, that the ancient Egyptians were not but passably careful, with the name, and to which, by a strong fancy, they were imagined to bear some resemblance, were honoured with a representation of the animal to which they belonged. The hawk, the ram, the goat, and the dog. The first of these animals, being their favourite Apis, the prophet Jeremiah takes notice of (xvii. 10), and, by a severe sarcasm according to the general usage of the Greek language, represents it as flying from the desolation of Egypt: and the question, Διὸς ἐυγέργεις ἄνδρα εἰς ἄνθρωπον, διὰ θυσίας τοίης αἰκατερίας, (which is the reading likewise of the Arabic version), shows inability to assist others in distress, though by the Egyptians esteemed Osiris, Euphrates; (see Elian. de Nat. Anim. lib. vii. cap. 5.)
...the punishing like with like," will be best and most ap-

posely exemplified in the history of the Egyptians in par-
ticular, where the consequences of the punishment and the
plagues are so clearly and visibly distinguishable in every one
of them. 1. God turned the river into blood, and thereby
rendered its water not only useless, but unwholesome, to

produce any effect. 2. The Egyptians cast their cattle into the
disgusting croaking of frogs throughout the land of Egypt,
represents either the cries of the children, or the
shrieks of the oppressed Israelites. 3. The nastiness of lice
was the next, a torment of a similar nature to the first: the
luxury of the Egyptians, but, according to the Jews,
intended to punish them for employing the Israelites in
durtion. 4. The slings of the divine thunder was tried
again their oppression by cruel and painful tasks. 5. God
destroyed their cattle by a murrain, because they had deprived
the Israelites of their cattle, and had used them like beasts of
burden. Or, we may suppose this plague to be inflicted
for their worship of beasts. 6. The plagues on the Egyptians
themselves, from head to foot, represented the marks of
cruelty upon the flesh of the Israelites by their blows and
screams. 7. The manner of God's vengeance was shown by
disguising language, by lightnings, strange hail, and
thunders, which the Hebrew and the LXX. style "the
twenta, θυεω, and to which Platonists,
Tontaretan melodictions. 8. As they robbed and deceived
the Israelites of their wages, the locusts in return ate up
all the fruit of their ground. 9. The Egyptians kept the
Jewish plagues, to show the Egyptians how great the
darkness which would not permit them to stir. 10. They
crificed God's first-born, his chosen people, for a long time; and God destroyed all their
first-born in Egypt, to give them a taste of vengeance.
There are many examples, in which the vengeance of God
has discovered itself in a manner and way adapted and suited
to the very crimes (see particularly, 2 Macc. ix. 5 and
xxi. 24-26). Nor is the correctness of his reappearance
in the history of the church and its persecutors
seen more clearly than here.

Ver. 17. "For the Almighty hand, that made the world of matter with wisdom, and by his power, and in his
expression, that God created the world out of pre-existent
matter; and possibly he may speak this according to the
opinion of the Platonists, who held not any temporal crea-
ction of the world, in the strict and proper sense of that word,
but the production of its form only from formless κύτλος,
which they called σεπολία, or simplicity. Plato, speak-
ing of the Almighty ἐκ της τέχνης σοφίας, σοφίας εἰς τὸν ἄνθρωπον ἐν ἀμφιτροπίαν παρατηρεῖται, or before they were
formless, and without a form or sign. Deut. iv. 32.

Ver. 18. There is no mention of the destruction of Saul,
which is given in xvi. 10, as the book of Maccabees.
Ver. 20. "I say, and without these they might have fallen
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improve the consideration of it to their great advantage; for they have their eyes fully open to the sight of his justice, in the pleasing contemplation of his mercy, and thereby make it the occasion of sin, have great reason to fear, that his patience and forbearance, so often evidenced, will be again exhausted; and, therefore, the greater is the care we should take to avoid the neglect of so great a favor, and the more severe, according to the account of the true Solomon, Prov. i. 26, 27, &c.

Ver. 21. For be not ye prudent, though thou hast made any thing, if thou hast hated it.) God did not make the world, or any thing in it, for the mere exercise of his power, much less for the sport of his tyranny; but his goodness was the only cause of his creation, and was for which all things seemed desperate, and the enemies of Jerusalem thought themselves just masters of it, God sends his blast and instantly "a hundred farseare and five thousand beams."

Ver. 22. But thou hast ordered all things in measure, and number, and weight.) This aphorism is very just, when applied to the beauty and harmony of God's natural works; but the context necessarily confines it to the government of the moral world, viz. that God's wrath, in his dealings with the children of men, is neither rash nor hasty, inconsiderate or unwise, but just, merciful, and altogether right, as that of his creatures too generally is; but he exercises his justice with the strictest impartiality, "in measure, number, and weight." i. e. he considers the nature of the offence, and the heinousness of its aggravations, and proportions the duration and extent of his vengeance accordingly. And as he acts not through passion, resentment, or hatred, his chastisements are always just, suited to the greatness of men's faults, and the desert of sinners. It was not therefore without good reason that the heathens have painted Jupiter with a pair of scales, in which he weighs and determines men's respective destinies.

Ver. 23. But thou hast mercy upon all; for thou dost do all things, and winkest at the sins of men, because they should amend.) i. e. for they might amend, and so turn to their duty; as God does, when he will, give them again sight. Thus the Psalmist distinctly affirms, and the Prophet Isaiah speaks, that it is not God's pleasure that any should perish; but that all should turn to God, and live. And it is to be observed, that the word "winkest" here, as our version has it in that place.

Ver. 24. And yet thou keepest thy mercy toward them, and redorest them again; that thou mightest be feared.) God's mercy is such, that it is as one of the best arguments of his power, and therefore is the subject of the highest adoration. It must be remembered, that the Hebrew word for mercy, "rahat," is of the same root as that for to love, "rahat;" and therefore that mercy is nothing but a love of mercy, and may be said to be the love to that mercy which the creature has to him that has mercy on him. This is the same as God's love to the creatures, and in that love he is represented as the fountain of mercy, the repository of mercy, whose mercy is of the same nature with his love; and who is that very God, who understands the nature of the goodness, of mercy, and who understands the infinite goodness, of God, and the infinite goodness of mercy. And that is the great argument of the mercy of God, that it is so great, that in it he gives his creatures a sight of his justice, in the pleasing contemplation of his mercy, and thereby make it the occasion of sin, have great reason to fear, that his patience and forbearance, so often evidenced, will be again exhausted; and, therefore, the greater is the care we should take to avoid the neglect of so great a favor, and the more severe, according to the account of the true Solomon, Prov. i. 26, 27, &c.

Ver. 25. Or be preserved if not called by thee? i. e. How could any thing have continued, if thou didst not order it to continue? It is the most sublime version, and the most beautiful expression of the favourite Latin phrase, "modo conservaretur aliquid, nisi tu recuperes." And Calmet, Qui se put conserver sans votre ordre (Com. in loc.). To call, when applied to God, is the same as to create, to produce, to institute. And this is the true expression (Rom. iv. 17), "God, who quickeneth the dead, call eth those things which be not, as though they were;" i. e. he equally commands the dead and the living. And the psalmist (Esth. 4. 14), he "called them by their names;" i. e. he commands them into his presence.

Ver. 26. Thou speakest all: for they are thine. O Lord, then lover of souls! φίλομαρτύρ, or φίλοσοφος, "a lover of souls," in the highest character that can be given of God. To call him φίλομαρτύρ or φίλοσοφος, "a lover of souls," is in comparison a low and beastly definition, as it expresses his care for only part of the species (see Barrow's Works, tom. ii. p. 209). Nay, even φίλοσοφος itself, which is the most complex term, and takes in the genus of mankind, is not so sublime and perfect an appellation, as his love to the soul, which is the more valuable part of our nature. It is pretty observable, that God is no where in scripture called φίλοσοφος, though even this character, if it was predicated of God, would not, with respect to us at least, be so admirable. But as God is said here to sparc all, and to be a "lover of souls," without distinction, perhaps our author may allude to that command of God to Moses, Deut. v. 32, where it is said, that God had "loved the number of the people, every man so numbered, from twenty years old and upwards, should pay half a shekel to the sanctuary, as a ransom for his soul;" that is, the neglect of such a payment; which was a most easy and favourable capitulation, inasmuch as, when their lives were the forfeit of their sins to God, God gave them a way of payment for them; and he accepted an equal ransom for
the lives of the lowest as well as the highest among them, as they were all of equal value in his sight, who careth for all alike.

CHAPTER XII.

Ver. 1. *For thine incorruptible Spirit is in all things.* This verse seems necessarily connected with the last of the foregoing chapter, though in all the editions it is separate and distinct from it. It contains the reason why God is good to the ungodly, as the psalm says, *Every one that is dulleth with or in every man, ivori est evis: even with the wicked, till they, through their own fault, force it to depart* (see note on i. 9). This is manifestly the sense of the Syriac, and the explanations given of the *various* versions, beginning this chapter, *Amator es minamur quia Spiritus tuis bonus habitat in omnibus.* And this it does not seem to be true of the Vulgate; and the Spirit contracts no deliement by its inhabitation for a time in a wicked breast; its purity, like that of the sun, remains unsullied, though it shines upon filthy and dirt. The Vulgate is particularly reading a passage with an emphatic, or note of admiration, at the goodness of God, O qua bonum et suavis est, Domine, Spiritus tuis omnibus! *O how benigne and full of sweetness is thy Spirit, 0 Lord, towards thy servants!* which measure of devotion may refer either to God's dealing with the Egyptians in the former chapter, or with the Canaanites mentioned in this, or respect his forbearance towards sinners in general. Grotes understands by Spirit here, the soul of man, that it is incorruptible and immortal, and an image of the divine eternity, and refers to it, 23, which is not so agreeable to the sense of the context.

Ver. 2. *Therefore chastenest thou them by little and little that offend.* God does not proceed with haste and eagerness to punish his enemies, as if he were jealous or afraid that they might escape from him, but for a time to suffer them all his wrath at once, or on so sudden, as if he could not command his temper or resentment: he punishes not usually with what he is in the habit of giving, as we were taught the destruction and utter extinction of his enemies, but, aiming at the amendment, welfare, and happiness, of those he corrects, he chastises rather as a master, a father, a God. St. Ambrose finely observes, *that what is here mentioned of God's lenity in punishing by little and little, is an excellent maxim for the conduct of life, for that we ought equally to avoid the two contrary extremities, and to observe a medium between a faultily complaisance, or tenderness, that pardons every thing, and a rigid severity, that excuses nothing, which makes no favourable allowance for human frailty, and is not at all softened by any mitigating and alleviating circumstances.*

Ver. 3. *For it was thy will to destroy the hands of our fathers both those old inhabitants of thy holy land.* The Israelites were raised up for a purpose to be a scourge upon every shocking vice and disorderly villainy of the nations around them. This people, eminently distinguished by the divine favour and protection, God made choice of to chastise the hands of our fathers both those old inhabitants of thy holy land. And they were every way profligate and utterly abandoned, as appears by the context, to drive them out of the holy land by their hands, and in order to make the hands of Abraham the more uplifted upon their own heads. As God had purposed utterly to destroy the nations of Canaan, so he did not dispose any of them to accept of peace from the Israelites, in order to their preservation by the hands of Abraham, as the means (see note on xi. 16) to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but be destroyed as the Lord commanded;" Jos. xii. 20, where the exaggeration of the expression is very observable, and is intended to denote the certainty and violence of their destruction (see also Deut. vii. 21. *Thy holy land.*) The Almighty at first represented himself to the Jews as a genial God—the God of Abraham, Isaac, and Jacob, as a father, the good, the pre-Redeemed Jews to all other countries, and chosen it for his peculiar residence, on which account it is generally characterized in the sacred writings by the name of his land (Lev. xx. 23. Deut. xxxii. 47. Ps. Ixxvi. 1.), but it is here written, that he thus wrote this writer more fully, "his holy land." It was called "the holy land," cæs. lœgue, either because it was promised to the patriarchs to be the habitation of their posterity; or because God's chosen people dwelt there; or, lastly, because the true worship of God, under the Old Testament, chiefly flourished there. Upon account of the singular temperature of the air, the climate, the fruitfulness of the soil, and the very great plenty of all kinds of things, it is said in scripture to flow with milk and honey, and Ezek. xx. 6, to be the glory of all lands, and frequently, upon account of the great blessings with which it abounded, it is made a type of heaven, from thence called the heavenly Canaan. No wonder therefore God should promise this good land to Abraham for his seed for an inheritance, and that he should at length give it to the most worthy colony of his children. See ver. 7, and Adrichomius' Pref. to Theat. Terræ Sanctæ, where he observes, that the expression of the word *sanctus* or *holy* is proper only for God himself, and by the writers of the Old Testament, and Josephus, the land of Canaan, from Canaan the son of Ham, who lived there with his children. By Ptolemy, and the ancient geographers, and by the ancient Egyptians, the name is, "the holy land;" and yet this does not occur in scripture, nor any where in the apocryphal writings, but here and 2 Sam. xxvi. 3.

Ver. 4. *Whom thou hastest for doing most odious works of witchcrafts.* Canaan, from whom the Canaanites were descended, was the son of Ham or Cham, and from him the learned divided the original of human procreation. It is thought by some to be the same with Zoroaster, the inventor of magic. Canaan acquires us from a very ancient tradition, that Ham, before he entered into the ark with his sons Noah and Japhet, in the manner of cattle, on which the waters of the deluge could not spoil, its art of magic and sorcery, that it might more effectually be preserved, which memorial he found when the deluge was over; and, communicating this to his children, propagated that art and wicked superstition among its posterity (Cassian. Collat. viii. cap. 21). He adds also, that, besides the elephants, the inhabitants of Canaan worshiped a idol of devils that presided over their νησον των δολοπων, or "wicked nies."

Ver. 5. *And also these merciless murderers of children.* What is mentioned in this and the following verse about the inhuman murder of children, most undoubtedly relates to the sacrificing to them of Moloch. Thus Selden, whose learning has been so universally admired, has no other opinion but that the sacrifices of a child were offered to Moloch, De Dies Syræ, Sentag. i. cap. 6, says, Hec sunt sacra, qua Sapiens volumina autor vocal recellatus, etc. (cap. 14. com. 23. et cap. 12. com. 5. 6). The sacrifices that were offered to Moloch were of seven sorts, six of them were the same as some of the Jewish sacrifices instituted by Moses; the seventh was the sacrifice of a son; and he that sacrificed this kissed the idol, which had the face of a calf, and to this the prophet Hosea is thought to allude. xiii. 2. The manner of offering the children to Moloch was this: the image was heated by fire put under it, till it was in a red hot, and was again, and then the priests took the little child or child, and placed it in the burning arms of Moloch, which were extended on purpose; and that the parent or relations might not hear the shrieks of the child, they danced before the image. The name of this place was called Tophet (see Fagius in Lev. xviii. 21. Selden De Dies Syræ, Syntag. i. cap. 6. and note on xiv. 22. That parents did sacrifice their own children is evident from the many instances of sacrifice recorded by the Greeks and Romans; and innumerable testimonies might be produced of it by prose writers, whether founded upon the mistaken instance of the image of Abraham burned up by his son Isaac, or by the image of Adam burned up by his son Abel, as mentioned by Philo De Abraham Macro. Saturn. Ovid. Fast. Sharrack de ἀφραδία, p. 496. 7. And that God's worshippers of Moloch, among whom may be reckoned the Canaanites, were far from free from this crime (see note on the same in Deut. xxvi.), Amorites, Moabites, Carthaginians, Canaanites, Ammonites, Syrians, too many and too sad instances of human degeneracy! it consisted, here! these children sacrificed to this monster of cruelty, in particular,
appears from many passages of scripture (Lev. viii. 21. 22. 2 Kings vi. 13, 14. 2 Sam. xiv. 4.) that they seem to have followed a copy which read הֵלִי בֵּית יִשְׂרָאֵל. But this reading of the passage is absurd; for how can the Canaanites, who knew not the true God, be said to fear upon the blood of their enemies, which were destined to be destroyed by the people to whom they knew nothing of? Vatablus reads, וַתָּבֵאת שָׁמְנָה, and Grotius more fully, וַתָּבֵאת לְעֹלֶם תְאֹכָלָה. The Alexandrian MS. has, וַתָּבֵאת לְעֹלֶם שֶׁנָּאַת, join- ing in the copy just quoted, and which seems in good measure to remove the difficulty; but I think the whole would be more correct and better connected, if the reading was, וַתָּבֵאת לְעֹלֶם וַתָּבִיא לְעֹלֶם. We follow this reading, as best agreeing with the Vulgate, which is the sense of our version, in loc. citat.]

The Vulgate renders a medio sacramentum tau, seems to have followed a copy which read τριμυχία τοῦ αἵματος. But this reading of the passage is absurd; for how can the Canaanites, who knew not the true God, be said to fear upon the blood of their enemies, which were destined to be destroyed by the people to whom they knew nothing of? Vatablus reads, παρανείπον παρακατασκέπα, and Grotius more fully, παρανείποι παρακατασκέπα ἐκ τοῦ αἵματος. The Alexandrian MS. has, παρανείποι παρακατασκέπα εἰς τὸ μέσον, join- ing with the copy just quoted, and which seems in good measure to remove the difficulty; but I think the whole would be more correct and better connected, if the reading was, παρανείποι εἰς τὸ μέσον αἵματος. We follow this reading, as best agreeing with the Vulgate, which is the sense of our version.
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them by little and little.] The meaning is not that God ab-

olutely spared them; for this is not consistent either with the

text or with the context. The sense must be, that to these

men, and their creatures, though the greatest sinners, God

would have done nothing but to spare them with all that rigour

which they deserved. The peculiar has, thought which very much resembles this, Ps. lxxxvii.

39, 40, "Many a time turned he his wrath away, and would

not suffer his whole displeasure to come upon them; for he considered

that they were but flesh, and that they were even a wind that

passed away, and cometh not again." By "wafts," forenuma in

the LXX., is rendered by Bochart, God, before the Israelites came into these parts, sent hor-

nets, a sort of wasps of all others the most deadly and per-

nicious, which so distressed the Canaanites, that many of them were

forced to flee. They therefore, when the Is-

raelites came to give battle, these hornets made such assaults upon them, as facilitated the victory. Some

rabbis say they flew in the eyes of the Canaanites, and made

them so blind that they could not see to fight; and such as

fled away they pursued, and killed in their lurking-holes. Joshua

confirms the sending of these hornets, xiv. 12, which God had before threatened to send, Deut. vii. 20, and

says in general, (for we have no where in scripture any more

particular account of them), that the Amorites were not

driven out by the sword and bow of the Israelites, but by
the tinct of God's power. The Canaanites, that they were unworthy, many of them, to be

conquered by men, l'viv 'y ror kkalfrom 'ihevishayis; and therefore God sent troops of hornets to fight for his holy ones, and to
destroy the Amorites and Canaanites (et Paani). To show the probability of this, Bochart in-
stances in whole people who have been forced by them to forsake their own country, that before God had permitted Abimelech, the

king of Philistia, Appian, Strabo, and Calmet, confirm the same. Many

writers, it must be confessed, have understood the wasps or hornets mentioned here, and in the books of Moses and Joshua,

metaphorically. St. Austin, in particular supposes their fear to have had the same effect upon them as being

pursued by hornets. But 1. The literal sense, which our

author favours, is maintained by Theodoret, Procopius, and

Eusebius. The instance of the Canaanites, to send upon the enemies of his people, is mentioned as distin-

gue from these hornets, Exod. xxvii. 25, 28. And, lastly,

the scripture speaks of them as real animals, Deut. vii. 20.

Josh. xxiv. 13.

Ver. 9. Not that thou wast unable— to destroy them at once with ease, or with a rough word.] Of God's ex-
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traordinary manner of punishing by wild beasts, there are very many examples in holy scripture. As, the Samar-

itans, that were slain by them because they feared not the

Lord (2 Kings xvii. 26, 27); the children that mocked the prophet, and were cast down by a sudden
fall in their chariot (I Kings xii. 24). This was agreeable to what God threatened the wicked, Lev. xvi. 22, "that he would send

wild beasts to make their destruction;" and he therefore sent them to destroy their cattle, to make them fewer in number, and their

high ways desolate (see also Isa. x. 1. Jer. v. 6. vii. 7. vii. 3. Ezek. xiv. 15. 21). The instance which is next men-

tioned, Gen. iv. 15, 16, is a great instance, and may naturally serve to illustrate this. By one harsh word, finely displays his power. David,

in his book of Psalms, seems to have had the same thought, that one word from the mouth of a man was sufficient to blast and con-}

found his enemies. See particularly, Ps. lxxxii. 1, which some learned men have understood in this sense. Or if by a metaphor we explain this of thunder, which is often God's voice of vengeance (see Ps. xvii. 13. 14. xiv. 6), the thought strikes us more forcibly. But if we suppose

this to be meant of the Word of the Lord, or the Nephi,

personally, as Calmet seems to take it (Com. in loc.), en-

ergy would be imparted at the preceding of the wicked, and executing the Almighty's orders upon them, as he is represented xvii. 15. 16. and often under the Old Testa-

ment, the idea rises still higher, is more magnificent and

terrible.

Ver. 10. But executing thy judgments upon them by little

and little.] Though the history of the wars against the Ca-
nanites was carried, as it were, on a long time, Ps. xi. 13. 14. xvii.

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Ver. 10. But executing thy judgments upon them by little

and little.] Though the history of the wars against the Ca-
nanites was carried, as it were, on a long time (Josh. xi. 18) seven years, according to the op-

ion of many learned men: and such a length of time God

was pleased the war should continue, partly in respect to the old

inhabitants, who, being chosen little, and little, and little, had place of repentance given them, and also to

exercise the faith and patience of his own people, and that the

power of God might be more manifest, and more sensibly of God's power and goodness. To these may be added the following reasons, which are to be met with in

scripture: first, God did not drive out these nations hastily

by the victorious hand of Joshua, that he might thereby

prove Israel, whether they would keep the way of the Lord,

to walk therein; for if none of them had been left, there

could not have been people to proceed in the truth, but these

nations been destroyed all at once. And a third rea-

son occurs in the same verse, that a great part being thus

left without punishment, it would have been very dangerous to

the Israelites in the other neighbouring parts where they

were settled.

Not being ignorant that they were a worthy generation,

and that their nation was bred in them, and their estimation

would never be changed.] The expression here is not unlike

that mentioned Gen. vi. 5, "(God) is displeased with

man's heart in every generation, and their estimation

would never be changed." The idea is, that a people being

the seed of Noah, and of those whom God had delivered from

the flood, and that they were only the seed of those who

had patience in the days of Noah, must, if they attempted

to resist the magistrates, have been dealt with accordingly; and it

would have been dangerous to the Israelites, who were in the

same land where they had been so long settled.

Neither dared.) Is Ussial for any man may give them pardon
tament, to say of him, that the greatness of his majesty does not prompt him to cruelty, to sudden and immediate avenging of injuries, and the power of which is all-powerful as it is, that he is forbearing and merciful, even to such as do indeed deserve to be punished," either passing by their transgressions, or punishing them less than they deserve. There is no such power; for, if it did exist, I rather incline to understand δικαιος, which is a known significance of the word, and will furnish a sublimer and more agreeable sense. From hence then I am inclined to understand δικαιος in the same sense as the former words, and so attempt a small alteration in the reading of the Greek, which perhaps would be more perfect, if, instead of αὖνεν τὸν ἡδονόν, we read: οὐκ ἔδει τὸν ἡδονόν, δικαίως; but it should still like better, if it may be allowed: ἀν αὖνεν τὸν ἡδονόν καθαρόν καθαρόν ἡδονόν τὴς σε φυσικῆς, illum quidem (or illum ipsum quidem) qui debuit punire, morte et ignominia interdum puniendam poterat. "Thou thinkest thy power does not extend so far as instantly to condemn to death he that deserves to be punished. For the whole scope of the chapter seems to be to display the mercy of God; but there is no mercy shown, nor justice properly, in not punishing the innocent. Condensed version. In this place is very faulty: "Thou punishest even him that hath not deserved to be punished; and this is not possible to be done by the God of the true, in a literal sense of the words, which refers to St. Jerome's bible, as it is called, manifestly charging God with injustice, and reflecting in the strongest manner upon his goodness, the Vulgate has corrected to the sense of our version.

Ver. 16. For thy power is the beginning of righteousness, and through that art the Lord of all, it watcheth thee to be so perfect in equity and in justice, and that all the ways of thy power and thy justice, which is inseparable from it, is the law of justice.

The power of men is frequently the source and motive of their injustice; and tyrants often show their power by acts of oppression, and to the wickedness of the wicked ones, m. i, 11, "Let our strength be the law of justice." But God displays his omnipotence most chiefly in showing mercy and pity; and though he spares many good men, it is because he would act as the absolute sovereign of the world; as the power of a king is no less visible, and always more amiable in reproves and acts of mercy, than in his horrid punz and terrible executions; and, according to what follows in the next words, he is therefore graciously disposed towards all, because he is Lord of all; and though he may exhort his absolute power over all and when they please, yet it is the most favourable and indulgent to his creatures upon account of his dominion over them, and relation to them. We cannot inter a fitter or more lively instance of this, than that we meet with in a passage of the epistle to the Philippians 2:5, 8, 9, which shows an extraordinary tenderness in favour of Nymphes, devoted to ruin and destruction: "Shall I spare Nymphes, that great city, and forum, and temple of our Lord Jesus Christ, and show more compassion for the compassionate..." But as their ways of power and justice, which is inseparable from it, is the law of justice, and it shows the compassionate concern for the united ministry of so many of his creatures, which prevailed with him no less than their repentance at length avert the impending evil, we are to understand that is of God, and that love is his very essence as Creator.

Ver. 17. For when men will not believe that thou art a full power, thou shewst thy strength, and among them that know it thou makest their boldness manifest." That is, you gave yourselves up to sin and excess, and ye turn yourselves to oppression and violence, to rob and destroy, and in the other Greek copies, not indeed necessarily wanted.

Ver. 18. But thou, manifesting thy power, judged with
equity, and ordereth us with great favour :) The sense of this place in our version is, that God, out of regard to mankind, might be sparingly inclined to exercise the work of mercy; and though the frequent instances of his goodness and loving-kindness are usually requited on man’s part with baseness and ingratitude, yet in the case of a few, in return for an instance of his mercy he may suddenly revive, and be disposed to give them repentance, and save their souls. But it is difficult to resist much of the argument of this passage of our author is so judicious, that it needs no other light. "To derogate from God’s power is dangerous; it is an inordinate enjoin, a confutation of the same, the same is despised, the same is not true," says Calmet, "and to suffer to be despised, as the Syriac versions have it more is odious; yet this comparison may safely be made, that God does not more infinitely exceed the most inconstant wretch on earth, in power and greatness, than he does the greatest monarch the world hath, or ever had, in mercy, justice, and loving-kindness. Nor is it his will the rule of goodness, because the designs thereof are backed by infinite power; but because his holiness and equity his power, and moderate his will, that the one cannot enjoin, or the other exact, any thing but what is most consonant to the strictest rules of equity. Bad therefore was the case of those who, as Dr. Arnaeus would have gathered from that hieroglyphical device of antiquity, wherein Justice was painted as Jupiter’s assessor. It did not mean, as that sophister interpreted it to the effect of the word, which is debarred to men to content themselves with any ways to be reputed oracles of justice, and that their practices are never unjust; nor that omnipotent sovereignty alone would justify the equity of all his decrees, who was subject to rage and passion; but that Justice was well ready to mitigate and temper his wrath with equity. The true Jehovah, as he needs no sweet tongue to moderate his anger, so hath no wish to increase his power, and bring equity to the equity of his decrees" (tom. ii. p. 66). It also adds, that ἀνθρώπων ἡμερῶν, in the original, which our translators and those of the Geneva bible render "mastering thy power," rather means the same as "lord of might," or "lord of power," as Co- verdale and all the other ancient versions understand it; and Calmet renders in like manner, O Dominateur Susement Suisnai, St. Austin’s sense is the more elevated. Dominus virtutum, as if it was the same with "Lord of hosts," or כהנים צדקה; or perhaps he may mean Dominus omnipotentissimus, as he elsewhere expresses himself (Confess. lib. i. cap. 4), a superlative which seems to carry its own confutation with it; but should rather be ascribed to his zeal than to his inaccuracy, as he could not here carry his thoughts or expression further in describing the infinity of God’s attributes.

For thou mayest use power when thou wilt. This expression falls vastly short of the majesty and majesty of all the other. The reading of Paul is, "shouldst thou use thy power for evil," and almost transcribes the Vulgate, is infinitely more magnificent, and worthy of God, Subest enim tibi, cum voles, peccatorum peccata; which is the same as "if thou choose," as the version, and perhaps more touching. Nor is the Syriac much inferior. Si velis, praesto est potentia. The expression is not uncommon like that of the pious, whatsoever the Lord pleaseth, that doeth he in heaven and in earth, in the sea and all deep places" (Ps. xxxvi. 6). Where the true reading, as well as the more sublime, is, "Whatsoever the Lord wills, that he does," noli Deus miferi poteat in Domini ira, LXX. The instantaneousness of the effect upon the act of his will is finely expressed by St. Matthew,ἐνδειξις, καθιστά, "I will, be thou clean" (viii. 3). Nor are the words of our author in the original without their beauty, περιποιήσει αὐτήν ἐν καθεστώτι, LXX. We have the very same thought, and even expression, Constut. Apost. lib. vi. cap. 35, εἴ γὰρ οὐ καθιστάντος τὸν πονηρὸν ζητῆται, εἴ γὰρ τὸν τέκνον σου, τρία, καθιστάντος. We understand the passage in the sense of our version, viz. "Thou hast not, having all times and seasons at thy command, to exact from me that act of vengeance which thou art in thy power to inflict upon the sinner, because thou knowest they cannot escape thee, and that thou hast it always in thy power to cive them before thee, and to deal with them according to their works. God doeth it, but if he doth not for the present, he doth it upon their requests, and the wicked are no gainers by the impunity of a few years. The sovereign judge will at length sufficiently compensate for the slowness of his proceeding by a heavier degree of punishment;"
and compassionate manner. This is the sense of the Arabic version, which reads, "Ut, cum judicio, de tua simus bonitate sollicitati." Therefore, as we ourselves are punished, we are taught and encouraged, by happy experience, to put our trust in thy mercy (see Ceverdale renders), and to expect a gracious deliverance from our bondage.

Ver. 23. Wherefore, whereas men have lived absolutely and unjustly, then hast tormented them with their own abominations. Such therefore of thy enemies as lived unjustly, and that they rendered unto thee, from which we ourselves arise: we have not have any "in a foolish, senseless way of life," εἰναι ἐπιθυμοπόντας ἀτρόμως (which our version expresses but indifferently by "dissolutely," and "vilely" in the margin), "and their foolish hearts darkened," as St. Paul, speaking of such idolaters (Rom. i. 21), expresses it, "they did, them with their own abominations." The word ἀπολύματα sometimes signifies a large number of impurities, or pollutions; and thus it is used to denote abominable sins and filthy practices which were notorious and customary in the mysteries of the idol-worship; so that these words may reiter, in a larger sense, to the enormities and detestable sins practised in the heathen world, and hidden mysteries (see xiv. 24—26, 2 Mac. vi. 4), and that God, as a just punishment for such wickedness, tormented them with their own abominations, i.e., that God reprobed mind and vile affections (see Bishop Fell on Rom. i. 26). But if abominations be taken in the first sense, as signifying false objects of worship, it will be proper to inquire whether there be any such worship. The worship referred to in this place, is that of vile beasts and senseless animals; and the guilty persons must be either the Canaanites mentioned in the foregoing part of the chapter, or the Egyptians (see ver. 3). The passage to the Canaanites, understand it of their being tormented by hornets (ver. 8), as a just punishment, and perhaps too εἰς ἀπολύματα, for their ridiculous worship. For the Philistines, and all in-appropriate, (say God's fruit,) to the Canaanites too, worshipped flies, the god Baal-zeph, particularly the people of Ekron, or Azecarion (see 2 Kings i. 2, who are called by the name of Asherah in the LXX.); and the same, or the same as the priest of Baal, his Barnabas, or Barnabas, according to Greg. Nazianzen confirm the same; see also Selden (De Difis Symus, Syntag. n. cap. 6), who says, the name of this god was Baal-zeph, ως Μήτα, Deus Mnest; and afterward called Sheba, from which name, and perhaps from the same Pecator and Drumans in Matt. x. 25, and Leigh's Critica Sacra, p. 60. That religious rites were paid to flies in the temple of Apollo Actus, see Elia, de Animalibus, lib. ii. Gregarius and Spencer think the other returns here to the Egyptians and their abominations, mentioned x. 15, 16. And indeed it must be confessed, that this and the following verses, to the end of the chapter, restore the argument there very much, and would come in better in that place, if that was any authority for such a transposition; for the mingling and confounding the Canaanites with the Egyptians, is contrary to the meaning of the words without that certain mark of discrimination, renders it obscure, and, without great care, scarce intelligible. As applied to the Egyptians, the sense is,—that as they worshipped beasts, God punished them with the eruption of hornets which daily with them, shall afterward feel a heavier and much sorer vengeance; and this is the sense of the Greek, and of the Syriac and Arabic versions; or it may respect the persons mentioned in the foregoing verses, that they, having slighted God's milder punishments, at length experienced a judgment worthy of God. Digna Dei (reg. Deo) judicium divinitatis et veritatis laudant, distinct from the express curses, which follows, even in this mistake, "they felt the worthy punishment of God." Grotius says, that εἰς ἁπειροῦν, which is the reading of some copies, is the true one, and that the present reading is used by the copyists for the previous.

In this latter sense, the observation holds true with respect to the Canaanites; for such of them as were not afflicted, nor brought to a right sense by the plague and inexpressible orng, suffered accordingly reads Conscnmum, and explains it by, omne genus muscarum, and so do the other Latin versions. Aquila, in both places, renders τοιοῦτον, so do the other versions. By the same means, the aliform insectorum colluvias, ad M. 2513 (see also De Muin on Ps. lixxv. 45), as if a particular species of tormenting flies was meant; but thus, in both places, is a corrupt sense by the phrase and inexpressible of hornets, recovered accordingly reads Conscnmum, and explains it by, omne genus muscarum, and so do the other Latin versions. Thus good, according to the copyists for the previous.

Ver. 24. And held them for gods, which even among the beasts of their enemies were despised.] οὐδὲν ὡς ἄχαραν ἐπιθυμοπόντας εἰς θεῶν ἐνίκεσαν, i.e., according to the common acceptance of this place, they worshipped such beasts as were despised and laughed at by their enemies, the Hebrews, who in their sacrifices offered some of those very beasts which they worshipped as gods; which, in the opinion of some learned men, was purposely ordered and appointed to guard the Israelites against this idolatry (see Spencer de Reg. Hebr. tom. i. p. 260). But probably our translation here is right, and ἐνίκεσαν ἐπιθυμοπόντας should not be rendered "such beasts of their enemies as were despised," nor "such beasts as were despised by their enemies," as Grotius, not without some violence, expounds the Greek; but, "they held for gods despicable and inexpressible beasts," such as dogs, cats, wolves, serpents, crocodiles, hippopotami, and other the most odious creatures, which they despised by their enemies (see xiv. 15), as fit only to inspire horror. There is the like general charge, xv. 18, and τοῦ θεοῦ τοῦ Ἱσραήλ are mentioned as the objects of their worship. The manner of expression indeed by two adjectives, ἀτρόμως καὶ ἀπολύματα, is rather unusual in the Greek language, and is equivalent to ἀτρόμως καὶ ἀπολύματα. Nor are I singular in this interpretation; Calmet univocally; Bp. Spenerius, in loc.; and Bp. le Normant, les animaux les plus vils, les plus misérables, et les plus enemis de l'homme (Conn. in loc.).

Ver. 25. Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them] Calmat understands this of the Canaanites, that as they fell into idolatry, and were punished, it is that honour which is due to God only, to despicable animals, such as are described Ezek. viii. 10, which the Israelites are supposed to have taken from the Phoenicians or Canaanites, and to have retained in like manner seemingly as ridiculous, even an array of wasps, to attack, pustre, and destroy them. And the like may be observed of the Egyptians, that God treated them as children, whom he had made; and that they, with the hornets, flies and little insects, so these went about to destroy them; and were chastised with a suitable punishment. But first he sends them instead of these hornets and flies, a species of insects which he did not give them to see; and for this punishment, which seems, in the original words, διὰ τοῦτον μᾶς ὑπέκαθιν ἐμᾶς ἐν ὑπομονή, But Philo calls such idolaters by a more odious name than children, bestias omnibantias sub humana spe. This judgment is used by the LXX. styled εἰρήνη (Exod. viii. 21. Ps. lxxxv. 45), as if a particular species of tormenting flies was meant; but thus, in both places, is a corrupt sense by the phrase and inexpressible of hornets, recovered accordingly reads Conscnmum, and explains it by, omne genus muscarum, and so do the other Latin versions. Aquila, in both places, renders τοιοῦτον, so do the other versions. By the same means, the aliform insectorum colluvias, ad M. 2513 (see also De Muin on Ps. lixxv. 45).

Ver. 26. But they that would not be reformed by that correction, and punished with them, shall feel a judgment worthy of God.] This verse may be understood, either as a moral reflection with respect to sinners in general in the future tense,—that such as will not be reformed by the methods of punishment, shall afterward feel a heavier and much sorer vengeance; and this is the sense of the Greek, and of the Syriac and Arabic versions; or it may respect the persons mentioned in the foregoing verses, that they, having slighted God's milder punishments, at length experienced a judgment worthy of God. Digna Dei (reg. Deo) judicium divinitatis et veritatis laudant, distinct from the express curses, which follows, even in this mistake, "they felt the worthy punishment of God." Grotius says, that εἰς ἁπειροῦν, which is the reading of some copies, is the true one, and that the present reading is used by the copyists for the previous.
rentur munda, cum indignatione erant sollevati, de iis, inquam quaequam pestant Deum, quae semper inani mundi vererunt, verum agnovissent Deum, &c. Vatablum renders much more clearly, ita usus rebus, quae passi sunt indignabundi Chalamei, cum non tollerent longitudinem, proinde nullum agnovissent verum Deum esse, quem ante negabant se nosse; i.e., "The Cannaites being diseased and angry at what they suffered when they were punished, those among them who were thought to be the worse, being made sensible by their necessities, acknowledged there was a true God," &c. 

This is very intelligible, and comes near the true sense of the passage, but I cannot heartily agree with Vatablum in translating "et Israelis," which immediately follow, and are the very words which occasion all the obscurity in the original and the other versions as they now stand. I have therefore ventured to make a mistake in them, and that the true reading probably is, εβρου, καθως εκαστικα ενοικων, και εις ερασμον των ζεληστων; and my reasons are as follows:—1. The Bishops' and Geneva bibles both render, "when they saw themselves punished by them." 2. Junius, who in the other part of the verse follows the Greek literally, renders, quin se usum mundi viderent. 3. Calmet, and the Port-Royal commentaries, explain it in this manner, se voyant aveugle tourmenter et exterminze, &c. The sense then of the first part of the verse I take to be this: 'For, whereas when corrected only they were diseased and angry at what they suffered when they were punished, those among them who were thought to be the worse, being made sensible by their necessities, acknowledged there was a true God, &c. 

This divine vengeance, when it fell so severely upon them, made them open their eyes; when they saw and felt it, then, and not before, they acknowledged him to be the true God, whom before they denied to know; and therefore, for this end and purpose, that they might acknowledge him, were they thus severely visited; not only unanthemized and exterminated, but interdicted delect, as Genesis renders, and discovered the extremity of his power; who发现了 the extreme damnation of which they were subject. This is spoken in vindication of the justice of God, who does not punish particular persons or nations without warrant; and the extreme damnation which was pronounced upon them, was that their extreme damnation was pronounced upon themselves, for not discovering all the while the true God, when they had such awakening means afforded them for that purpose. And thus I think a pretty good and consistent sense may be fetched from this verse, which has no all at, or a very obscure one, according to our version. Culver understands this of the Cannaites; 'That, seeing themselves persecuted, afflicted, tormented by hordes, which they regarded as deities, and from whom they expected favour and protection, they were at length forced to acknowledge the God of the Hebrews for the only true God.' No mention is made in the passage of idolatry; but, notwithstanding the force of inimiquity prejudice, were obliged to own the superiority of the God of Israel, and acknowledge that the little nation they were so small were not only contemned, and their religion gross superstition. Junius, and many others, apply it to Pharaoh and the Egyptians, who could insolently say, when the hand of God by not very heavy upon them, or that the Lord, that I should obey his voice? 'I know not the Lord, neither will I let Israel go' (Exod. v. 2). But when he and his people were visited by a succession of plagues and pestilences, and swarms of flies, he so remarkably relents, and gives them leave to go and offer sacrifice to the Lord their God (Exod. viii. 26-28), that "the Egyptians worshipped the very insects, or animals, that God plagued them with; and as this author particularly mentions their being "tormented with their own abominations," le l'elin eilethoz enret; I am inclined to think with Calmet, that the Cannaites are rather here meant, and that they are spoken of through this whole chapter.

ARGUMENT.—From the mention of the barbarous and idolatrous rites of the Cannaites, expressed in the former chapter, the author takes occasion to treat of idolatry in general, its introduction and prejudice, its power, influence, and corruption; and the various ways by which it is multiplied, how impotence, or rather nothingness, of idols, and the mischievous effects attending such a worship. He distinguishes idolatry into three sorts:—I. As to persons, to bodies; immersed princes, heroes, and benefactors; and living brute animals. The first sort he treats of in the beginning of this chapter to ver. 10; and from there he passes to an account of the first of the last, which he considers the other two. Nor is this a digression or deviation from his principal and main design, which is to exalt wisdom, piety, and true religion, and to excite a love and regard for them in all, especially princes and great men. And can this be done more effectually, than by showing the folly and illusion of superstition, exposing the false objects of worship, and pointing out the mischiefs and unhappy consequences, which a forgetting or ignorance of the true God leads men to?

Ver. 1. Surely are all men by nature, who are ignorant of God, the more to be condemned. Matth. vii. 22. "The more piteus, abominable obiectis, ut robuit, Dav. 35. 29." That idolaters are called vain persons in scripture is beyond debate (see 2 Kings ii. 22, Ps. iv. 15, Rom. i. 21); but how are we to understand vain by nature? I think, if this be the true reading, it either means, that such as are naturally and naturally and naturally have no regard, or no care, or no power, or power, to the worship of God, or that they are foolish who cannot by the light of nature make a discovery of him. But perhaps vaina may be a mistake here, for neither the Vulgate nor oriental versions, nor Coverdale, nor Tyndale, nor any of the other translators, have it. Possibly the original word was seii, which they all agree in, and retain. And the true reading of the whole sentence in the Greek may be, πανεπίστευτος (πανεπίστευτος, "insignificant, unprofitable," in the sense that vanity is used by Solomon in the book of Ecclesiastes. His reflection upon this place (Gen. com. loc.), is too just and useful to be omitted; "Without the knowledge of God, which is the first principle of wisdom, truth, and religion, all men, even the greatest, are vanity and nothing, all science is but darkness, all philosophy error and delusion. Hence St. Paul renounced all other knowledge, and determined to know nothing but Jesus and him crucified (1 Cor. i. 20). It was the superlative excellency of divine knowledge, which best induced Judas Martys, after having tried all the sects of philosophers, and entered into all sorts of human learning, to relinquish them as unprofitable."

And could we understand the good things that are seen know him that is?) Τως βλέψα, i.e., "The sovereign Being, the only Being," or "Being itself," in the first revelation which God makes of his own being, he entitles himself, "I am that I am," by which name the great Creator does in a manner exclude every thing else from a real existence, and distinguishes himself from his creatures, as the only existing Being, which truly and really exists. The sudden and sudden declaration of the Hebrews, and the not a little exclamation of the religious man, "The Lord only the Lord", that he should obey his voice: 'I know not the Lord, neither will I let Israel go' (Exod. v. 2). But when he and his people were visited by a succession of plagues and pestilences, and swarms of flies, he so remarkably relents, and gives them leave to go and offer sacrifice to the Lord their God (Exod. viii. 26-28), that "the Egyptians worshipped the very insects, or animals, that God plagued them with; and as this author particularly mentions their being 'tormented with their own abominations,' le l'elin eilethoz enret; I am inclined to think with Calmet, that the Cannaites are rather here meant, and that they are spoken of through this whole chapter.
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THE BOOK OF WISDOM.

890

justly calls the world, etoypa^ia; vaikmiipioii, "the ver)'
school where the knowledge of God is to be leanu." And

Clemens Alexandrinus, '• ilie book in which we read God,"
using ihe same expressive metaphor (Strom. 6). This
knowledge of the Dehy from the works of nature is what
some call natural theolosy, and others, the ascent of
Nor would
the soul to God by the scale of the creatures.
any injury be done to the sense, if instead of t6v livra^ we
"
and from the good things they saw
read rov ^Jj-rn, i. e.
could not trace out the God that gave them;" for thus
liyaauK and Hvra answer to one another, as fpyoc; and rcxn'-ij^
in the following line.
Neither, hy coJisiderhig the ivorhs did they achyiowledge
the workmasier ;] The knowledge of God was no difficult
discovery, and therefore ignorance of him was not only
surprising, but inexcusable for a man need only Hft up his
eyes to heaven, and view the beautiful order and regular
motions of the celestial bodies, to be convinced that there
is a wise Author of nature, who at first created, and still
preserves, this system of things.
St. Cyprian therefore
very justly observes, hjec est summa delicti nolle agnoscere,
quem ignorare non possis (De Idol, vanit.). But that of
St. Chrysostoin comes nearest this writer, i-oiriatu oifamu 6
0£d?, 'it'it^av^inTa; to HpyOi' TTfiOTKVt'riTt]; TOii 6co'-6-rjl', K. T. A. Cceluin condidit Deus ut opus admirans dominum adorares
at alii, conditore relicto, ccelum ipsum adorarunt, id vero
propter eorum ignaviam et insipientiain accidit (Horn. 25.
De Diabolo Tentatore). Thus Cicero expresses the natural sense of mankind on this head
Cum videmus speciem primum candoremque cceli deinde conversionis celeritatem, turn vicissitudines dierum atque noctium, commutationesque temporum quadripartitas. eorumque omnium

do

!

:

moderatorem solem, lunamque, et Stellas eosdem cursus
constantissime servantes : hsec cum cernimus, possumusne
dubitare quin his prEesit aliquis effector? (Tuscul. Qusest.
lib. i.).
But it would be almost endless to transcribe the
many passages that occur in his works upon this subject,

De Nat. Deorum.
Ver. 2. But deemed either fire,] It is certain there were
some among the heathen who worshipped universal nature,
particularly in his book,

or the system of the material world, as an entire object,
and made God and nature to be the same (see Pliny's Nat.
cap. 7)
and others, who worshipped particuand useful parts of it, which was the more general, the chief of which are enumerated by this writer; and
the first is the element of fire.
That this was the prevail-

Hist.

lib.

ii.

;

many people, by others particular winds were ac
The Gauls worshipped the wind
Circius; and, according to Seneca, Augustus when in
Gaul dedicated a temple to it (Nat. QuKSt. hb. v. cap. 17).
The Egyptians adored the symbols of the Etesian and

gods by

knowlcdged as such.

southern winds, which were most beneficial to them, and
of the utmost consequence witii respect to the overflowing
of the Nile.
The worship paid to the winds seems in
general to have sprung from an ancient tradition, that the
winds were governed by angels set over them, and ruling
in them.
From what Virgil says of iEolus's presiding
over the winds (yEneid, lib. i.), it appears that this notion
is very ancient
so that it is no wonder that in the symbolical learning and theology of the eastern nations intelligent
beings or angels should be introduced as commanding and
directing them.
The Targum on 1 Kings .\ix. 11, as quoted by Lightfoot, expressly mentions the angels of the
;

winds.
Or wind, or the swift air,] "H nvsvita, raxivov dipa. Grotius understands this quite contrary to our version ; by
iTi'svua he understands " the air," and by Ta\iv6v dipa, " the
swift wind ;" where it is observable, that he applies the epithet to the wind, rather than the air.
The Arabic version
in like manner, sed ignem, aut rapidos, ventos, aercm, aut
astrorum orbeni, &c. as if the original reading was, znvfta.
rnxfiKov, 7)dijia.
And indeed swiftness is the known epithet
of the wind hence we meet with *' the wings of the wind"
in scripture, to denote their rapidity. Hence, probably, the
Egyptians made birds the symbols of the winds, as esteeming them the most natural emblems, on account of the
swiftness with which they cross the air.
But swiftness
does not seem always to belong to the air, as such, the state
of which varies according to its qualities. If, indeed, we
understand by the air the ether, or that fine, fluid, agitated,
and most subtile part, which permeates the pores of all bodies, and is supposed to be the cause of all motion and fermentation, which anciently the heathens called Zcvt or Jupiter, Toxivdi', in this sense, will not be improper.
But it is
generally taken here to signify the clouds ; and this Juno
(for so the ancients called the grosser air) was not without
her adorers and votaries. Even Socrates is accused in the
poet for worshipping the clouds (Aristoph. in Nub.) ; and
Juvenal charges the Jews with the same folly
i)

!)

;

lar visible

ing worship ill the eastern countries, among the Persians
and Chaldeans, see Pocock's Spec. Hist. Arab. Hyde de
Selden observes Tametsi multi Persarum Dii, tamen ante onines ignis ab eis
cultus, et in omni sacrificio eum imprimis invocabant
(Syntag. ii. cap. 8). And a httle after, to show the very
ancient worship of fire among the Chaldeans, he says, that
the rabbins, by " Vt of the Chaldees" (Gen. .\i. 31), understand their god Fire ; and that, according to Maimonides, it means, terra deserviens igni.
This he takes to be
the " God of Nahor" (Gen. axxi. 53), and the chief among
the strange gods worshipped in Chaldea during Abraham's
abode there (Josh. xxiv. 2).
read also of horses and
chariots consecrated to the sun by some of the kings of
Judah (2 Kin"s .xxiii.), and of twenty-five apostates, " that
worshipped the rising sun towards the east even in the
temple of the Lord" (Ezek. viii. 16). The eastern nations
^yorshipped fire as the cattse of fight, and the sun in particular, as being, in their opinion, the most perfect fire, and
causing the most perfect light. For this reason in all their
temples, they had fire continually burning upon altars
erected in them for that purpose, and before these sacred
fires they offered up all their public devotions, as likewise
they did their private ones before fires in their own houses
(Prid. Connex. par. i. b. iii.).
As fire among these nations
was a symbol of the sun, so the sun itself probably was a
symbol of God, as being thought the most perfect emblem
of his divinity, and to convey the most lively idea of the
power, beauty, purity, and eternity of God; but at length
this expressive and noble symbol was misunderstood and
abused, and the worship transferred to the sign itself from
the being represented by it.
Vulcan and Vesta, in the pagan theology, originally meant nothing but fire. Thus
;

We

Ovid:

"Nee

tu aliiid

And the name

Vestam,

nisi

vivam

intcllige

flammam."

learned have derived from tyN Jgnis.
At length it was made one of the Dii Penates, and uncommon honours decreed to it by the appointment of Numa Pompilius.
Or wind,] The four principal winds were esteemed as
itself the

"

IS^il

prseter nubes, et cceli

numen adoranl."

(Sat. xiv.)

Coverdale's version makes the wind, or the swift air. to be
the same ; " .Some took the fire, some the wind or air for
gods."
Or the circle of the stars,] i. e. The constellations, according to Calniet and Groiius by which some understand the

—

;

Pleiades, others the constellations in the zodiac, called here,

from the asterisms in it, and its glorious figure, the starry
circle
many of which are known to have been worshipped,
Selden seems to have been
particularly by the Egyptians.
of this opiiiion. ^gyptiis priscis dodecatemoria signiferi iial
;

seu Dii consiliarii, planetae vero lictorcg, qui ascenTeste vetere ad
consistorio adstent, censebantur.
Apollonii Rhodii Argonauticon IV. scholiaste (Seld. de cult,

/JouXaToi,
si soils

primord. cap. 3). But as the article is wanting before irfxXoi', it may as well mean some other group of stars.
"This was a very ancient idolatry, and spread farther than
most other superstitions. The Israelites are in scripture
often charged with paying their adoration to the host of heathe sun and moon were esven, i. e. to the stars, of
teemed the leaders, which they seem to have fallen into by
This worship
the infection of the neighbouring nations.
sprang from an early notion, that^the stars were tabernacles
or habitations of inteUigences, which animated those orbs in
the same manner as the soul of man animates his body, and
e.xtran.

whom

But the planets being
cau.ses of all their motions.
nearest to the earth, and generally looked upon to have the
greatest mfluence on this world, the heathens made choice
of these, in the first place, for their gods. Hence we find
Saturn, Jupiter, Mars, Apollo. Jlercury, Venus, and Diana,
to be first ranked in the polytheism of the ancients, as being
then: first and principal deities (see Prid. Connex. par. i. b.

were the

140. fol. edit.).
the violent water,] The heathens had likewise a multitude of sea and river gods, as Oceanus, Neptune. Thetis,
Homer speaks of the river.s of Troy,
Triton, Ncrcus, &,c.
It is certain that the
.Simois and .Scamander as two deities.
Egyptians esteemed the Nile as their god, calling it 6 Itpwra-

iu. p.

Or

NtiXos, and that they worshipped the water, above the
other elements, as being, in their opinion, the principle of all
thmgs. Hence, says Pliilo. God first smote their water, and
turned it into blood (De Vit. Mos. hb. i.). Suidas humourously tells a story of a famous contest between the Chalroi


CHAPTER XIII.

We have an intimation likewise of this notion in Virgil. (Ened. vi.)

"spiritus intus actit, totanque infusa perartus

Deus agit nobis, et magis se corpore miscet."

From this notion they inferred, that it would be a thing pleasing to the God, to address them by the mediation of these glorious intelligences, which they thought so much nearer to him than themselves, and to have the greatest influence upon the world. In the same way, we see, in the second, with pretended revelations and miracles, said to be done by the evangelists, or "heavenly bodies," in time brought forth sacrifices to them, and images of them, by means whereof great blessings, they thought, might be obtained. And in another place, from the texts discernible in the creatures, he deduces the perfection of the Giver, "Tu, Dominus, locasti ea: quia pulchra es, pulchra sunt enim. At nec ita pulchra sunt, nec ita sunt bonae nec ita sunt et considunt eorum: cum comparata, nec pulchra sunt, nec bona sunt, nec sunt. Semina hce: et quia inter nostra, scientiam tunc comparata, ignorantia est." (Comm. iv. cap. 4.)

Ver. 5. For the greatness and beauty of the creatures proportionably the greatness of them is in the body. (1.) The Greek copies here very rare; in τρόποις, καὶ ἐν τούτοις, καὶ σπέρματι ἀναμυϊν, κ. τ. λ. which Junius follows, Nam ex magnitudine, et specie, nec creatas rebus, nec iis, nec ete, nec omnibus: et ignota, et prorsum, or by analogy, comparing with the creature, the Creator, the effect with the cause, as far as the difference is capable of being known, cognomissible, according to the Valgate, the absolute nature of the creatures, which probably is what Junius means by co- venienter, and as the ratio between finite and infinite, if such any could be, will allow. St. Chrys. comm. on Gen. liii. 22, has the following just reflection upon it: εἴ τις τὸ μέγα, τιμωρία τοῦ δύναμεως τοῦ κοσμου, εἴ τις κάκιος, ἐκθέσει τοῦ σαρκός τοῦ κοσμου."

Ver. 6. But yet that they should be blamed: for they perverture err, seeking God, and desires to find him. Coverdale's version is clearer: "Notwithstanding, they are the less to be blamed that they found God, and would find him yet: but yet the blame is less in those that seek God, and would find him, and yet pervertiture do err." A comparison is drawn between the worship of the gods being false, and that of statues and images. The former has most to be said in its defence, though far from excusable, because these luminaries are
glorious and magnificent, have a visible and apparent beauty and sensible virtue, power, and benefit, issuing from them, and therefore are worshipped for their own sakes, and the advantages which the world receives from them. But in every case, whether in an image or otherwise, that pleasure or profit can be drawn from it which at best is a representation only, and, perhaps, of some thing or person in itself worthless or disgraceful. If the worship, therefore, were not led in the right way, when exchanged for or exchanged with, venerated the latter part of the image, or, in short, 8, the worship of the latter is much more to be condemned, because there is no greater, or better, for God, to suppose 8. Those are the heavenly bodies, which the creatures which they would be able to do. And thereby the representations of the most glorious attributes of the Deity: they worshipped the host of heaven, because they are visible representatives of that. But, in the old Testament, and in the Epistle to the Christian promise, viz., that their hope is vain, fruitless, desperate, without any prospect of help or remedy, like that of dead men, inter mortuos spec illorum est, according to the Vulgate. In short, however vast their errors, there is on earth, and some do the Syracusian version, and Calmet. I cannot spoil a statue by admiring it, as I may do and has added a value to base and blemish, confound divinity, nor excite the adoration paid to a piece of senseless matter, though beautified by art, dignified by a celebrated name, and ascribed to an antiquity of many ages. It may not be unacceptable, perhaps, nor foreign to the occasion, to transcribe part of an epitaph which Herodotus has written in the following words: "Let him who shall read this be aware that the author has kept all that understood its meaning from worshipping that luminary; and yet even some Jews seem to have fallen into this idolatry, from what Ezekiel says, than, who are aft here are due to the apostles, who used to say: 'The barbarous treatment which ye have offered to so many innocent persons, calls for vengeance from heaven and earth.' But as ye urge the affront and damage, which ye have received against the massacre we complain of, let us state, in a few words, the injuries on both sides. You object, that your god Hercules is taken away; we are willing to make you satisfaction; we have money, stones, and workmen ready to set about the work; they shall instantly eat you out another deity, and paint it too in like manner, and finish such a Hercules in its stead, as you shall have to show. Oftentimes have I seen, when we thus restore your idol, it is thus we repair your loss: give us now back, in return, the souls of those many innocents you have murdered, and only to revenge the innumerable cruelties and miseries of the world: 'From Epist. 367, ad Princip. Colm. Sinf.' This instance shows the great veneration paid by the heathen to their statues, and how little superstitious a blind devotion will burn men, even to sanctify murder.

Ver. 11—13.] The author in this and the following verses, exposes with great sharpness of argument the absurdity of the habit, or rather practice, of representing in images, or the sublimity of the materials of which they are made: 'That an ordinary carpenter (whom he purposely fixes upon, to show the clumsiness and inelegance of the imitation) when he knew what was best and most valuable, and fittest to be employed in some necessary piece of
work; among the refuse, or rather the refuse of the refuse, for so the εἰς τίνα δόξαν εἴρηται signifies, fixes upon a knotty and coarse piece of stuff, such as he could otherwise make no use of at all. Horace, in like manner, makes himself merry with a workman, who deliberated whether he should make a bench or a god of an idol in the same block. 'Hiccups, etc.' (Ver. 19) 'Maluit esse Deum?' (Stern. lib. i. Sat. viii.). The chief part of this description is borrowed from Ian. xiv. Jer. x. Baruch vi. and Lowlith's paraphrase where it is thus expressed: 'Thus did our God and Maker order it here: "What an absurdity is it for a man to dress his meat and make his god with the same stick of wood, or to think that a piece of timber hath any more divinity in it, than it hath in the using?'

To give an account of the original of images, how and whence made, is alone sufficient to expose the folly of worshipping them. This argument of an ancient apologist for Christianity often insist upon, to show the absurdity of the heathen idolatry; but none of them more happily than Minucius Felix in the following words, and almost upon the like occasion, allowing only for the difference in the materials: Quoniam igni hic (dies) mascarit? Ece funis, fabricier, sculptor: nondum deus est. Ece plumbatur, constrictura: necaduc deus est. Ece peperi: forshould not the idol represent the same home illam voluit et dedicavit; which in Mr. Reeve's most excellent translation runs thus: "But when, pray, does it come divine? Behold, it is, is not, is not, is not a god yet. Behold, it is a work, put together, and put upon its legs: well, it is no god yet. Behold, it is beheaded, consecrated, prayed to; then, and at last, it is its proper worship. The whole of this is like me; mine alone to make and dedicate him." Thus Arnobius (lib. vi.), who was himself once a pagan idolater, and had, as he confesses, often asked blessings, "nihil sentiente de ligne," at length makes this just reflection upon such senseless conduct: At quaem dementia deum crederem quem tute ipse formarem, suppleacere tentandum factum habe aut tre? This sort of idolatry, besides its wickedness, hath something in it too many that are not ashamed to own: 'When the maker, than the maker the image, since, in some sort, he may be considered as the creator of it? Philo has, I think, shewn it was so, in his works; which may easily be found in the et statuarii magis necurbarat ut divinos homines acciparet: nunc ipsis contemptus, ac si nihil egregium præstissitenti, praebit habebatur corum opera.'

Ven. 13. Where this walking else to do. i.e. Postponing it to another work, as thinking of no great consequence, and then only taking it in hand when nothing better offered. Our version follows a copy which read (συνικομοίρων ιερωμόν τον θεόν), which some Latin translations render, diligenter oti sui: and others, acuratior oti: other editions have, to συνικομοίρων ιερωμόν τον θεόν, which is likewise the reading of the Alexay and justly placed to illustrate each other, that a person of taste cannot but immediately discern, and admire the justness and elegance of the poe. It is inferior only to some instances of the stand kind in the introduction to the next chapter, particularly that which followed upon the preceding, which we meet with in the following words of St. Paul: "As deceivers, and yet true; as unknown, and yet well-known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Cor. vi. 8—10, see also iv. 8, 9.) I shall here conclude this chapter with observing that the sacred image upon another species of idolatry, which, though less perceived, is no less fatal: "Besides the senseless sort of idolatry which consists in worshipping brutes and images, there is that most dangerous way of worshipping the work of a man's own hands (continues he), by a secret and subtle idolatry, which consecrates our own favourite wife and passions, doth the desires of our own hearts, and gives them the preference before the will of God, and is, in other words, the adoration of our own selves; an idolatry, which is so much more dangerous, as it is within our own breasts, and we constantly carry the favouring image about with us."
that God not only displays his power at sea, but also his wisdom, so that he can guide, particularly in the make of a ship, and in the art of navigation; for God may very properly be said to have taught men these, as he first gave the model of a ship, when he instructed Noah to build the ark after such a design as he had previously communicated to them, or, be it more correct, attempted to build ships, and to sail in them on the surface of the waters. The heathens, indeed, have given the honor of this invention to different persons; some to Jason, and the Argonauts, that sailed to Colchis to fetch the golden fleece; some to Neptune: others to Atlas, or Minervas: some to the people of Crete, and others to the Thracians. And as the heathens of each nation have not been able to decide which of them was the first to build ships, so may we with most certainty derive it; and here we should fix the epoch, or first original of navigation. Or the meaning may be, that God would have a commerce and correspondence carried on among all the nations, by traffic and exchange of their several products and commodities; that the abundance of some might be a supply for the others' want, that so none of the good things which God has so liberally provided for the comfort and convenience of life might be idle, i.e. useless and superfluous; and therefore, for this purpose of a mutual intercourse, men under took long and dangerous voyages, encompassing both sea and land to establish commerce, and to circulate what might be necessary or wanting. We meet with the like observation among the fragments of Philo, *Rimo-Sermo Scholion* (Ps. cxv. 4, &c., &c.). And therefore, our heathen interpreters is not any where to be thought of. 'The heathens supposed, that the construction and conveyance of a ship was the work of Hercules, and of the Colchians; but this is not at all probable interpretation, because this sentence seems borrowed from Ps. lxvii, 19, where the words are almost the same, "Thy way is in the sea, and thy paths in the great waters!" which the best interpreters refer to the same occasion.'

Ver. 4. *Showing that thou const save from all danger: yea, though a man went to sea without art.* The Arabic interpreters translate, et quispiam sine utrae legunt, and the Coptic has, .organization enim, and this Calmet takes it, vous pouvez sauver de tout peril quand on s'engageoit miro meris, sans le soucier d'autre moyen, and this seems to be the most probable interpretation, because this sentence seems borrowed from Ps. lxvii, 19, where the words are almost the same, "Thy way is in the sea, and thy paths in the great waters!" which the best interpreters refer to the same occasion.

*Ver. 5. Nevertheless thou wouldest not that the works of thy wisdom should be idle.* These words may either mean,
in the Hebrew and Vulgate; Prov. xxi. 16. See also Mr. Mede, 'Defences,' p. 166.

The hope of the world, governed by thy hand excepted in a weak vest.]= Coverdale's and the other ancient English versions apply these words to the ship, and not to the person. I agree with them, for I think by increase the world, went into the ship, which was governed through thy hand; and so the Vulgate understands it, and the Ambrosian version renders it, 'as it to all ages a seed of generation.' When the earth was purged of a deluge by sin by a deluge of water, —that there might be some saving witnesses of the world's being, which had been made with sin, and the ruin of that dispensation of God's justice, power, and hatred of sin might be preserved to succeeding ages.—Noah and his family, upon whose safety likewise the future increase and populating of the earth depended, were selected and called the hope of it, were preserved in the ark from perishing by the water, and by God's command he preserved some few individuals of every species, to repair the almost universal loss, and by a new progeny renew the face of the earth, which is the 'seed of generation' here meant. According to the ancient's, only Deucalio{[and]}Pyrrhoa survived the flood, and in these they placed the growing hopes of the world: thus Ovid.—

'Nunc genus in nobis restit mortuac dubia.'

Plato and Lucian call those few persons who remained alive Zephyr, i.e. 'live coals,' who were to kindle the vital flame, and continue the human race. When Noah went out of the ark, the severe punishment was not yet abolished; he renewed the blessing bestowed before upon Adam, saying, as after a new creation, 'Increase and multiply;' nay, it is said (Gen. ix. 1, 7), 'the fear of God's name was so much the more readily in operation, may we were that by the secret seed, his most righteous and unrighteousness, is accursed. And the reason of its being accursed is, from the great, I should say infinite, disproportion that there is between an image and the divine nature; and the filthy associations and unholy uses to which the images of false gods are put are enough to excite the anger of God. If the insensible wood, or image, then, is cursed, no wonder that the maker of it should be so in an equal or greater degree, as it follows in the next passage, where it is said, 'As it was, so he made it.'

This is agreeable to scripture, which says, 'Cursed is the man which maketh any graven or molten image, and putteth it in a secret place; i.e. privately worships it; for it is upon account of its being worshipped, that it is there called an abomination unto the Lord' (Deut. xxv. 15). Nor is it particular to the scripture only, but is a general and eternal condemnation upon the idol-maker; even the poets, when they give us an account of Prometheus's vanity, tell us, at the same time, how their Jupiter vindicated his honour, by the swallowing up of this unholy image. Thus we cannot think this verse and the context would be more perfect, if the worshipper, who is the principal, if not the only offender, had been inserted. For the idol itself is senseless and inanimate, or, rather, that word, as we have been before, is used as a thing, and therefore, as such, cannot be the object of punishment; but the person who sins by it, which is Cephalus's objection against Plato's opinion, that theDegradation of the gods, and idolatry that makes the idols, how far he is faulty, the following lines of Martial will inform us:—

'Quiigit sacris aure vel marrome venimus,
Non factis ille Deos; qui eum intra Sacri.'

So that as he alone turns images into pictures or idols or false gods who worship them, he should have been chiefly taken notice of as proclaimed to the divine disapprobation. As it is the worship therefore that makes properly the idol, possibly the idolator may be included in the maker, and it is the action that makes it, and such Calmet says it may be understood, le fauX Dieu, with cuiel qui lui rend un culte sacrilige (Com. in loc.).

Ver. 11. Therefore even upon the idols of the gentiles shall there be no name for them, nor any likeness thereof; for they are all vanity. This may be understood in three senses according as we understand the term idol, which may either mean the material image, or the false god represented by it; the idols are not by any means to be esteemed as useful; they are unlawful, and punishment or punishment can properly come upon the idol which is animate? The Chaldee paraphrase upon Exod. xii. 12, will explain this, where the judgments threatened upon the idolaters are expressed in the same sense as in the instances: Idolis testaæa fieri ministra frustra, idolis lignae fiant cinas. And that the images of their god Apas and their other deities, were thrown down by an earthquake when their first born were slain, St. Jerome asserts, ad Fabiol, from Jewish tradition, and Artapanus in Euseb. lib. ix. de Prapar. The like example was made of Dagon, by the virtue of the divine majesty appearing on the left; it fell before it, and laid on the ground a headless idol, and a senseless trunk. Or it may mean, that the demons and evil spirits which inhabited these idols, and from thence gave their delusive oracles should be detected and dispersed. St. Cyprian speaks of them in aftertimes as thus visited, Hi adjurat per deum verum a nobis, statum cedunt, et de omni corpori humani, sudum que est, et operatione majestatis occultae, flagris eand, raga torrei, incremento perna propagandi extendit, ejldare, geneere, despraeent (De Idol. variae, 35). The manner by which all these instances of their writings, foretell that there shall be a final period put to idolatry, Isa. ii. 11. Zech. xii. 2. Jer. x. 15, where the prophet, speaking of idols, says, according to the LXX 'to equal treachery he exposed images;': and one of them, who can conceive, therefore, that groves images should be supplied; 'Cursed is the green image which is made with hands.' But this likewise must be understood with some limitation, for the bare image is not that condemned, for, besides that Moses calls this art one of the gifts of God, that act of God in giving orders for the brazen serpent to be made and set up, and the cherubim to be placed above the ark, might be intended, else the image of images is not unlawful. Accordingly, the writers of the deacoglave do not understand the second commandment, as it is forbidden to make images in general, but the making them with a desire to represent God to the memory, or to worship and kneel before them. The sense therefore of this passage seems to be, that the image, which is to be made, is to be there the worship of it. If it be of images, in general, but the making them with a desire to represent the majesty, or to worship and kneel before them. The sense therefore of this passage seems to be, that the image, which is to be made, is to be there the worship of it. If it be
might be better able to answer them in their own language.

Because in the creature of God they are become an abomi-
nation: The sense seems to be, that idols are an abomi-
nation by the abuse of some of God's creatures; for what-
ever be the matter of their idols, whether gold, silver, stone, or wood, in the hands of idolaters, which are represented by this misapplication of them to idolatrous purposes; and, on this account, God will show his displeasure and resis-
tment even against such inessential things.

Ver. 12. For the deceiving of idols was the beginning of (spiritual) fornication. In the language of scripture, idol-
ity is represented as a sort of fornication or adultery; and the thing is properly so called, because the persons which are deceived are like the heathen idolaters, who were likewise the most infamous fornicators, and their hidden mysteries were little else than acts of uncleanness, a melancholy 84 adultery, in which the spirits of men are changed into the likeness of the devils. Tertullian's words are very observable, who joins these vices as if they were inseparable. Quis immundius spiritu-
bus operatus, nor computans, nor consumptus incedat (1 Pet. iv. 19), says he. Without naming customs of the gentiles, says, "that they walked in lasci-
violosity and lusts, and abominable idolatries" (1 Pet. iv. 3). The word translated idolatries, in the Septuagint, has for its etymology the words, the texts of which are, a account of the lewd amours of their false gods; and when once men began to be as conscientious crimes by the authority of their gods, there was nothing which they did more earnestly to the souls who were deprived of the benefit of their example. Ego Homunculo non facerem (Eunuch. act. iii. sc. 5) was therefore but a natural conclusion, when the great thunderer was known to have committed fornication, to which the thunder is early the punishment

And the invention of them the corruption of life.] As the practice of idolatry was attended with impieties of all sorts, and particularly with unnatural and shameless un-
cleanness, it is very properly here called fornication. This is the corruption of life. That genos signifies corruption through lust, is evident from many places of scripture where it is so used, particularly in the epistle of St. Paul to the Ephesians, it is so taken by Ignatius, and other ancient ecclesiastical writers, and by Philo, who ranks it with fornication and adultery; and, as a branch of great uncleanness, ranks it amongst the fornication and incests, as a breach of the seventh commandment (Phil. de Spec. Leg.).

Ver. 13. For neither were they from the beginning, nor do they be for ever. The most ancient idolatry was undoubtedly the worship of the sons of Adam; and it seems, as ancient as this was, we read nothing of it certain, and which may be absolutely depended on, before the deluge; nor are learned men in general agreed, that it was one of those pollutions which defiled the old world. And indeed there were many causes which might prevent the sin of idolatry so early,—as, the infancy of the world from the creation, the memory of which must be still fresh (the longevity of the intendants, of Adam, Seth, and the rest of the holy line, who could, and did most probably, incul-
cate and deliver to their families, what themselves were so taught and accustomed to), and the efforts of God's grace and goodness. Add to this, likewise, the appearance of the Abyss, or Son of God, to Adam and others (see on Tensio on Idol. p. 29). The worship of images came in much longer after the earliest account we have of them is probably that of Laban's teraphim, Gen. xxxi. or his Penates, as they are called (see Selden, de cult. extran. primad. cap. 3). It ap-
ppears they were very ancient, and were possessed or ab-
tained in the hands of the heathen nations, above a hundred and seventy years before they had any images, but they were idolaters long before that time. Tarquinius Priscus tells a story of how he was thought to have introduced them from the Greeks (see Auson. in ep. x. l. 55), But see the Laws of the Church, p. 289. Our author intimates, that the custom of worshipping dead men for gods contributed to it (ver. 14). But this is most probably a piece of the same

what account; so that idolatry may be looked upon as of late date, compared to the most ancient and true religion, which had its roots down in the ground, and spread itself over the world. And as God hath already blotted out the very names of many of the heathen idols, it may be looked upon as an earnest of the utter destruction of the rest. And when they entered into the world, and therefore shall they come shortly to an end.] Vain and proud men, not content with common honours, aspired after divine, and, being detected to have partaken of a principle of vanity and self-love, would have their images erected and adored, proposing immortality to them-
selves from hence; but their expectations have been frustr-
ated, and are not to be realized. Besides, the representations of translators render it in the future tense, as prophetic of what shall happen hereafter; but the original expresses it, by the time past,"

So this writer was not to set down all the sorts of idolatry, nor the original and order of each in point of time; he did not mean this as the actual order, in which all the other things were to be exclude, or deny, that there are others more ancient, which he himself mentions in some of the foregoing chapters. His design here is only to show the ridiculousness of idolatry.
and the folly of idolaters; and this he has sufficiently done, by showing the rise of some of them, in the common history of the world, along with the names and histories of notable Dieters (see Idolatry, and its Dissertation sur l'Origine De l'Idolatrie).

Ver. 16. And grooves were worshipped by the common people, to imagine Idols, and erect themselves, as myriads of vineyards, are by reason of their myriads; and thus Coverdale renders, "Tyrrants compelled men by violence to worship images;" which seems preteritable, as it suits better with the character of the latter; for a good image, or even a work which Nebuchadnezzar ordered, upon pain of death, to be paid to the golden image, which, in the province of Babylon, he had set up (Dan. iii.). Nor had Darius' decree of worshiping his image, which is his best image, a stamp more honourable than any upon the most valuable coin, or even art itself can reach. We cannot have a fuller picture of the worship of kings, than that of the jews of ancient times, who in their idolatry, should be counted of the rebuke and the reproof of the ancient world.

Ver. 17. They were not of one heart, as was the case of the grooves, but they might flatter him that was absent, as if he were present.] The author here considers the original of the worship and dedication of kings; that at first, and in a more religious instance, instance of civil respect to them, and fondness for them; who being far distant from many parts of their dominions, and often absent from them in foreign wars, their subjects by this device supplied the loss of their personal residence among them. But this afterwards was the occasion of great superstitious and idolatry; for in time, and especially after the deaths of their favourite kings, which gave occasion for reverence, and consequent preference of the most ancient, they proceeded even to adoration of them. The heatheans were induced probably to this worship of their kings, either out of a compliment to their vanities, or was often the case; or from an opinion that, being the representatives of God's power on earth, worship was really due to them; or upon account of their extraordinary virtues; or from a sense of gratitude for benefits received from them; but there was nothing of policy in the worship of their dead kings; for by thus paying homage to departed merit, they hoped hereby to be elevated to his presence, and to receive new favours, or at least to be vouchsafed a share in the regal honours that were his due.

Ver. 18. Also the singular diligence of the artistes helped to set forward the ignorant to more superstition.] i.e. To lead the ignorant into more superstition. Coverdale's version of the place is, more clearly, and better expressed (see Principes de La Sculpture, liv. ii. cap. 1). Clemens Alexandrinus observes, that before the art of carving was invented, the ancients erected pillars, and paid their worship to them, as to statues of their gods (Strom. lib. i.). Pan-saurus, in his excellent survey of Greece, says, that in early times men worshipped rude stones, sharpened only at the top, and which were called godstones by the ancient authors, and figures of the Phoenicians in particular (see Append. ad lib. de emend. Temp.). But when sculpture, and picture, and other ways of adorning images, were invented, they were either in proportion advanced; for images, as appears both from the Greek and Roman history, being the means to increase it, the more art and skill that were used to recommend and set the object in a meaner place; or, as it were, to make it appear pleasanter and seduced by them; for the unskilful mul-

Ver. 20. Took him now for a god, which a little before was but honoured as a man.] ExPepa χαραγματος. ExPepa is more generally taken for worship; but sometimes it signifys the thing or being, that is worshipped. Thus we find it used, Acts xxvi. 23. άπειραινέω την ανοίγον τερης, which our translation renders, "beholding your devotions;" but the reading would be more suitable, as beholding his worship, or, as the margin has it, beholding the gods you worship. Theophylact accordingly expounds it by δεινον, which Athens was notorious for worshiping deluding cities, or colossus or genius, or, as we should now say, statue. Did arescribe unto stones and stocks, &c.] This is a short, but somewhat obscure rehearsal of the causes of idolatry, mentioned at large in the former seven foregoing verses. Accordingly with other reasons, it arose either from grief for the loss of some favourite person, whose memory, by an instance of mistaken tenderness, was endeavored to be preserved; or from the uncontrollable will and authority of tyrants appointing worship and adoration to be paid to insensible statues; which was complied with generally out of a servile fear; but to good princes they voluntarily erected them, not as mere compliments to their vanity, but as testimonials of love and respect. St. Chrysostom's observation on the beginning of idolatry is very just: ουτω τολμαωντων ου τινως νηχειν θεον, παντες χωροτεκανθλησθηκαν, και και νησιων ονομασθηκαν, ἡ παντοτητα ειρηνως, χορευτης ζωες χορευτης. Hom. 87. in Matt. where ουσια seems to be used in the sense of our author (ver. 15).

Did arescribe unto stones and stocks the incomunicable name.] i.e. Of God, as the margin rightly supplies; which title eminently, and by way of distinction from all other gods, belonged to the God of Israel, and he only true being in the Hebrew tongue accordingly called God Ha- shem, i.e. the name; and from hence, no doubt, Ashshon, an appellation of God, is derived. The critics likewise observe, that the name of God was not revealed to the Gentiles by itself or put absolutely, in the Mosaical writings, or elsewhere, it means God himself, or the "incomunicable name." And indeed the name of God cannot properly be communicated by the mouth of man, for though true, for though names proper are given, we know, to the inde-
viduals of the same species, to distinguish them from each other; yet, God being singular in his kind, his name is as incommunicable as his essence. And thus St. Cyprian; Ncc nomen Dei quasars; Deus nomen est igitur. The vocabulary and punctuation of the Tetragrammoniot, or other dimrinda est; Deo qui solus est, Deus vocabulum torum est (De Idol. vanit.). And therefore, when Moses earnestly inquired after his name, he took the name of 109; impious, wicked, and profane, and other such words, and pronounced the name is none but that God truly is, and that all others were false gods, pretending to what they were not, and assuming a name which did not belong to them. Hence therefore we see the reason and peculiar sanctity of the Tetragrammoniot; for other names of God being applicable to other things or persons, as Elohyn to princes, &c. the name Jehovah or Jerry, or Iah, was not communicated to, or participated by, any other person, or thing, therefore forbidden as the only name that Jehovah is his own peculiar name (Exod. ii. 14); and thus the ancient English translations, and the oriental versions, seem to understand it. But there is another sense likewise of the

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vocalname; viz. that great ineffable name which must not be communicated or mentioned. Josephus calls it, proropedyv miv o ameon ékoi éh Hgino, i.e. "a name which it is unlawful to speak of." Thus the Jewish rabbins, and paid such a religious regard to, that the name Jehovah was among them ἀνάνοιξα, never to be uttered, unless once in a year by the high priest, on the great day of expiation; and that name is to be called, "a God without a name;" and thus he is described by some early writers, particularly by Justin Martyr, who calls him θεός οὐ κατάρας (Apol. Secund.). And in this sense we may understand ἱερόν θεόν, as in the Orato-riums. Where in the latter part, we are not to understand words, as"our translation renders, as "words which ought not to be spoken;" and so ἱερόν is used by Philo, De Somniis, p. 3. It seems the same case with the following: "words which God alone can utter:" and thus a learned writer explains them: Verba tante majestatis, ut hominum Dei autem et probectorum argumentum (Witsch Mel. vol. i. p. 81). Ver. 32. Whereas they lived in the great war of ignorance, those so great plagues called they peace. Μεγάλης δέ εἰσιν κακίας. "Aylene here plainly refers to the words before, "a God without a name," and may be interpreted to be the same as here, the God and his worship," which being plainly referred to the slaughter of children, obscene rites, adultery, murder, and other manifest evils and mischiefs, of which there is an old and black catalogue in the following verses, may in some sense be called the mother of war as well as superstition; and yet, as shocking as these vices were, these they called peace; i.e. they were pleased with them, and thought their tendencies happy in the most miserable condition, and under the greatest evils: Its sort are insensible, pour regarder cet état comme un bouchon, says Calmet, Com. in loc. And the same idea is expressed by the Romans, which allude to those who should esteem the calamities of a war a blessing. The expression in this verse is very singular. But Tacitus has given such very much resembles it. Jul. Agric. cap. vii. 39, which will shew, that Tacitus, and therefore the Romans, allude to those who have destroyed all before them with fire and sword, they pretend to call all the injures they have done by the false name of peace, old soliditericorum, jucem appelvant. Ver. 29. For whilst they slew their children in sacrifices. Some of the vice mentioned in this and the following verses are the very sacred rites of the heathen worship itself, that infamous and impious custom of offering their children in sacrifice to Moloch. Groius says, that it was a custom among the Phoenicians for their kings, in times of great em- press, to sacrifice one of the only one of his species, that there among sacrificing their own children peculiar to barbarous na- tions; we likewise meet with instances of this cruelty among the Greeks and Romans, and even, by the psalmist's account (Ps. cvi. 10), and with the Vulgate (in loc. in xii. 5, 6, where the subject is handled more at large).

**Or used secret ceremonies.** Κιβοῦ μυστήριον. They were also called ἐν οὐανία ὅπως, ό ἐν οὐανία, όν τῆς κοιτί, which verses, the ω ἐν ω ἐστιν were acquainted with only, and were concealed from all others; hence, in such writers as make mention of these rites, as Herodotus, Diodorus, Apuleius, all is mystery and darkness; such were the sacrifices of Ceres, Isis, Cybele, Proserpina, Vesta, Priapus, and of all the other gods. These were usually celebrated in the night, in groves, caverns, and secret places; and to such mysteries of iniquity prais- ed among the heathen, St. Paul may be thought to allude, who, when he wrote to the Galatians, says, "that the things which are done of them in secret" (Eph. v. 12). It appears, also, that they were imitated into the service of their idol by learned and indented ceremonies; the LXX. therefore very properly, in Honour of their pretended gods or sacred, to call these idolaters by the sacrificial term, ἅμαρτολοι, which the Chaldee paraphrase upon the place thus renders, Phalaris, Ep. iv. 32. The word ἅμαρτολοι signifies sacrificial canons and poty. Nay, which is still more shocking, there are instances, both in profane and sacred writings, of prostitutes even in the very temples themselves: thus Josuva,

**Or made revellings of strange rites.** Εὔμενες [ἐνδόξων θεόπλη σεων] σαρών. The Geneva bible renders, "Or raging dis- solutions by strange rites." The passage seems to be none very obscure, and the meaning of it is, that there were secret ceremonies or mad revellings of strange rites, i.e. bacellularian rites, such as Theodoret calls τας ἀσυκοστικὰς ἱερας, and Lacantius, more closely, works of madness, Quod de ritu sacrilego dicebat, or the writers of the Roman Empire. There is certainly an excercit (Instit. lib. vi. cap. 23). Kőros here is used in an impure sense, and means amorous revels, or unlawful gra- tifications; by means of which, as it follows in the next verse, they grieved others with adultery: and so, where mention is made, 2 Mac. vi. 4, before quoted, that, by dallying with harlots. In the same sense σαρών is used, Rom. xii. 13. Gal. v. 21, 1 Pet. iv. 3, and by Theocritus, and the scholiasts on that poet, an impure person is styled σαρών; which is agreeable to the character of the god the Romans called Priapus. Which passage in Com. on the 6th. of Matt. is to be considered as the true meaning of the word, as a name, for it may not be supposed that in that name, the Roman priests, when they have destroyed all before them with fire and sword, they pretend to call all the injuries they have done by the false name of peace, old soliditericorum, jucem appellate.

**Ver. 23. That they reigned in all men without excre- tion blood, manslaughter.** Our translation manifestly fol- lows a copy which read σάρων, probably the Latin; but the expression must be confined, though a very general one, to the idolaters only; for to fix such black crimes on all men, without exception, is too extensive and un- just a charge; and, if it be considered thus universally, becomes with it a false and unarrantable imputation: it must, therefore, have the same limited sense as ἄτικας ἀθέην. Acts xiv. 16, which should not be rendered "all na- tions," as our translation has it; but the meaning is, as the renderers of the Septuagint, that in times past God suffered the heathen, as distinguished from others, to walk in their own ways; and so σαρών here must imply only the heathen idolators, who were the persons guilty of these deter- minate vices. This sense is the most literal and better reading, νίκαι καὶ φασιν, allia καὶ φασιν, "all things or rather crimes, are confounded," i.e. all sorts of actions and acts are confounded, and among the heathen idolaters, are the same actions; and so these are the sad consequences of idol-worship. This is the sense of Junius and Calmet, and is confirmed by the Vulgate and all the ancient versions, and is indeed to be preferred, as it stands in the best manuscripts. See these note on xii. 5, 6. And in a following satire there is the like charge, "Quo non proest feminas templi?" (Sat. ix.)

**The like may be inferred from the history of Pauline, who was debauched by Deceus in the temple Isis, under the directions of the Roman Emperor; and a story is told that the god Amulis there (see Joseph. Antiq. lib. xvii. cap. 4. see also Amos ii. 8, which is by many understood in the like sense). But the account in 2 Macc. vi. 4, That the temple was held by a man named Philius, that he dallied with harlots, and had to do with women within the circuit of the holy places," is so full, that no further proof is necessary.
is used Deut. xvi, 8, where mention is made of a matter in dispute between God, and blood, and blood, in which one of them must mean casual murder, and both, together answer to αἷμα καὶ φῶς; here, and to γυναικα, and γυναικα δακάνιν in the Hebrew, i. e. "blood and bloods," or "blooded and murdered:" that γυναικα in the singular number, takes in all manslaughter, in battle, tumults, casualties, &c. and γυναικα "treacherous, wilful, and insidious murders," and so implies the strongest expression of guilt (see Pagninus' Thesaurus, and Kircher's Concordance, in voc. γυναικα; and there is an example of this, where the prophet, who was undoubtedly a wilful murder, it is expressed in the plural, according to the Hebrew. We have in Ecclus. xl. 9, διακόνοια καὶ φῶς, "death and bloodshed;" where φῶς cannot mean murder, because it is a punishment inflicted by God, as the sword; so in Ezek. v. 17, xxxviii. 23, xxxviii. 22, διακόνοια καὶ φῶς is rendered "pestilence and blood;" where φῶς signifies any unusual sort of death rather than murder.

Dissimulation, i. e. This, I think, would be better rendered deceit or cheating, which is its more usual acceptation; and so it is taken in the description of such idolaters, Rom. i. 29. This sense likewise is more agreeable to the context. By deceit or cheating it is intended, fraudulently, and by Calmet, in tromperie.

Corruption, unfaithfulness, i. e. φρονήμα, φρονία. We are not to understand φρονήμα of corruption of manners in general, nor phil sepulchral, a word which comprehends all such practices, probably bribery, in some, as induced others to unfaithfulness, or breach of trust, which is the φρονία that follows. We are not to understand here the Syroec and Arabic versions, with Junius, agree, rendering the words by corrupta and perfidia; which latter is certainly a more proper word than infidelities, which the Vulgate render, Longinus. Ver. 36. Disguising of good men, i. e. φρονήμα φρονία. It may as well signify, according to the present pointing of the Greek, "concealing of good things," bonorum rerum confusio or dissimulation. But according to the sense of our version, and of almost all the commentators, these idolaters were not only φρονιμωτα, but despisers of those that were good (2 Tim. iii. 2), but their opposers and persecutors: but what the propriety of this rendering; for I do not well understand how φρονήμα φρονία can signify anything, but a crowd or tumult of good persons, or a multitude of people in general; or how it can be rendered with our translators, "disguising of good men." Would not the construction be better, if these three words φρονήμα φρονία καί γυναικα were put under the same stich in the Alex. MS, and φρονήμα be rendered by itself? It will be sufficiently distinguished from τίταν, which goes before, as it is of stronger signification and greater imputation: but φρονήμα and φρονία (Acts xii. 18), "no small stir among the soldiers;" but φρονία is properly "tumults, riots, insurrections." It is one of those signs of civil disorder, and it may be considered as the conclusion of that climax. And, indeed, the bible commonly called St. Jerome's actually so distinguishes, and renders φρονία by itself, τιτανό: bonorum Dei immemorato, i.e. "forgetfulness of God's benefits," or of the good things received from the grace and kindness of God; which is likewise Tiranus' interpretation of τίταν. But, according to our version, it means no more than iniquitatem: which is sense of consequence enough to be inserted in the midst of so black a catalogue.

Defilement of souls, τίταν ἐλαχυσίως. According to the rendering of all the English versions, no particular vice seems denoted hereby; it may be equally predicated of every crime here enumerated, that, as a sin, it is a defiling of the soul. I would therefore interpret it defection, defection in taking in the whole man, body as well as soul; in which sense it often occurs in scripture; and, as the expression is plural, it may be supposed to include the sin of more than one person. And so it may be rendered, that the bodies, as well as souls, were jointly concerned: and, according to the character of such idolaters, and as it stands connected with other like vices, it seems most probably to be understood, especially as γας καταστροφὴς καὶ δισεύσα, both which our version seems to understand of that particular vice, are capable of another and very consistent sense. For barbarous and ungodly idolatry, may not be then suppose εὐαρπαίον μακροδοκία to be the true reading, and to denote that particular species of uncleanness? St. Jude has the same expression, and, as it seems, upon the like occasion of filthiness. That εὐαρπαίον is often used plurally, see Job ii. 5. Wisdom xiii. 5. Apost. iv. 15. xxii. 21.

Ver. 19. Lastly, if I must be brief, what I have conjectured, may not εὐαρπαίον μακροδοκία be thought agreeable to this place? i. e. defiling of natures, or sexes, by bestial or unnatural mixtures; see Lev. xiv. where all these abominations and idolatrous Canaanites are forbidden to be brought into the land, and the idolatrous Canaanites, on that account, said to be to be done. I shall only add, that only persons of such uncleanness, as if it did utterly deprive them of that which was theirs, and which, therefore, called an abomination, are in scripture called by the name of dogs (Apostal. xxii. 15).

Changing of Kings, τιτανία κακαία. Our translators seem to have had in mind τιτανία κακαία; but Coverdale's and the other ancient versions understand by it, "changing of birth," i.e. uncertainty of legitimate issue; for, says Calmet, where marriages are defiled, and adulterated, there is great corruption in the birth of children, the uncertainty of the issue; and spurious and doubtful children will often be brought into families. The Vulgate reads, nativitas inanis, and the Arabic more clearly, parties communicant, and Badwolls, prolixus supposito et adulterato; expressions all denoting spurious or supposititious children. Grotes is singular in expounding it of sodomy. The learned Selden propounds it as a doubt, whether women of the same birth, or relation to some idolatrous rite, particularly the change of the sex (which is the marginal reading), by the woman assuming the habit and appearance of a male, and soymes professing, as they do in some things, the worship of the Assyrian Venus, or Astarte. According to Julius Firmicus, the priests of that goddess must not otherwise officiate: Nisi autem sexum simul tunc Quærum sepulsit, saecule servata adorat, De errore prot. Relig. cap. 4. And in this sense Selden explains Deut. xxii. 5, for the mere exchange of habit was not in itself so faulty; but being an idolatrous rite, as such, it was utterly to be prohibited, and is therefore called an abomination (De errore Prot. Relig. cap. 4). And in this sense Selden explains Deut. xxii. 5, for the mere exchange of habit was not in itself so faulty; but being an idolatrous rite, as such, it was utterly to be prohibited, and is therefore called an abomination; as well as Nisma vero serviatis, saeculo servata adorat; see Selden, Syntax. cap. 4, who quotes Maimonides, as explaining the precept in the same manner. "That the counterfeiting the sex was not so much forbidden, as the whole worship of Venus, which is called in the Concordance, and Our translators, inane and senseless marriage, which are dissolved at pleasure.

And shameless uncleanness, ἀπορνησία. Not any particular act or species of uncleanness is here meant, but this word includes all those kinds and sorts of uncleanness, as it explains, omne lascivum genus (Annot. ad Gal. cap. v. 19). For when men are come to such a pitch of wickedness and degeneracy as to worship such gross, indecent, and public idolatry, or worship in uncleanness, and whose rites are so infamous and shocking as to be even a reproach to human nature; such a religion must of course corrupt their lives, and produce those sensual lusts, and all manner of vileness and uncleanness, which are abhorred. We have the like melancholy account of the heathen before, Rom. i. 23, 24, which the apostle charges upon their idolatry, as the consequences and effects of it; for God abandoned them, who had displeased him so much by idol-worship, to those unnatural lusts, called there ἐνεργεῖαι ἁθανάτου, as being the greatest abuse of the species, and a dishonour to the human nature. That such instances of lust and uncleanness, as are here mentioned, were practised frequently by the heathen in their sacred rites, see Lev. xviii. 21. 1 Kings xiv. 24. xv. 12. 2 Kings xxiv. 17. Pet iv. 3. Hence St. Paul, in the epistles to the other churches, not only expressly mentions the barbarous and ungodly idolatry itself. Such actions of lust were also among the Grecians in their worship (Epiph. Hares. xxvi.). And instances are there given to excite the reader to a virtuous life. Ver. 27. For the worshipping of idols not to be named. The Jews were forbidden to make mention of the names of the heathen idols, Exod. xxiv. 12. 13. where the Lord said unto Moses, that he should not let him see the Chaldean, who added to the name of God, and of the idols, the name of the heathen, to name an idol after the Gentile fashion, to defile the name of God, and of the idol, and of the name of God. In the apostle, the same notion is evidently expressed, as if he had supposed some such word as had some affinity with the true
name, but withal expressed their contempt and abhorrence of it: thus they called Baal, Bosheth, i.e. shame ( Hos. ix. 10). And when the mount of Olives was delayed with idolatry, they called it the "Mourn of Corruption" ( μακάκα τοῦ ἀλοιποῦ; 2 Cor. vi. 17). And Lactantius marks the Hebrew Beth-el, which signifies the "house of God," when it came to be the seat of idolatry, was called Beth-auen, i.e. the house of vanity, or the house of desolation (Nativ. chap. 25, which is changed to Bolbebol into Beolbebol, i.e. Domus Stercoreus, by way of contempt and decision: and that grand impostor Barcho- chab, who would have passed for the Messiah in the reign of Tiberius, was called of the Seldanists, Seni-lum mendisc. (Syntag. ii. cap. 6, where more instances of this occur). And, as the Jews were not to mention the names of the heathen idols, or strange gods, so neither might they be called by these names. (Ver. 7). Man- monides says, that, as the Hebrew canons, it was forbidden to make an infuld swear by his god, or even to mention the name thereof (De Princ.)

For the worshipping of idols—is in the beginning, the cause, and the end, of all evil. Idolatry is, in the opinion of Ter- tullian, the principal crime of mankind, the chief guilt of the world, the total cause of God's judgments and displea- sure; for thus he begins his book, De Idolatria:—"Prin- cipale crimen generis humani, summis sancti reatus, tota causa judicii idolatria;" intimating hereby, that it is a kind of original sin, that has brought all other crimes into the Judge of the world passeth condemnation (Tennison on Idol. p. 39). Lactantius goeth still higher in his censure of it, calling it the inexpiable wickedness (Instit. lib. i. cap. 19). But we shall see that they are both taken for the same thing. The writer in his sentiments upon the guilt of idolatry; for he calleth it, errorem et opus, οὗ τὸ πάσχος, "the beginning and end of all errors" (De xxviii. de Idol.); which are the very words of our author.

Ver. 29. For either they are mad when they be merry. i.e. When they dance before the idol, or rejoice at the idol- feast, in which both the wise and those who are mere heathens, are very commonly present, they often have the verbs used in the following verse, and there are but two or three in the Bible where it is so used (see Acts vii. 41); or it may refer to the mad howlings in their orgia, or Bacchanalian feasts, or to the drunkenness and extravagance commonly attending them. It is possible, that they gave themselves up like wild beasts, that their heads wreathed about with snakes, wildly brandishing their thyrses, and tearing the flesh even of living animals to pieces with their teeth. Julius Firmicus thus describes these revels: Heile [in Origis] inter ebras puellas, et virulentos senes, cum scelerum pompam precederat, alter nigro amnicu- teter, alter ostensio anges terribilis, et cruentus ore, dum vivas victimas, et capita inveniant, et in venationem imperiant (Instil, xxxviii.); which is expressly mentioned, called also, νεκροσ τινας καμελημάζουσιν (ver. 21).

Or else lightly forswear themselves. i.e. Without any scruple: which is not to be wondered at; for an oath can have no force, if it be given to an idolatrous god, whom neither convinced of the truth of their religion, nor influ- enced by the power of it, nor affected by any awe or expec- tation of punishment. Immaterial altogether; every instance of it being the beginning of the perjury of the heathens; as that of Antiochus the younger, who, notwithstanding the oath made to the people of Israel, yet overthrew the wall of Zion (1 Mac. vi. 62). And part of the charge given by Ju- das Maccabaeus to his men, before his final engagement with Nicanor, was to show the falsehood of the heathen, and their breach of oaths (2 Mac. xcv. 10). To this sin of perjury, so frequent among the heathen, Spencer and other learned men think the psalmist alludes, Ps. cxlv. 7, 8, "Deliver me from the hand of the strange children, whose mouth talketh of vanity, and their right hand is a right hand of falsehood. Forsake ye him, for he is the adversary of the soul, and hath neither life nor light; that they may swear falsely, yet they look not to be hurt. The like observation is made upon idols in the epistle of Je- remy:—"Though a man make a vow unto them, and keep it not, the god of gods will show him mercy. But should they swear by his name, and falsely swear to them, by lifting up dextra falsitatis, "the hand of deceit" (see also Ovid. Fast. lib. vi. ver. 651).

And who hath not wrought in vain those which have no life; that they may swear falsely, yet they look not to be hurt. The like observation is made upon idols in the epistle of Je- remy:—"Though a man make a vow unto them, and keep it not, the god of gods will show him mercy. But should they swear by his name, and falsely swear to them, by lifting up dextra falsitatis, "the hand of deceit" (see also Ovid. Fast. lib. vi. ver. 651). This is the sort of oath by which they all swear, which is to be apprehended, whether they swear by their gods they swore by had neither life nor power, so the heathens feared not any punishment from them for any breach of faith, as knowing they were ignorant of what passed, and were never sure of spoiling their witnesses, therefore, very vitally scorces the heathens on this account, when he says, Tuttis iut per Jovis, geminum percurranque Can- car, inquit, se, et imperciorem magnitudo se in suo amore, of being sensible they would punish them for their perju- ries; but their idols being res nihil, "mere nothing," their oaths like wise were thought to be of no consequence; hence they made a jest of the obligation or sacredness of them; not unlike those Greeks of whom the orator speaks, quibus substantiam falsae juraciones, ut fieret, dedit Gaeus, or those whom Juvenal describes, interpedios altar tangere, approaching the altars boldly, without any sense of fear, though without a legal power; hence the oaths are, in this wise this further reason to promise themselves impunity in the commission of many of their crimes—that herein they imitated their deities, and were warranted by their example. Dr. Grabe seems not sensible of this, and things read, which is the reading likewise of the Alex. MS., as a cor- rupt one, into the margin, substituting ὅς δὲ εἰς Ἑλλάδα, for ὅς δὲ εἰς Ἑλλάδα, and soomitsesthe heathen, one may infer, that the nothingness of the idol will not, as has been pretended, excuse the worshipper. For though an idol be formally nothing of that which it is, yet, as the heathen say, such and such a stone, or such and such a name, or stone, yet relatively an idol is something; and an oath by it, or worship and sacrifice offered to it, is not offered to no- thing, but to that which is commonly offered in and about those heathens upon their onomac relisions.

Because they thought not well of God, giving heed unto idols. Not unlike that is of St. Paul, Rom. i. 25, where it is said, τῷ θεῷ τοῖς ἔθεσιν, they worshipped the creature more than the Creator, τῷ τινι κτιστα- ναι, i.e. they worshipped the creature jointly and together with the Creator; or rather, as the original words will bear, they worshiped the creature when they worshipped the right of the Creator, i.e. they worshipped an idol, or stone, yet relatively an idol is something; and an oath by it, or worship and sacrifice offered to it, is not offered to no- thing, but to that which is commonly offered in and about those heathens upon their onomac relisions.

Despising holiness. Καθαρατονομος, ψευδοτριες. The Vul- gate renders, in dolo contentemtes justitiam, applying to &c. to the last sentence. St. Jerome's bible, as it is called, reads with an awkward footnote, "this thing follows from the former." The word νομος, which we translate law, properly means a rule, a standard, and in this sense we render it. The Vulgate rendered praeventio, either by justitia or veritas, applying it to that branch of righteousness which consists in the act of preserving the truth in the opinion of the &c. which one man has a right to expect from another. And, therefore, Dr. Magny, with great judgment, conjectures, that the true reading here is, veritas, which seems the more probable, as nothing is more common, than the exchange of ἐρετος and ἐρετος and vice versa (see notes in Philo, De Decem Orac.).

Ver. 31. For it is not the power of them by whom they swear: but it is the just recompense of (leg. against) sinners, that punisheth always the offence of the ungodly. Our ver- sion is somewhat obscure; but the meaning is, that idola- ters and false swearers, who have no god, or if they have, Vulgar rendered praeventio, shall certainly be punished; yet not by any act or power of their idols, or false gods, who can take no cognizance of it, for they are neither capable of sense nor motion; therefore the ungodly God, the revenger of injustice, and of strange and false worship: that the punishment of perjured persons, when it has happened (which the superstitious pagans laid much stress upon, that the false gods, which was no gods; see Juv. Sat. viii.), was rather to be ascribed to the vengeance of the only true God. St. Austin therefore rightly states the difference, non te auditis leporum, sed unius Deus fallacem.
which all other nations were infected. He enlarges upon the folly of idolaters, and the inverte is carried on against such as make idols; particularly images made of clay. From this he proceeds to the more particular mention of the maker of them less excusable, than of the groaven ones in the former chapter; inasmuch as himself and work are both a composition of clay. Nor do we think it a very attempt to make a deity of such perishing materials, and by a hand itself frail and mortal, is little less than a contradiction; that they are correct answers to the work which the life, sense, or motion, in common with other images; but are more describable on account of the earth they are made of, which speaks its own decay. The chapter concludes with a warning to the Jews not to be infected with the images and forms of the idols of the heathen; and the like notions suit with the morals and character of him or his people. For it is certain, that Solomon revolted to idolatry, and that this otherwise great prince, contrary to the caution given,From Exod. xxiv. 21. beloved of the Wife of Zibmonites, and other strange women, who turned his heart after other gods. And it seems highly probable, by what is mentioned, that he did, at least, in this the forty-third year of his reign, show very little improvement in the good fortune to keep themselves pure from the abominations of the heathens; and from hence one may conclude that this writer fixed written after the captivity; for before that time he could not say this with any truth or confidence, when idolatry was so common both in Israel and Judah. 

Nor an image spotted with divers colours, the painter's deceitful labor of art, and hence Græcius, in his introduction to the history of the Jews: 'I. is, the author of this book to be an Alexandrian Jew; for they, following the exhibition which the LXX. make of the dialogue supposed likewise to be Alexandrian Jews; see Holo de deceitful labour of art, and hence Græcius, in his introduction to the history of the Jews: 'I. is, the author of this book to be an Alexandrian Jew; for they, following the exhibition which the LXX. make of the dialogue supposed likewise to be Alexandrian Jews; see Holo de deceitful labour of art, and hence Græcius, in his introduction to the history of the Jews: 'I. is, the author of this book to be an Alexandrian Jew; for they, following the exhibition which the LXX. make of the dialogue supposed likewise to be Alexandrian Jews; see Holo de deceitful labour of art, 

Ver. 1. But thou, O God, art—true, i. e. The true God, being a that necessarily exists; whereas the existence of idols is only imaginary; or the meaning may be,—that thy word is true, and thy miracles real; but the oracles of demons are equivocating, and their works lying wonders.

Ver. 2. For if we sin, we are, thou knowest thy power: The whole verse is very obscurely expressed; the sense of this passage seems to be,—if we sin, we are in the hand of God, and under the power of his vengeance, and shall feel the effects of it. At the end of the former chapter, the author of the ancient Greek version, instead of the Hebrew, reads, as if the word "sin" here and "sins" on the other occasions, were simply "transgression." So in all the other places of scripture, where good men, as Moses, David, Ezra, Daniel, lament the sins of the Israelites, and supplicate for them, this consideration is more expressed, than what we find in our translators in those iniquities and transgressions his peculiar people.

But we will not sin, knowing that we are accounted them, i. e. If we continue faithful, and do not sin against thee, thou wilt reckon us in the number of thy children, and fill us with mercy and loving-kindness. All the ancient English versions, it is observable, read in the present tense; thus Coverdale's: "If we sin not, then are we sure that thou regardest us;" and the Arabic is in like manner, Si minime peccamus, in tuo tuamque proprietatem nos reputari novissimae. The comment of Messeer du Port-Royal upon this, who was a most erudite writer about the hands of God, as his enemies; if we sin not, we are in his hands as his friends;" which is followed by this useful reflection; "How careful therefore should we be to pursue every day those virtues, better than anything, which whatever may make him our enemy, because there is no escape from his sovereign hand, which is all-powerful either to save or to destroy." St. Anian quotes this very passage, and draws the like inference; Quis dignus cnhabituationem apud Deum, non emittit ivi vere, at habitation consuetudinis (lib. de fid. et oper.)? There is also another sense of this place, which seems more agreeable to the Greek, viz. We will not sin, because we know that we are in the number of thy children, and that thou regardest us as thine own peculium; from this consideration and persuasion, the fear of God is a powerful warrant this may particularly be supposed; but in such an impure sense it is often taken, particularly Rom. i. 27, where the vices of the idolatrous heathen are enumerated. "We may hence see the danger, and condemn the vicious taste of pictures, or statues, represented naked, and in indecent postures, which (says Calmet) raise loose ideas in weak and unguarded minds, and more so in tempers already corrupted and depraved." (Calmet.)

Ver. 5. The sight whereof enticeth fowls to lust after it. Our translators seem to have made use of a copy which reads, οἱ δὲ θητηρίων which is the reading of the Alexandrian MS., but not of the Septuagint; our margin refers, οἱ διαβόλων θητηρίων. Dr. Grieve, instead of ὑποστάσεις, in the singular number; as the Vulgate dots incessatet; and would not have us so much as to attempt the correction of the reading of the next sentence? By lust, here mentioned, probably is meant that filthy lewdness which the demon, that reared in the idol, often raised in the worshipper towards the image itself; for, that very great and scandalous indecencies were practised, not only before, but even to the very statues themselves, are notorious from Fliny and Athenæus. Thus the latter: Pylagmonio, regem Cyprum, annulorum Veneris adiunctam, et feminam, solutumque dementem, tanquam si uxoriam esset, sublevato in lacteatum numine copulatam amplissimam (lib. vi. cont. Genn.) And indeed the word lex, as well the construction, for in such an impure sense it is often taken, particularly Rom. i. 27, where the vices of the idolatrous heathen are enumerated. "We may hence see the danger, and condemn the vicious taste of pictures, or statues, represented naked, and in indecent postures, which (says Calmet) raise loose ideas in weak and unguarded minds, and more so in tempers already corrupted and depraved." (Calmet.)
are most ridiculous, as are made by the plasterer or potter out of clay; which, though very ancient, and probably before those of stone and metal (see Principes de la Sculpture, lib. ii. cap. 1, for the first mention of clay), have in the same way been made before those of stone and metal. There is less difficulty to believe, that images of earth and clay were the most early, yet upon account of the meanness of the materials, and because the same lump of clay could not be used for the same purpose, and often for vessels of dis Shame, he attempts to make a Jupiter or an Apollo."

Ver. 13. "Vain gods! Idols are generally called cacitatis in the prophetic writings, and by the LXX., as frequently translated μαρσα. In Hebrew they are called image, which signifies, 1. things nothing worth, or have no existence, "τα πλασματα," "things that are," as they are called in the additions to the book of Esther (xiv. 11), Dicturnum image, says Mercer, a mithilite, quasi nihil idola sint (Com. in Job xvin. 4). St. Paul confirms the same, when he says, that God is in the world of the same kind of image, Eph. vi. v. viii. Idols are, 2. called image, as being αληθις, not gods, without power or strength (Lev. xix. 4. Ps. xxxvi. 5), whereas Ελιμ and Ελιον are Gods of strength (see Drus. observ. see. lib. xv. ch. ii. 13). Idols are, because they are abominable and accursed things. By the LXX. they are also styled "ει δεινη εις ονοματεραν," because they are "ὑμεις"- "onymous, viz. (b. chap. 11). Hence the phrase, "animam reddere," "to die."

When his life which he lent should be demanded; To the young, draweth gold. Phaedrus thus expresses the thought, Cusa more victra flagitiat destinam. Life is represented in the same manner as a debt by many of the ancients; thus Plato, και ἐν δεινῃ και ταυτα, vita etiam est negotium. St. Paul represents, in like manner, the occasion, Dederunt (Diu) vitam tanquam pecuniam, μαλλα πραιτιστη die (Tusc. Quest. lib. 1). Thus Seneca, speaking of the wise man, says, Vivit commodus ahi, representations sine tristitia reddundus (De tranq. anim. exp. 11). Hence the phrase, "animam reddere," "to die."

We meet with the like thought in Plato: see also Joseph. Antig. lib. vii. chap. 15. lib. viii. chap. 12. Epic. lib. ii. cap. 15. Lake xvi. 30, where the same expression is used and on the like occasion κατον απεκλεισθη την πνεους των δεινων ευγενες."

Ver. 9. Note how hehscaring his care is, not that he should have more care of his life than others; but that his life is short and uncertain, which is the marginal reading; and that at best his life is but short, but his whole contest and aim is for glory, and to carry the prize from all competitors, even the most celebrated in other callings; and the preceding expression of the preciousness of the plastic art, above that of sculpture, &c. as being the mother-art, " mater statuarum, sculpture et costruam," (see Step. Dict. Hier. in voces Praetextatae), or that his own excellence excells or equals the best performances in metal; but his ambition herein is faulty, for he ought to consider this material difference,—that not only his own life is short and uncertain, but that the materials of his counterfeiting things, i.e. his earthen false gods (and such Varrus assures us were common even in the city of Rome; see Pliny, xxxv. 12) are moulder and brittle; whereas the materials of the present time, and the vessels which are mentioned, Namus, or workers in brass, make their deities of what is more solid and durable, and do not descend to the same instances of the hasty change of the worship of such gods as come out of the smith's furnace, or are fashioned by the anvil and hammer, is not here the more commendanted upon account of the value or strength of the materials, but is a rebuke to thelings of Arnobius, who was once guilty of it, a degree of madness (Lab. i. cont. Gent.)."

Ver. 11. Forasmuch as he knew not his Maker, and him that formed him, of whom he was; He cannot have the like comparison and observation, "τοιον ουκ εις καλον σκαλακτη γινεται γλυπτες," &c. &c. "The clay and the potter are of the same matter; the potter indeed excels the clay in beauty and dignity; but it is not owing to any difference of nature, but to the wisdom and appointment of his Maker" (De incomp. Dei, nat. bom. 27). His obligation in particular therefore to God stands confessed, who made him what he is; and having given him, that he may be a vessel for the purposes he sees fit to have for the work of his hands, and for the salvation of his people, therefore the most desirable. And though in general the potter is the best judge of what comes properly under his own art and way of business, and knows what is most suitable and may be used for the meanest occasions, yet for the more noble end of the work, and for vessels of dishonour, he attempts to make a Jupiter or an Apollo."

Ultra facias rem Si poscis, recte; si non, quocumque modo rem (Epist. lib. i. epist. 1). Which cannot be better translated than as it stands in its version, "Si poscis, recte; si non, quocumque modo rem." Thus is quoted the hammer's return, and its taken conduct of mankind is very just: "Our life and our employments are like the pastimes of children: like them also, we make much ado about nothing; we have them for some time, but we lose them, and we have them not, and should we have them, we have them not in the way we sought."

Ver. 14. And all the enemies of thy people, that hold them in subjection, laborum et servitium, which seems to imply more than holding them in subjection; it means oppressing them, and abusing their power over them. Accordingly Junius renders, qui potestin in iepum absumtum. From hence likewise an argument may be drawn, that Solomon was not the author of this; for where there is being held in subjection, and oppressed by their enemies, does not agree with the happy and prosperous times of Solomon (see 1 Kings iv. 20, 21. 12, 19. 46. 22. 26, 27. 20. 28. 34, 35). But it is not a case of the oppressed state here mentioned, and were not so in the time of Solomon, it follows, by an easy consequence, that this book was not written by him, nor in his time. This probably relates to the condition of the Jews in the captivity, when this writer seems to have lived. "Are most foolish, and are more miserable than very babes." As being idolaters; for that children, through inexperience and weakness of judgment, may often mistake images or statues for real persons, is no wonder; since sometimes art has arrived to such a happy imitation of nature, that even grown men have been taken in the first sight, at a distance, have mistaken them for life. Hence those expressions in the poets, vivi de marmore virtue, and spirantis ara. And hence probably the fable of Pygmalion's love of a favourite statue. Lactant. Instit. 8. 15. 16. is the doctrine of Lucasius, "Pueri infantes credunt signis omnibus athenae.

Vivere, et esse homines."—observes, like this writer, that such as worship idols are weaker than children, "illi enim simulacra homines putant, hi Deos.

Ver. 12. For they counted all the idols of the heathens to be gods: which neither have the use of eyes to see." i.e. They cannot observe the behaviour and devotion whereby, with their votaries look up to them, and prostrate themselves before them, or any reflection but upon the monstrous manners, Ps. cxxv. 5-7. cxxxv. 16, 17, which this writer seems to have copied. Nor can we better expound that controverted passage, 2 Sam. v. 6, 8, than of David's ridiculing the gods of the Jebushites, or certain brazen images.
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and statues of those heathen divinities in which they con-
 fused, calling them, as the lane and the gate of Demos, sup-
 posed indeed by them to be the divine guards of the
 fort, the innumerable protectors of it (see Gregory’s
 Notes and Observations, p. 33).—

33. [Notes to this passage, or near to it.] They have
 not the faculty of respiration, though necessary to the very
 being of life; and for the same reason the offering incense
 and sweet odours to them is absurd. Then, too, they are
 gods, and of the respect intended by them. It is equally vain to put up prayers and supplica-
tions to them; for, as appears from the instance of the
 worship of the Idols, such things are the mere work of
 gods, from morning even unto noon, "there shall be no
 voice, nor any that will answer!" (Kings xviii. 26). Philo
 says such worshipers, whom he calls, heathen philosophers,
 is not, rathe pleasant, but pleasant to teach. Heus vosri
 egregii, voto rum suum, et felicitas finis est, redii
 Deos similis; orate igiur at simul fatis vestris status,
 non violentes ocella, non audientes auribus, et suum fel-
 citate intromini. Nor fingers of hands to handle; and as for their
 feet, they are slow to go. And though they are often represented to
 their worshippers with thunderbolts in their hand, or else
 made to appear terrible with daggers, and other instruments of
 vengeance, yet have they no use of them, nor do the
 wicked experience any harm or punishment from them.
 Thus we see that the God of the Lord of Heaven and Earth
 would be better rendered unable to go; for idols cannot
 properly be said to move slowly, which do not move at all.
 (Compare here the same as διψᾶται, i. e. "feet idle and use-
 less for walking"—Ver. 16.)

Ver. 16. But no man can make a god like unto himself.

Οὐδεὶς γὰρ ἀνθρώπου ἁπάντησιν πᾶσαι ἔχον θεόν. Nemo enim
 similis est homini. Ver. 16. in the Vulgate, a substantiv-
 ation of διψᾶται, διψαμένοις, which is the sense of the
 verse, which our versions follow, as if the original reading
 was, διψάμενοι, and not διψᾶται. The Alexand. MS. has
 ὀνομάζειν ἐμοί σὸν διψᾶται, which is a neologism from the
 noun ὀνομάζειν, and does not mean "be similar," but means
 "none but the artists can make a god like, or equal to, a
 man:" for the maker of the idol, having life and motion,
 far exceeds the artificial god, who wants both: herein only
 the idol-makers, and such as worship and confide in them,
 are like the idol, because they are equally senseless. And
 thus that passage of the psalmist is to be understood,
 "They that make them are like unto them, and no are all
 they that put their trust in them."—Ps. cxv. 8 (see De Muis,
 loc.)

Ver. 17. For he himself is better than the things which he
 was made (ver. 16).

34. [Notes to this passage, or near to it.] If the maker, therefore, of the idol be mor-
tal, how can the dead thing which he worketh be sup-
 posed to have immortality? The reasoning therefore in the epistle of
 the apostle to the Romans, that an idol is not the work of
 making a god, and it ceased to be any longer their work-
 shipmanship! If idols had any sense, they ought rather to wor-
 ship men as their makers, since even the laws of nature
 teach us, that, according to the usual course of causes and
 effects, the maker is more perfect than his work, and not
 prepotently more than the work they make," (Serm. de tribus
 paucis. And Laconis or hee expressly says: "What divi-
 nity (says he) can an idol hace, which it was in the maker’s
 power to have made in another manner, or not to have
 made at all?" Upon the comparison, therefore, as Philo
 says, (and as the text here assigns) the artists themselves
 served rather to have been consecrated, and to have received
divine honours, than their works to be defined, and them-
selves forgotten: which shows the great absurdity of idol-
 worship; that is, of worshipping a thing which is not
 serve on the block, after all his handy-work.

Whereas he lived once, but they never. "La étés mi Expe-
 rive, et tu mi manu movi, et quod ex me natus es, et tu
 maledixi eum, et non est " (De laet. 111, 26).—But the
 and all the editions; it but it seems difficult to determine what
 he relates to, or is governed by, except some such preposi-
tion as ab and dropped, or understood before, or we
 may, and commonly before, of, and that is no doubt as
 this be objected against, why may not ᾧ γὰρ ἀνθρώπου ἁπάντης
 καὶ χρῆσεται, if this sense is confirmed by the Vul-
gate, Syriac, and Arabic versions, and, therefore, probably
 may be the true reading.

Calmet renders, Force qu’ala quelques tems, which answers to as or s, the former of which
might likewise do here.

Ver. 18. Yea, they worshipped these beasts also that are
most hateful! To ἐν πόσει ἢ ἐν σφυρίνω, which may mean either
animalisious or odious, or both, cro-
dodiles, serpents. Thus Cicero, after having mentioned that
almost all sorts of beasts were worshipped by the Egyptian,
Bosus, canes, lupus, fides, quibus nihil odium, ob-
summus, laudatio quietis unius, quipsimilior reverti
que, says that even such animals as were really mischievous and
horrible to mankind were adored by them, viz. crocodiles, asps,
serpents; etiam animalium monstros inhumanitatem,
“reversum caput” (De Consol. See note on xi. 15. and xii. 21). This
worship of the serpent is the more surprising, as the natu-
ralist observe, that “he has the vertebrae, the caput re-
versed,” which is occasioned by the subtility of the serpent, there is no
deadly enmity between mankind and the serpent, and the
strongest aversion and antipathy to it, above all the beasts
of Mr field: This says, Mr. Mede, discovering itself both in
the natural and sensitive faculties of them both; for their
harmours are poison to each other, and each of them is
astonished and frighted at the sight and presence of the
other (Disc. 13, 35).

For being compared together, some are worse than others.

Either more mischievous, more odious, or more senseless,
than others, God would say, let us have nothing to do with
the, and the Vatican, and some other copies, it must be
confessed, seem to countenance it, which read, ἐν πόσει ᾧ ἐπι-
γείτους τὰ μὴ ἀληθεύεται. And so does the Vulgate,
which has a much more sense than our versions. Nor is this like sense favoured by the Bishop’s bile, and all the
ancient English versions; but here, in this place, is liable to
many objections, whether taken adverbially, or considered
as a particle, as in (I. Cor. xiii. 7, 8).—Vulgate, MS. ἐν πόσει ἐπι-
γείτους τὰ μὴ ἀληθεύεται τὰ μὴ ἀληθεύεται, which our translators very justly render, "being compared
together some are worse than others, when they are called, as
by the particular animals which the Egyptians worshipped,
as appears by the next verse.

Ver. 19. Neither are they beautiful, so much as to be ac-
sied in respect of the works of God. They are, how-
tibles render more properly and explicitly, "Neither have
they any beauty to be desired in respect of other beasts."

Calmet observes, that as to the appearance of reason and
form from the different animals of the earth, and the
beasts, elephant, and fox, are more surprising, sagacious and
cunning, than the ox, sheep, wolf, or beetle, which the Egyp-
tians reckon among their deities. And as to beauty, almost
all beasts, (not to mention birds, which may be here included
among the (τὸς, or living creatures) are preferable in that
respect to serpents and crocodiles, which they have such a
great regard for (for in the Samaritan MS. the name of
Port-Royal, a rendering of this and the foregoing verse may
be, that some of the animals which the Egyptians wor-
shipped were so frightful and monstrous, that, it compared
them with some pieces of art, or pieces of nature, of which
not statues expressed to the life, they seem less worthy of
adoration, because such finished pieces of art have some-
things in them pleasing and entertaining to the sight, and are
other great beauties, that has lost the grace of
blame of men; whereas their sacred animals, and serpents in
particular, are so odious above all others, that they
naturally strike those that look on them with dread and horror.
(But they went without the praise of God and his blessing.)

i. e. says Calmet, they are not of the number of those whom
God praised and blessed: they have, by being abused and
perverted to idolatry, renounced, in some measure, God’s
benediction, and lost that original goodness and beauty
which they were possessed of in common with other crea-
tures, when they first came out of the hands of their Cre-
tor. (or Gen. i. 30, 31. And author says, that those clau-
des, provoking with the crime of idolaters, cursed in like manner
these animals, as in the beginning of the creation he did the
serpent, the instrument of man’s deception and ruin, but
that according to the meaning that we find in ἐν πόσει ἢ
νασίν ἐν σφυρίνω, the animals are the instruments of
no, upon his breast and his belly (Gen. iii. 11), for so the
LXX. read, by way of punishment and disgrace, being pro-
mised immediately before, according to the sense of the words,
41. Or generally thus, "All created beings, ani-
mate and inanimate, praise God in their beauty, and derive
it from his hand as a blessing; but odious and deformed ob-
jects, such as crocodiles, serpents, such as worms, the
claim not their Maker’s praise, as not having received from
his bounty those amiable and good qualities, which are to be
esteemed a blessing." Some have fancied the meaning here to be, that God passed by all creeping things, and ser
pents among the rest, when he gave his blessing to other creatures. They seemed to him, as it were, to indelibly have
blessed them with their share of praise, when he pronounced of the works of his creation, that they were very good, as being produced at first from corruption, and consequently not of his making. 

This position, which is both held and supported, the one unsupported by scripture, the other contrary to it, and to the received notions of true philosophy. Nor can I assent to those interpreters who think the meaning here to be, that serpent chosen or appointed, whose like was not to be found in the places, usurped the glory due to God only, and riled his power of blessing; for though the fact itself must be ac-

knowledged, whatever the real object of the history. There is thus a manifestly erroneous and scandalous meaning warranted by the original, or any of the versions; it arose, probably, from mistaking the rendering of the Vulgate, and reading there effugiatu nemini Dei, instead of effugiatu, as it should be rendered, with the proper sense. Those who have the least knowledge of Arabic interpreters understand these words of the worship-

pers themselves, and not of the animals, and indeed that sense is agreeable to the beginning of the next chapter.

CHAP. XVI.

ARGUMENT.—The author opens this chapter with the ob-

servation (xi. 16), that God deals more graciously with his favourite people than with the wicked, exemplified by a parallel passage; in which he declares, that he, like a father, regards the children of the Egyptians, which came upon their tables, and made them to eat and fly from even their necessary food; but the Israelites were fed with quails. That God, even when he permitted his enemies to deal more than he were with the heathen, shown by a comparison between the punishment of the Egyptians by flies and locusts, and that of the Egyptians by the plagues of locusts and death. Though the torment was greatest for the present, had a sovereign remedy appointed for their cure, even the brazen serpent, which was the means and instrument of health, and a sign of salvation to such as turned to it, and with faith looked upon it. To the strange hail and rain sent upon the Egyptians, is opposed the manna, or bread from heaven, given to the Israelites: that, to serve the purposes of God's providence, but the serpent, by calling itself their support, according to his appointment; so that hail was not melted by fire mixed with it, nor manna dissolved by its power, though the sun had a different effect upon it. By all which instances, opposed to each other by way of antithesis, God's care in preserving the righteous was remark-

ably displayed, and his vengeance against sinners no less visible.

Ver. 2. Thus prepared for them most of a strange taste. In a taste they were unaccustomed to. Covendale ren-

ders, "a new taste;" for we must not suppose any new creation of quails for their use; the miracle consisted in this: that they were made to appear, to satisfy their appetite, at such a particular time, and fell in such places only as God appounced, viz. round the camp for their nourishment. Bishop Patrick, from the authority of Loddolphus, thinks, that locusts are here intended; which seem to feed upon the young leaves of trees, and are the only fowls, manifestly understands real birds (Ps. xxxviii. 28, See De Muis in loc. Bochart, vol. ii. p. 163).

Isir up their appetites. "Eis eis. This seems not properly rendered, for that appetive was sufficiently keen, appears from their impatient murmuring for meat. The Geneva bible renders better, "To satisfy their appetite thou hast prepared a meat of a strange taste." But Covendale's and the Bishop's Holden come nearer the Greek: according to the former, God gave them "their desire that they longed for;" according to the latter, he "prepared for the desire of their appetites a strange taste," which is "calmed, En lui donnant la nourriture délicieuse qu'il avait désirée. The psalmist expresses it by, according to the LXX. ἠδίκητος οὖν ἐπέδωκεν τῷ Ἱσραήλ (Ps. lxxvii. 29). This gracious dealing, as it is here called, seems to refer to the first sending of quails, mentioned Exod. xvi. 13, rather than the second, which happened a year after (Num. x. 31), for the Israelites, in their second passage for them, be-

traying too much importance, with all need and place for their murmuring, and, as the psalmist expresses it, "While the meat was yet in their mouths, the heavy wrath of God came upon the whole congregation." The versification is (Ps. cxv. 31). Calmet seems to include both, and thinks there is a mixture of mercy towards his people, even in this judgment; his reflection upon it is worth inscribing: "If God had not been pleased to take his people thus delightfully, even when they had provoked him, what will he not give them, when they shall be faithful and obedient to him?" In either sense the instance proves what the author brings it for; viz. God's different manner of dealing with his own people, and such as are erring, multitudes of the sons of men,II.

Ver. 3. To the end that they, desiring food, might, for the ugly sight of the beasts sent among them, loathe even that which they most needs desire. Καὶ τὸ δισεκατομμύριον ἄγεται αὐτῶν τῆς ἀπορίας τῆς (Rev. xiv. 17). It seems to be a simple and literal translation; "To the intent that they . . . might begin to loathe even their necessary appetite." The Vulgate and St. Jerome's bible, as it is called, render in like manner, Elogio necessitatis curiosissimum, i.e. Through the disgracefulness of the animals sent among them, διὰ τὰς ἀλλοιωμένας τὰς ἀναφοράς, as the true reading is, particularly the fogs, which melted and spoiled their meat, they loathed the thought of those very animals which they had eaten. Josephus gives the same account of these disagreeable animals, τις τοις νῦσσας οὕτως ἠθικαί, c. r. L. Do-

minus passionem in eorum genera consummavit, 


Ver. 4. For it was requisite, that upon them exercising tyranny, should be inflicted a terror, which the LXX. ἐν ἀναγεννήσεσιν ἡμῶν ἀριστούργημα, "Poverty without excuse," according to some of the ancient English versions; the Gene-

va bible has "extreme poverty," and Covendale's follows the Vulgate and Septuagint, that which the Egyptians detestable. It will bear any of these significations, which occasioned such a difference in the versions. The author shows, in this verse, by a comparison, the great difference in dealing with the Israelites and Egyptians in three particu-

lars. 1. That he punished the Egyptians with rigour, as a severe judge, tormenting them for their tyranny and op-

pression, and with such severity as he had deserved, because they would not give that which was theirs, nor want or hunger, occasioned by the animals which infested them, and drove them from their necessary sustenance: but he chastised his own people as a father, afflicting them somewhat; and then, by his sparing them, and giving them refreshment, how tenderly he had dealt with them in compari-

son of their enemies. 2. That though he suffered the He-

brews to be in want for a small season, yet he kept them from perishing by hunger in the wilderness; and to remem-

bore, as it were, that short affliction by hunger, he fed them after, not only with necessary food, but satiated them with delicacies in abundance, "But a succession of plagues, with-

out respite, pursued the Egyptians." (Exod. lib. iii. 225.)

Ver. 5. For when the horrid fleece of beasts came upon the earth, the Israelites did not suffer, but the Egyptians did not signify fearness, but poison. Thus (Apoc. xiv. 8) what our version renders, "the wine of the wrath of her fornication," Mr. Mede expounds the poison of her fornication (see also xvii. 3, where there is the like expression). And it is remarkable, that the same word in the Hebrew, signifies both wrath and poison (Mede's Works, p. 910). And δαιμον is used by the Hellenistic Jews in the same double respect. In the observation of this |A. D. 1170. XX.

Ver. 10. ὡς εἰπον καὶ ἐν θυρείῳ δὲ καὶ ὡς ἐπέπραξα,

which our translators rightly render, "He shall suck the poison of asps, the viper's tongue shall slay him." And in verse 14 of the same chapter, ὡς ἐπέπραξα, which is synonymous to ὡς εἰπον, is used in the same sense. Χωλ δέδειν ἐν γύρω τινι, which, though it signifies both wrath and poison, our version takes in the latter sense, and renders, "the gall of asps is in him, wherewith he hath filled his heart." Among the Septuagint and other Greek versions, Ps. lxi. 4, ὡς ἐπέπραξα καὶ ἐν τῷ θυρείῳ 

δειμνόν, which in our version is happily rendered. "Their poison is like the pois-

on of a serpent." This poison, as naturalis obser, observe the
consequence of their rage, and thrown out by it, and therefore may be considered as one and the same. The word ἀλφάκιος, here used by our author, intimates, says Bochart, the affliction by serpents, which accordingly renders this place, Superovint (ταυρίνων εἰς ἐπιθυμίαν), serpentina venenum (vol. iii. p. 425).

And they perished with the stings of crooked serpents, thy sons shall be stung, and the people of Israel, by giving them the circumstances, that they were winded, by the serpents, by their rebellious murmuring, provoked God to send serpents among them, whose poison was so mortal, that it brought the most painful death; and this circumstance accordingly renders this place, Superovint (ταυρίνων εἰς ἐπιθυμίαν), serpentina venenum (vol. iii. p. 425).

Ver. 5. Rather, rather ver. 6. Learned men, are of opinion, that here the serpent is to be understood as the Egyptian emblem; and therefore the passage is to be understood as follows:—"All there were created for vengeance—zeals of wild beasts, and persons who should be the instruments of destruction" (Eccles. xxxix. 30, where the margin refers to this very passage). But it has been thought by some learned men, to have been a punishment adapted on purpose by God to the transgression of the Israelites, which was evil speaking against the Lord, and slandering his providence. In this view, the conformity between the sin and the punishment is very visible, and the justness of it is plain. There were several different serpents of a kind that served them, each of them, it is said, was an emblem of the same kind—both, as has been heretofore proved. Solomon makes the same comparison, Eccles. x. 11. The serpent was a known hieroglyphic among the Egyptians, and persons who were ignorant of nature and perfection in turning, was one reason of its being made the symbol of their year.

Var. 6. Having a sign of salvation, to put them in remembrance of the commandment of thy law. The sign of salvation here given, was God's command, upon a pole or standard, like the Roman eagle, for the cure of the people. It was, in the opinion of many learned men, the image of a serpent, or the likeness of a serpent: and if this figure be so taken, as to adorn the Jews how to conduct themselves upon other occasions, when a like mysterious trial should occur, viz. to comply with all God's positive commandments, and yet not remove any reason of such an injunction should not be discoverable by them. For the choosing this image, which had no inherent virtue in it, rather than any other, was the more will of God, who can manage, evidently of no importance in themselves, effectual to what purposes he pleases, as might be proved from many other instances in scripture.

Var. 7. Upon the head of each man outwardly was not saved by the thing that he saw. The more beholding it did not concern the benefit of a cure; nor could it, though fixed in public view, effect a single recovery by any natural operation; God did not order it to be erected on any such account. It was a sign to the Israelites, that their skill or persuasion he had, that the efficacy of this brazen serpent could heal the Israelites by any power of art or command of the hand of man. Therefore, it was thought rather inconvenient and improper for such an effect. Nor can we find, says a learned writer, an instance, or example of any like trespasses that was ever known to cure a disease, unless a person of superior cunning. Among the numerous serpents, the cure was effected by a local application of some proper remedy to the part affected (More's Mystery of Godliness, p. 430). What, therefore, was the issuing of this order, and this brazen serpent and the disease the diseased look towards it, and the healing virtue be conveyed through their eyes? Undoubtedly this appointment, being made to the Israelites, who had learned to neglect the momentous occasion, had a reference to the mystery of Christ, whose victory over the old serpent, the grand enemy of mankind, was hereby typified and represented. Many of the ancients are of the same opinion, and imagine this serpent to be an emblem of the cross, and a symbol of sign of that salvation afterward to be effected by it; but Justin Martyr is more particular, for in a discourse in which he concludes these verses with the words accordingly renders this place, Superovint (ταυρίνων εἰς ἐπιθυμίαν), serpentina venenum (vol. iii. p. 425).

By 2 Esau, that the act of the saviour of all.] The name 2 Esau. This, I think, relates to the Apoc. see note on ver. 29, and comprehends the passage to this, show his heart, and comprehend, and see the consequence of this plague. The words 2 Esau, or Saviour, here used, admits of several acceptations: 1. He may be called a saviour that saves by not suffering us to perish, that is, by thus saveth another, commonly doth it upon a prospect of some advantage to himself, either by selling the poor captive, or of making him his slave, which something abodes in glory. 2. The word also signifies to preserve the life of another, but also one that is the restorer of some happy condition which was lost; and thus the Roman orator explains it, Qui anissimam salutem dati liberavit. Our translators, it is observable, insert the word saviour or deliverer could confer was but a temporal happiness, which is, likewise, a lessening of it. 3. The judges of Israel, who delivered their country from the vengeance of Midian, the Syrians, or the Philistines, are by Nehemiah called 2 Esau. x. 27. But then these savours saved but one country, or perhaps city, as Camillus did Rome, for which he was extolled to eternal glory. Some rabbies consider 2 Esau as a name very nearly resembling 2 Esau, or Saviour, and rare to be better than a shorter one, as the example of the Jews, which brought them out of Egypt, that brought the Israelites out of Egypt, that rescued them from their greatest bondage, that overthrew Pharaoh and his host in the Red sea, that afterwards sustained them there, and at last gave them possession of Canaan. But even this deliverance was but a type of a greater, designed by God for the destruction of sin, and the establishment of the church. We see the expression of our author is agreeable to the sentiments of the ancient Jewish writers, and is founded on the very high notions which the Jews entertained of their great God, of deliverer. Our translators, it is observable, insert the word saviour, or deliverer, not, conceding God's mercy, to save and heal his faithful children, to this instance only of his goodness. And indeed, the idea of God's philanthropy is greatly conveyed in a more comprehensive sense than a mere deliverance from the venom of serpents.

Var. 9. For the biting of grasshoppers and flies killed. This writer seems to intimate that the locusts, so far as I understand grasshoppers, and so they are called Judg. xii. 13. Ps. lxxxviii. 46, killed numbers of the Egyptians. But, if it be true, as some think, that the word locust, from the same Greek word as the word locust, of locusts is from, quia consumptas ilia quas fuisse viam subiicebimus, sic ad mortem eos adignit (vol. ii. p. 469). Thury's account of them is really dreadful. In India, cam pestus longitudine esse traditum, Deurum Irm persens est intelligii. Nunc quidem cernitur, et tanto violenta pestis stridet, ut aliis aedificat; soluendo obabant solliciti suscepientes nemorum polpis non detersum. Et quam parum sit sit Maria transiens, immensum tractum percutens, diviserent se consequent mula, multa contiuati adversantes, omnibus vero morum coeidentibus (Nat. Hist. Lib. iv. cap. 23. Boeh. Horoz. lib. iv. cap. 5, Bacon's Natural History, cent. 10). Agreeable to this account of Thury, is that which has been given by travel, who has seen that many of the places of locusts he saw in Barbary in the years 1724 and 1725 is beyond expression; that in the heat of the day they formed themselves into large bodies, appeared like a succession of clouds, and darkened the sun: that they marched directly and
forward, climbed over trees, walls, houses, ate up every plant in their way, and let nothing escape them. That the inhabitants, to stop their progress, made trenches all over their fields and gardens, in the manner of a great many other places, such as the walls, the barns, the granaries, the cellars, and the like, placing in each a great quantity of heathe, stubble, and such like combustible matter, they set them on fire upon the approach of the locusts, but all to no purpose. (Shaw, with a remarkable passage in Exod. x. 5.) Exod. x. 5, it is said, that “they shall cover the face of the earth,” where the Chaldee paraphrase reads, "They shall hide the face of the sun from them." This, as is observed, was running in the respect due to the canonical scriptures, if I should pass over in silence that beautiful description of the plague of locusts in the second chapter of Joel, for the purpose of a more observant examination of the Chaldee paraphrase. Such a description is, indeed, more analogical to the case than the Vulgate, which describes the locusts, as it were, as a train of horses, and directs the shepherd to watch the pasture, lest the locusts devour it. The injustice of this description, it is evident, in a country, or the storming of a city by an army; which description is the more remarkable, because the analogy is carried on throughout so properly and naturally, "in the regularity of their march, eating up the provision, burning the country, scaling the walls, running about through the conquered city, breaking into houses, and the general horror of the inhabitants, that (says a learned author) if one would have every part of the surrounding country destructive, he might possibly do it, if he could hardly have been done in more proper terms" (see Nicola's Confer, par. iv. p. 152).

And flesh killed—for they were worthy to be punished by such kinds of visitation, they were sorely wounded them, and then sucked their blood till death. And in this sense many commentators understand those words, Exod. vii. 24, "he sent his plagues upon them," as it was, "was destroyed by reason of the swarm of flies;" to signify, that many of the people were poisoned or strung to death by them. See Poole's annot. in loc. and Ps. cvxviii. 43, where the LXX. read οἷον αἰχμέας, καὶ κανίμωνας ἀρσητίνας as if a particular sort of fly was meant; but the true reading, as I have elsewhere observed, is, καθενοποιήσας, which includes flies of all sorts, which through their num, destroyed them. We read of Scripture almost in a natural manner, no mischievous and deadly, that the Greeks thought fit to have a particular god to deliver them from them, under the title of Πυθεύς, (Plut. Solon, De Dii Syr., Symut, ii. de Paul-sebub.) We cannot but perceive in this punishment of the Egyptians, a conformity of it to the sin of that people; for the noise, tumult, and stinging of these vengeful animals, answered to the passion of hate, and severe blows of the Egyptian taskmasters, and might be designed to revenge that harsh treatment. Not is the justice of God less to be admired in this punishment. The Corinthians was extravagantly calculated for the punishment of a nice, effeminate, and luxurious people, no less indulgent to themselves than inhuman to others; for pride and vanity of Egypt, and great self-complacency in their name, and their praise, and their pride and vanity of Egypt, or what a greater mortification to their niceness, than to be thus tormented, and beset everywhere with shools of frogs, and swarms of flies and locusts, which were sent against them. (Ver. 12. But thy word, O Lord, which healeth all things.) This scene is to be spoken of the very person of the Λόγος, and is undoubtedly taken from Ps. cxvi. 20. "The word of the Lord, a strong tower, a sure defence for the righteous;“ and it is, indeed, a copy of the same. "He sent his word and healed them, and they were saved from their destruction." That the Λόγος is here meant, seems reasonable to suppose, because it is certain, he inflicted the punishment referred to; for in Numb. xxii. 5, 6, where it is said that the people murmured against God, the Chaldee paraphrase read, "They murmured against the word of the Lord;" and afterward it fol,owed, that "God made the locusts, which devoured the corn, to come among the people." But we learn still more expressly who that divine person was, whom the Israelites tempted, or spoke against, from these words of St. Paul, 1 Cor. x. 9. "For to this end God delivered them into the hand of the serpents, that they might be destroyed of serpents." It is certain, then, that the Λόγος was the person murmured against, and that punished them for it. And it seems very probable, from the passage of the psalmist before quoted, that it was he that likewise cured all them that were rightly disposed for a cure; and that the brazen serpent was the symbol of the power of healing which the Almighty exerted, and whose divine power and goodness to heal all that truly turned to him. The Chaldee paraphrase on Numb. xxii. 8, thus understands it, "Et quinque monstros serpentes virum, et consilicium serpentem unicum, et cor ejus intentum erat in nomen verbi Domini, vivabat, i.e., "Whosoever shall look on the serpent, shall be healed, if he directs his heart to the name of the word of the Lord, and not to the heart of any man, and he directed his heart to the name of the word of the Lord, he accordingly recovered, and lived." The like presence of the Λόγος upon the earth, this occurrence of the brazen serpent, and the cure of the people, are referred from John iii. 14 (see Tenison of Ithol, p. 399). It may also, according to Calmet, be understood in this farther sense, viz. of a word of God's mouth, or of "his holy words." Ver. 13. This seems to be an analogous thing, of the centurion in the gospel seems to have been convinced (Matt. xxi. 6); for, instead of troubling our Saviour to come to his house, he says, out of a principle of faith, "I know that wilt heal me," and so he was healed. Of the power of the latter to heal all the diseases of the soul, to cure those that are broken in heart, and as containing a medicine to heal every infirmity and sickness, we must continue to be understood, when he says, Omnis morbus animae imitatur in scriptura medicamentum suum (in Ps. xxxvi.). Ver. 13. Then leændest to the gates of hell, and bringest up that. We meet with the same thought, and almost the same expression, Tob. xii. 2. "He doth courage, and hath mercy; he leadeth down to hell, and highteth up again; neither is there any that can avoid his hand." The expression of the power of places seems to be taken either from 1 Sam. ii. 6, or Deut. xxxii. 39, see also Apoc. i. 18, where Christ is said to have the keys of hell and of death. By the ancient Jews, the entrance of the city was understood, as a house, that has its doors and gates; and death, in their language, as the gate or entrance into hades; and to die, or to descend into the grave, is to go down to hades or to be consigned into the hands of death. And it is, indeed, to be observed, that there is a leave hades, or to open the gates of death. Agreeably to this notion and phrasing, so frequent to be met with in Homer, Virgil, Theocritus, Euripides, Herod. Theogon., etc., is the common usage of this phrase in the Old Testament, and Jewish writers. In Job xxxviii. 17, the expression is very observable, and occurs twice in the same verse; "Hath not the same been mentioned before thee, that thou seest the doors of the shadow of death?" By the like phrase the psalmist describes the afflicted state of such as had been in captivity, and groaned under the severest hardships, (Ps. lxxxix. 14; Jer. ii. 5; Ps. cxiv. 11; Ps. lxiv. 24; Ps. lxviii. 12;) and it seems again remarkable, and close to the present purpose, "They were even hard at death's door," which the LXX. render γενναίοι τὴν πόρταν τοῦ νεκροῦ. And when God shows his power in restoring men from such an afflictive state, he is then said in scripture, "to lift them up from the gates of death" (Ps. ix. 23).

Ver. 14. A man indeed killeth through his nature: and the spirit, when it is gone forth, returneth not: neither the soul received up, returneth again. St. Jerome's bible, as it is called, reads, Homo autem occidit quidem per malitiam suam, sed spiritus eius per transgressum est in diem in diem, et returnerit nec aliter: the sense follows, which was indeed the purpose, and indeed the purpose, and indeed the purpose. And indeed the purpose of the Geneve bible seems preferable, "A man indeed by his wickedness may slay another, but when the spirit it is gone forth, returneth not, neither the soul received up again; the soul that is taken away." And in this sense almost all the commentators understand the words, καὶ ἡ καταγωγὴν τοῦ αἵματος, καὶ ἡ σφαλματα, καὶ ἡ ἀμισία, καὶ ἡ παθήσεως, καὶ ἡ τύναξις, καὶ ἡ πάθωσις καὶ ἡ ποιήσεως. According to Grotius, the sense is, that a wicked man may indeed kill another, but he cannot hurt or destroy the soul; which, after it is out of the body, is not out of the power of man to injure; making the sense to be full with the same Matt. x. 28. Calmet understands it in the same manner, L'homme n'acquiert pas l'ame, mais il est dans le pouvoir de l'homme de l'entraîner à errer, et arrivez de lui, ou de lui, not the soul cannot be destroyed, and not not be able to destroy or annihilate the soul, when God has taken it again to himself:" its substance is inaccessible, and beyond the reach of malice and violence (Con. in loc.) That after death, and before the day of judgment, the souls of men are reserved in a separate state or region, a paradise of comfort and rest, or a prison of misery and despair, according to the doctrine of the synagogue, or ancient Jews. But this passage of our author not only favours such an opinion, but seems likewise to point out the place of this receptacle. It is removed, when the term of the subject is over, from me not away in the midst of my days," Ps. ii. 24, by Arias Mont. rendered from the Hebrew, Ne facias me as-
CHAPTER XVI.

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cendere, i. e. "make me not to ascend," or to go upwards to the invisible region of separate and departed souls. It seems also probable, that human souls, after their separation from the bodies, are conveyed to the regions of the celestial sphere; (Luke xvi. 22,) into regions of bliss or misery, as they have respectively deserved: and in that intermediate state have either a ravishing foretaste and pleasing hope of future happiness, or else the reverse of it; "the miraculous region, the rains, fogs, and showers, were they persecuted, &c." That proud Pharoh, who could say to Moses, "Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go," he might have answered in the next word: but such judgments, being persecuted with storms and tempests beyond all precedent and example. For hail, and particularly such dreadful storms of it as are described in the sacred history, was quite unusual and miraculous in those parts of Egypt, where, according to Josephus, Philo, and Pliny, there was no rain. Hence, with great judgment, they are said by this writer, to be "persecuted with strong rains," "novis aquis, according to the Vulgate; i.e. rains falling at times or in places where it was not usual and customary. Hence, that hail and scisma in the Peshitta, "He gave them rain in lieu of rain," even in new and strange rain, is not to be extended to all parts of Egypt; for in the maritime parts, and those toward Ethiopia, instances of this sort of weather sometimes happen, and when it falls, especially if the wind continues hequal, and is supplied by the overflowing of the Nile. Thus Philo; Apoy2

"Aegypti huic, nemat, hie, lamae, et non bivis, sed orai ver."

etiam prope her."

In our version, therefore, when we are told of the Egyptians, "who were not able to avoid the plague of hail, because through the might of God, according to Moses account (Exod. xix. 19), the servants of Pharoh to gather their cattle, and all that they had in the field, into their houses; or what need of this caution and warning, if their doom was fixed, and they could not avoid it?" I think, therefore, this does not relate to all the Egyptians, but to such obstinate and careless ones among them, as regarded not the word of the Lord, but left their cattle in the field, and the harvest was destroyed by the intense violence of the hail; which is no wonder, since the hail was of an uncommon bigness. The Complut. ed. of our version, in the first place, says to be "persecuted with strong rains," because they were severely, and without mercy, persecuted by these, and at length consumed by them and the lightning intermingled. The Vulgate and Coverdale omit this word in their version. We may here observe, that lightning is also mentioned in this plague agrees with our authors, ", qui est fruus, filius nus exultantiae, et illius, ut erat

"Ilamov tristis, plurima et alio exagerta grandiis, ventorum confugientia et obterrensem procedit stromae,"

such a terror, that Milton thus beautifully expressed in a few words:—

"Fierce rain with lightning mixt, water with fire

In rain reconqu'd,"

(Parad. Reg. b. iv.)

And this God did to show that he was Lord of universal nature.

Ver. 17—19. For, which is most to be wondered at, the fire had more force in the water, that quencheth all things—Sometimes the flame was mitigated, that it might not burn up the waters in the sea; but this by far surpasseth, as there was a time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

One cannot help observing many marvellous qualities and effects in the fire sent from heaven to punish the Egyptians: 1. That it kept burning, though mixed with rains and hail; and yet the hail was not melted by it, and instead of it, was mitigated, as if the water nourished it, and helped to inflame it; not unlike, says Calmet, that fire which fell from the Lord, and was consumed by the water. 2. That it was the fire, and not the trench, which the prophet Elijah had ordered to be poured upon the altar and the wood in great abundance, to make the wood and altar fire; but we find that this fire was "put from the sky by fire," as Job 39, 40. 2. That this fire, hail, &c., happened in Egypt, where such storms were unusual, and spread over the whole country, except the land of Goshen; whereas other storms of lightning were but the effect of local causes, and not of comparison, and fall within a small compass. 3. It melted not the hail with which it was mixed. Philo gives the same account of the lightnings, "quae eavim a quo non sit on. &c." Vulgo her grandson in tanta rapidegna gressasent, tamen nec eam liquentunt, nec ab exstingvabatur, sed cadem usque duramina, et sursum deorsum carasuntur, grandissimam modum conservabant (Dr. Mose, lib. i). 4. The lightning and hail spared all the cattle and fruits of the Israelites, but destroyed both man and beast, and every herb of the field among the Egyptians. Lastly, it never burnt or hurt Rameses, one of the chief princes of Egypt, nor did it remove any of the houses and buildings. 5. That they could not be put out by blowing, as if it had sense and reason to know and distinguish them. Capelius objects against our author for supposing that the animals which were sent in the former plagues still continued, as he saith, "they were the same birds of lightning and hail," "ranae, et omnia animalia prin- 
sis in Aegyptis immunda pridem infestant abducta et extin-

"Eum scripsisse Mose (Ps. xliii. 9).

Such terrible rains, such stormy winds, such thundering and lightning, and such floods as might swell the Nile and render it navigable, instead of being dried up by the Egyptian power, as in the case of the river Jordan; but, on the contrary, this showed the might of God against the Egyptians: as it was acting upon the ungodly. Instead of offering any forced interpretation, I must ingeniously acknowledge, that our author, in the latter part of this chapter, seems to have used a rhetorical exaggeration, to make God's dealing with the Egyptians appear more terrible, which may be observed also in his account of manna, and the Egyptian captivity in Egypt (see Job xii. 25—28), in the same way, where circumstances are inserted, purposely designed to raise terror and surprise, and to heighten the description, which are not to be met with in the account of Moses, or the plagues.

For the world fighteth for the righteous: This is true, whether applied to particular persons, as Moses, David, &c. or to whole nations. It is particularly visible in the history of the Jewish nation, which may be considered as a theocracy, and God their king and leader; at different times he commanded the elements in their favour. The air thunders, and his arrows go abroad, to assist Joshua, the day of battle, in the victory of their people; the sun shines upon the victory; the fire consumes Korah and his rebellious accomplices; the waters stand on a heap, to make a way for his chosen; the earth at one time openeth her mouth for the ingathering, and at another, shutteth her bosom; and at his command, becomes a desolation, and Goshen another Paradise. This discretionary power (if I may be allowed the expression) in the elements, that are vague and inexis-
table, and a sort of wisdom to determine when, where, and how to act, and with what degree of violence to discharge themselves, is finely represented in the original, Job xxxvii. 25, which, however, has given rise to the latter part of the word phreno-

"Those possess in Jacob vagis supinentia, aut quis de-
pit phrenomeno distinctum intelligi? This fine thought, perfectly agreeable to the context, is wholly lost in our version.

Our LXVII. and our version in the Vulgate, or proper transla-
tion, τα δ' ἴδον γενέσθαι φλόγεις σωπού, ἢ κολλετοί εἰπάνθων (Grey's lib. Job, p. 272, also see Mercer in loc.).
Ver. 20. Instead whereof thou feddest thine own people with angels' food.] Called also ambrosia, γᾶς ἀμβροσίας, τῆς ἀμβροσίας, xic. 21 (see note on that place). We are not bound to place, or any other word, on the end of this sentence, as is so called, either to signify its excellence above common food, or because God gave them manna from the habitation of angels (and thus the Chaldee paraphrased it) nor the Chaldee phrase, a wonder of angels, an instance of singular honour, and special dignity to the Israelites to be attended by such messengers; or, either or all these accounts, it is in the meanest sense, as it was prepared from heaven, and so it is styled Exod. xvi. 4 (see Theodoret on Ps. lxviii. 26). By St. Paul it is called "spiritual meat!" (1 Cor. x. 3); and in this sense it is taken by many of the fathers. It is the Lord's unleavened bread which is the eucharist in particular, whose saving virtue the manner of nourishment, by manna, has been thought mysteriously to represent: for whereas manna was in substance yeast, but yet was of great strength and vigour, it was a proper image of the power of spiritual food, which being invisible, yet gives life and nourishment more truly and perfectly than bread and solid meats. And thus they interpret the words of Moses, Deut. vii. 3. "Therefore he fed thee with manna—that he might teach thee that man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." And did send them from heaven bread prepared without their labour.] By heaven, we are not here to understand that very place where the great and glorious presence of God was, as when they were in the cloud by day and in the fire by night, manna descended only from the clouds, and therefore our Saviour tells the Jews, "Manna gave you not that bread from heaven." (John vi. 32). It is said to be bread prepared without their labour because it was provided for them without the round about the habits of the Israelites, and was ready every morning for their use. Instead of labour to subdue the earth, and man to live from the earth, the Israelites were furnished with manna, which supplied the place of corn, and was ready prepared for them. And this made their ingratefulness the greater, because they at length despised this heavenly nourishment, and ran to the pursuit of the flesh, as a more delicious and agreeable diet. Hence, or from its being thus always ready, says De Muis, and with him agrees Dr. Hammond (see comment. on Ps. lxiii.), it was called manna, from the Hebrew verb, מַנָּע, which signifies to prepare, or make ready. The common etymology of manna he condemns, as if it was so called from the Israelites' doubting about, and examining what it was; for though men, in the Chaldee and Syriac, may have such a sense, yet it has not in the Hebrew, which was the language of the Israelites: and therefore he blames Josephus, who was a Jew, for so understanding and ex- planing it. And no, in the Vulg. and the Syriac, it is, tuam opus, of whom God was the maker. The word manna signifies, according to the Vulgate, man's sustenance, or more properly, man's nourishment; not manna's, which is a thing of human generation. And the sense of the Syrische and Arabic versions; the latter reads, "Episcope sapor immutabilus apud eum cu cuius effectus, et subministrat eum cumum appetitio sui, in quilibusque semper repadur, et quia finitum non est; sed quoque in hoc, quod ad eum vocatum est, et in eum venit, et in eum est, et in eum deducitur, in manna the taste of what they most loved to the righteous, or God's faithful servants only; with respect to all others it adjudged of no alteration, and some have ascribed that to a wicked, as being a vicious taste, it was quite insipid. The reasoning of the same learned father against manna having all sorts of tastes indifferently to all is very strong: "To what purpose did the Israelites murmured against God and his servant Moses for want of meat, and their Egyptian food in the wilderness? Might they not have found the taste of what they wanted and desired in the manna, if indeed it changed its nature according to the wish and liking of Pharaoh?" (Retractat. lib. ii. cap. 90). From this supposed quality the manna was declared to be an emblem, or sign, of the eucharist, which may be considered as spiritual manna.—that as there were unworthy receivers of the manna in the wilderness, to whom the manna was merely such as was necessary to their support, so there were unworthy receivers of the spiritual manna, the souls of men; in wicked ones, it produces no change for the better, no improvement or addition of good qualities; but upon the well-disposed it has most excellent effects, as an admirable means of making them fit for God, and far beyond any sensible sweetness, according as the Holy Spirit, which is the dispenser of all graces, sees it most useful for the spiritual exigences of any convert, and draws them in their weaknesses, or to enlighten them in their doubts, or to forward their progress in the ways of build-
ness (in loc. cit.). Messiaeni suo Port-Royal have the same reflection (Comment. in loc.).

Ver. 22, 23. But snow and ice endured the fire, and melted not, that they might know that fire burning in the heaven is in the sight of all. Hence we learn that in all cases of sin, the terribleness of the fire and the murmurs of the enemies. But this again did even forget his own strength, that the righteous might be nourished. Mamma is here called snow and ice, from its likeness, says Calvin, to the hoar frost, which begets the icy cold and voluptuous snows (Exod. xvi. 14), and from its soluble quality of melting in the sun, and turning to water, as snow and ice do; hence calls it a power of endurance, as a man may not be apt to melt," which the Vulgate readers, Quæ facile dissolvabatur sicruit glacies. A comparison is carried on here between the effect of the lightning mixed with hail upon the vehicles of the Israelites, and the like effect of snow and ice on the manna of the Israelites; that as the former burnt intensely and unusually for the destruction of their trees and plants, so the latter did, or, as the author elegantly expresses it, purposely forgot its own strength, for the other's preservation and nourishment. Hence the Israelites might easily perceive the hand of God against their enemies, and his interposition in their favour—when lightning, even under all the disadvantages of being mixed with rain and hail, could occasion such a desolation, as if its violence was rather increased than abated, and the fire itself, though in its full strength, is in this case far different, as prepared for their nourishment, though naturally disposed to melt.

Ver. 31. For the creature that serveth thee, who art the Master of all, shall serve for their punishment, and abate his strength for the benefit of such as put their trust in thee. The author here speaks of the same creature which he treated of in the preceding verse, and which the fire serves, and so is of a much more powerful in the water, when it was ordered to affect the Egyptians, but abated its fury to contribute to the good and advantage of the Israelites. This obedience of fire to the will of its master, appeared remarkably in the double effect of the fiery furnace, which lost its power over those saints that were in it to such a degree, that even "the smell of the burning was not perceptible," and (Dan. xii. 1) through its exceeding fierceness, slew those that were within, or without. But as it acted where it was not, "increasing its strength against the ungodly for their punishment, and abating its strength for the benefit of such as put their trust in God" (Dan. iii.). We may also understand this place in a large sense, viz: that the whole creature serveth its maker, and thus this is an used, Rom. viii. 21. In which sense it should be likewise taken in the three foregoing verses (see Wall in loc.). And indeed some of the old versions plainly favour this general meaning: the Syriac in particular renders here, εις τον ουρανον της αρχης, εις τον ουρανον της αρχης και ανεστης, which is called, renders, ordinat transfiguratione gratia; or deservient, quod Coverdale's translation follows. And indeed the observation is equally true of the other elements, all of which are, according to the Scripture sense, used in the earth for mercy or judgment; and when the creatures do exceed their natural powers, it is by the will and particular direction of their creator, for inanimate beings have certain fixed and established limits, and they are therefore not compelled to exceed them, when they cannot pass. Hence the psalmist, speaking of those things which are often the causes of great calamities in the world, says, "Fire and hail, snow and vapours, winds and storms, fulfil his word, or pleasure!" (Ps. cxviii. 8). Philo, in his description of the Egyptian plagues, observes, of all the elements, what our author does of fire in particular,—that God makes use of them occasionally, as his instruments, to destroy a guilty land; at one time he employs them for the production of things, or the preservation of persons, and at another, the very same are made destructive in their effect, to the destruction of persons and things. See Philo, ἡ φλόγα ἡ και ἡ κατάρα, ἡ και ἡ καταρακτική, e. s. l. Elements universa, terræ, aequus, aer, ignis, ex quibus mundus constat, de somniis Dei quin max. instar est devastandi imperium regionum ineruntur, imperium, potentiæque quæ Deus utitur, ostendunt; qui quidem eadem sedurientur ad ram procrassionem temporis, et tam commodum est, ad impo- situm non est, ut alia aliquid, sed ut aliam a multiis. Vers. 25. Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all that believest in thee, "towards whom is the desire of thy thoughts!" I. e. says Calvin, the fire, to obey the orders of its master, and in the mixture of the providence of its providence was variously altered, and acted not only in a different, but contrary manner. It destroyed the creatures of the heaven, viz: the hailstones; the Hebrews, in Egypt; it burnt even in water; in the wilderness it seemed to have little or no power at all, and affected not even that which was of a nature apt to melt. And herein it acted in obedience to God's mercy, for so he understands grace here, as Vatablus likewise does, rendering here benevoluti tuei, which, as it takes care of mankind, and particularly of his chosen people, shows both the goodness and necessities of the good and faithful, according as they ask or need it, ὅποιᾳ ἡ ἐνδεικτικὴ ὁμονοία, pro indigentium voce, says the Arabic. It shows renders, or, renders; but undoubtedly this is a mistake; the true reading there I suppose was, but corrupted by some accident, ad voluntatem indigentium. According to this, there is another expression, viz: without into all fashions and as into all tastes or agreeably to the desire of the users in general, or such in particular who ate it with faith and thanksgiving, in which sense they understand ταπεινὸν τῆς ἐντολῆς; they act it out, but do not mix it into all fashions or tastes, agreeably to the desire of the users in general, or such in particular who eat it with faith and thanksgiving, and accept it as such. This, though exactly the sense of the twentieth and twenty-first verses, and so seemingly not necessary to be repeated here, is confirmed by the ancient versions, particularly the Arabic, which reads, proptereos donum tum in remquam situm tum in capite, et in omnibus pro indigentium voce subscibetur. It is observable, first, that Jacob, in the original, is here rendered gift, and not grace, as our translators have it, i. e. the gift of manna, called here, by way of excellence, and its extensive use, τελεοντικα. Secondly, It is probable that the Syriac and Arabic interpreters have followed different senses in this vers, or however differently pointed, for both of them have δυνάμεις in the nominative case. If this indeed was the true reading, it follows from the circumstance mentioned a little above (ver. 21), τὰ ὑποκείμενα τῶν ἵκνων, but there seems no necessity to alter the present reading of the Greek, for τελεοντικα may be understood of fire, and δυνάμεις of manna. And fire, very properly, is called, as is also other beast, because he can properly enough said to be subservient to the gift, i. e. to the preparation of the manna, by God's appointment, and be seemingly altered in its qualities with regard to it; for it takes care of the manna from the very end of the chapter, to be one continued reflection on the circumstances mentioned ver. 27, that manna endured the fire in all methods of preparation, and is not affected by the effects of the morning sun only; if indeed by τελεοντικα, ver. 31, we understand the creation, we may then take this place too in a more general sense, viz: that because the Egyptians, Greeks, and ancients, had a conceit that there were some gods of the earth, others of the air, some that ruled the fire, and others the water, therefore the true God altered the elements into all fashions; for he chastened the Egyptians, not only by the earth and the sea, but the air thundered, and his lightnings went abroad, so that he might teach them that he was the foreign ruler of the elements, and that the God of Israel was the same as the God of the whole universe.

Ver. 36. That thy children—might know that it is not the growing of fruits that nourisheth man: but that it is thy word that giveth light, which lighteth every one that seeth it. The people Israel were hereby taught, that it was not the nature of manna, as such, that sustained them, but thy will, or command, or blessing, which by that provision supported them; for without that they would neither have been able to eat, nor was it but corrupted and good for nothing, if kept contrary to God's command. It was the observance, therefore, of God's word or direction in all its particulars, and his blessing upon the supply, that was their support so long in the wilderness. Or it may be taken in the same sense with Deut. viii. 3, which Calmet thinks it an imitation of, viz: that as man doth not live by bread alone, so neither does he by any of the sorts of the fruits of the earth only (for so I understand γενέσθαι τοις ἐξερρήσιοις, but by any thing else that God is pleased to appoint for his nourishment, and will favour with his light. For though they ate no meat, and the earth prove barren and unfruitful, yet can the Lord supply means, as he did manna to his chosen, to God such as he dependeth on him for. And therefore, of the nourishing Israelites, "Can God prepare a table in the wilderness, or can he give bread, or provide flesh for his people?" (Ps. lxix. 20, 21), was a wicked distrust of God's providence, and a direct contradiction of Calmet. Messieurs du Port-Royal raise another very useful reflection from hence, viz: not to depend on any of the creatures, but to rely upon God alone, who uses and governs them, in all which he is so wonderfully and peculiarly free, as it is not only in our marrying that introduces persons into the world, nor bread that nourisheth us, nor diseases that kill them, nor medicines that cure them, i. e. independent, and he that is not only, who makes use of the creatures, in all these cases, as.
his instruments, to fulfil his own wise decrees and purposes 

(Com. in loc.)

Ver. 28. That it might be known, that we must prevent 
the instruments of three kinds, and at the daysgiving pray unto thee. The literal meaning of this, as it relates to the manna, is, that such among the Israelites as would gather this blessing vouchsafed for them, were obliged to 
prepare themselves, lest the heat of it should melt it; 
but there is likewise a beautiful moral coiled under it, 
and a very useful reflection to be drawn from it. For 
had God enjoined that we should gather manna as 
ready if we come in time, but if we delay till the sun arises, 
it melteth away and is gone.—God is very gracious, he 
giveth to all a gathering time, and expecteth we should use 
it as he intereth; but he also showeth the necessity of our 
using of the present time, that we may eat the labour 
of our hands, when the evening of age cometh (see Bishop 
Babington on Exodus, God forbidding manna, and the 
next day appearing, had already a moral design or meaning 
under it,—to teach the Jews not to extend 
their care of necessary supplies beyond the present day, 
but to have the provision for the morrow to the divine 
providence.

Ver. 29. For the hope of the unthankful shall melt away 
as the winter's hoar frost, and shall run away as unprofit-
able water; I. S. Sacred Israelites, as we are here 
showing the manna before sunrise, found it melted away 
as the hoar frost, and to be as useless as corrupted water. 
This comparison is used here rather than any other, beca-
use manna in scripture is likened to it. Exod. xvi. 14, 
it which it resembled not only in appearance, but in its short 
duration. And such other ungrateful persons as are un-
mindful of God's favours, or are in no concern or haste to 
return thanks for them, will see their hopes vanish in like 
manner. For though God gives his blessings with great 
readiness, yet it is only to the humble, he loves a grateful 
benevolence, and to give in abundance to them that are 
ready; it is not the less, that order he may continue them to us, or increase them 
in some greater degree and proportion.

CHAP. XVII.

ARGUMENT. A farther account of the Egyptian plagues 
for their ill usage of the Israelites, particularly the thick 
darkness, and the blindness of the bondmen of Egypt 
for three days, excepting the land of Goshen, where the 
Israelites were, which enjoyed the blessing of light as 
usual.—A description of the terrors of an evil conscience, 
that the Egyptians were continually haunted with im-
naginary species and apparitions, and had no inward 
quiet, from an apprehension of danger and mischief 
from hissing serpents and fierce beasts, which seemingly 
passed before them.

Ver. 1. For great are thy judgments, and cannot be ex-
pressed: therefore unuttered souls have erred. ] i. e. For 
want of knowledge and considering them, they have erred 
and missed them; for the knowledge of them keeps men 
in their duty. According to Calmet the meaning is, "Do not 
be afraid for the judgements which thou pourest out upon 
the wicked that oppose thee will." In the history of the Egyptian 
plagues maniacally evinces this, and therefore when 
people were greatly mistaken, when, by offending God, and in-
jur ing his chosen people, they exposed themselves to 
their enemies to have the fierceness of his wrath upon them. 
Covadeus's and the other ancient English versions render it, "Therefore men do err that will not be reformed with thy wisdom." And the marginal reading is to the same effect. Ver. 2. When morning came were they smitten as the holy nation, they being shut up in their houses, the pros-
somers of darkness.] This plague of darkness is mentioned 
first Ps. cv. 28, where the rest are enumerated,

though the ninth in order, according to the Mosaical ac-
count, where the succession of them is strictly preserved, 
Carrying in the account from De Maimon, a new, as well 
such as none of the rest, as it startled and awaked their 
guilty consciences, and filled their minds with melancholy and 
despair. This darkness was purposely sent at that time, when it might have been observed that all men 
are so much in the world, as is the state of the night, about sun rising. This is intimated, Exod. x. 
23, where the LXX. read ὧν ἐδοξῆκατο ἐπί τοὺς ἐπιπλέον ἰσραήλ ὡς ἀγέλασμα, i.e. "no man rose from his bed for three 
eight days," and the coming of Egypt's plagues is denoted, which 
our translators do not fully explain, when they ren-
der σοῦ by place. And the like seems intended here by 
λαμπροτάτος ἡμέρας, The Chaldee paraphrast renders the passage above first mencip. for the darkness 
commenced," Erunt tenebrae super terram Εἰγυπτος in 
aurora, at recedent præs tenebras noctis. Philo's ac-
count is more particular and circumstantial, living between 
λαμπροτάτος ἡμέρας, the Almighty vouchsafed us, our 
manna, as to the day, or every day, a supply of manna, and appoint it to be gathered very early 
for the comfort and sustenance of the whole day, and were 
they in duty and gratitude obliged to be as early in their 
returns, and to be ready if we come in time, but if we delay till the sun arises, 
it melteth away and is gone.—God is very gracious, he 
giveth to all a gathering time, and expecteth we should use 
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somers of darkness.] This plague of darkness is mentioned 
first Ps. cv. 28, where the rest are enumerated,
of them in the darkness which, they have omitted, he lays great stress upon God's sending "evil angels among them," as if the circumstances of their wrath, anger, and displeasure, were of no influence. Depriving them of the means of escape to allude to the Roman army. Lightfoot's opinion, and that it had more effect upon Pharaoh than all the foregoing plagues. If indeed these were real, it may even have been just judgment upon God, and agreeable to his usual procedure, to punish the Egyptians by such evil angels as they, perhaps, had made the objects of their worship, or their magicians, in their enchantments, had had with them to the time of their deliverance, intimates, as if God, for the punishment of the wicked, sometimes makes use of cademones, as his instruments of vengeance, for so many interpreters understand his words, and there be spirits which are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them" (xxix. 20). This was likewise the opinion of some of the early fathers, as Philarchus, An illustrious era quod a superbum Romanis dictur, et Chrispsipus opinatur, damnum quedam praetextum esse eum, quod non viderint adversas injustias et implos utuntur (Plat. in Problemat).

Var. 5. But waives (as of waters) falling down soundlessly.

That they understood great and terrible noises, for so the comparison which is included in the parentheses, as not being in the common version understood (Hackett), x. 1, 15, xiv. 2, 3, 5; or screeching and ill-breathing in the air. This is the better, perhaps, it is also the only word meaning, which probably is the meaning of the verb maladictio" in the Syriac version of this place; or, lastly, that they were frightened even at the sound of their own voices; for so the Arabic renders, Prophan isporam vocos continuo cum strepitu conjunctae perterrentem eos.

And saw visions appeared unto them with heavy countenance; perhaps, this expression is to be understood of a somber, or a gloomy color, or as it were, a heavy downpour. But, I will not be thought to be absolute, that this does not seem to be tautology? For what are corpore formibus, or sad visions, but visions with sad or heavy countenance, or heavy visions, as you sense? That is why Dr. render, Phantasms mequantium historiam, ut iste quis tatis erat vultus, consummante, applying the words to the Egyptians themselves, that they, through fright, had heavy or melancholy visions. The vulgate renders it in like manner. Personen tristes illis apparitio pavorem illius praeexistent. Calmet understands it in the same sense, besides they voyagent parmi des spectres affreux, qui les remplissent entièrement. But, I will not be thought to be absolute, that this seems preferable to that in the common editions, is clearer, and may well suit the context, and I am inclined to prefer, viz., that this fire was in appearance only, phata, esperientis, was not real but imaginary, arising from and suggested by their terror. I mean by "appear" in use of the word imagine, "self-raised, self-kindled," it expresses more still, something like that of our Savio, "a fire that is not quenched," which is very applicable also to an evil conscience. This makes the clause "more secure and difficult; and if it be taken as a description only of the state of the Egyptians during the plague of dark
For being much terrified, they thought the things which they saw to be worse than the sight they saw not. [Adage]

Ver. 9. For though no terrible thing did fear them; yet, being scared with beasts that passed by, and hissing of serpents, they died for fear. The verb fear, is here taken in a very unusual and improper sense; one would imagine, according to our version, that the spectres and apparitions were so bold and courageous, as not to be afraid of the Egyptians; instead of Gen. xlii. 8, as if they were sneamy, nous, and they are here deservedly ridiculed, because, notwithstanding their pretence to wisdom from a knowledge of the magical art, and their skill in the mysteries of divination, or impeding and preventing things; they did prevent those calamities, which they pretended to remove from others, from falling upon themselves: for as in some of the former instances, when the Egyptians, they could neither remove their own calamity, so the multitude of the nations, by their false wisdom, were brought to the truth, and the fear of the Lord, as it follows here, 'their vanity in wisdom was reproved with disgrace.'

Their vanity in wisdom was reproved with disgrace. For they that promised to drive away troubles and terrors from a sick soul, were sick themselves of fear, worthy to be laughed at. The wise men of Egypt, and the magicians among them, was one of their more remarkable instance, among others, of the allegorical strain.
CHAPTER XVII

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inary dangers, suggested by an evil conscience, though no terrible thing, no real animal, no dreadful monster, from without, at this time, actually frightened them, had such an effect upon them, that they almost died through fear. An image shown to them in a dream is, indeed, peculiar, and the noises of other animals, God might permit to haunt them, as they had probably offended him by the worship of them, and the sense of their guilt might now die. But they could not, therefore, in such a state of darkness, and under an incapacity of attending to or executing any business, had little else to reflect upon but their own condition and the cause of his displeasure. From this sort of this, some beautiful instances of which Longinus produces from thence in his chapter Ἰπί γενησαις, sect. 15 (Eurip. in Orest. passim). Not are lively strokes of this nature wanting in some celebrated pieces of the modern drama. But though such representations are very common among the poets, yet I cannot agree with Capellus, that this and some other instances in this chapter are mere poetical fictions, invented at random by this writer, the sport of his fancy only; for there is nothing in this description so improbable, but what may be supposed to have happened. We may possibly, with a little imagination, may we not, lastly, understand this place metaphorically, of an evil conscience itself? for ἀνουρία, which is here rendered beast, signifies also an insect, or reptile, and particularly the centipedes, which are continually running about in Lewis and Mark ix. that died not? and why may not the hissings of the serpents allude to dreadful apprehensions of devils, and the powers of darkness? The feetheathens themselves could describe the remorsees of the mind, by animals gnawing the liver, and by furies armed with hissing snakes, &c., and may not these be considered as figures of the same import in this place?

Ver. 10. They died for fear. — If we should understand these words strictly, there are instances in history to justify the observation. Vopiscus, speaking of annual thunders, very singularly accounts for them by this supposition. "Humanus, ut multe terrrores ipsum examinavi esse diciatur" (In Vit. Car.). And Pliny, "Crescere formidinme morese sequebatur" (lib. vii. epist. 37). But I rather incline to think this an hypobolic expression, meaning only, that they were ready to die; not unlike that of St. Luke, δυνάμεις ἀπὸ φιλον (xxv. 20), and that of St. Matthew, ἐντὸς ἡμῶν ἦσαν ἀγαθοὶ λουκείοι, "because as it were dead men" (xxvii. 4); not that they actually died for fear, but were ready to do so—like that too in Homer,

—καὶ δὲ ζῶντος ἱνατότερον (II. xxyii.)

where an ancient scholarist remarks, ἠφθαλομεν, ἀντὶ ὅπως, ἤφθαντον.

During that they saw the air, which could of no side be avoided. Here again our translation seems faulty; for is this any proof of their conviction, that they denied they saw the air? Is it not rather a proof of their want of versus? The air is still invisible, as is here expressed, avoid seeing it? but neither is this true, that they could not avoid seeing the air; for do people in a fright see it only, or best; or is a thick darkness the proper medium to see the air in, which at midday we only discern by its effects? Do not some learned grammarians and etymologists tell us, that it is called φαο, quod aer per se sit obscurum, and it does not often signify darkness, and is synonymous to ἀνουρία, especially in the feminine gender, which I take to be the sense and true acceptance of it in this place for I conceive the author's meaning to be, that they denied they saw the air, because God commanded which could not escape their notice, as it was on all sides of them. Their inward terrors were so great, that they refused to mind or take notice of the outward darkness which surrounded them, as bearing no comparison or proportion to their fright within. The three following verses, manifestly relating to an evil conscience, greatly confirm the interpretation.

Ver. 11. For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always foreseeth grievous things. That this observation is true, the following verses demonstrate, that the most of these wicked tyrants sufficiently evince; for none have been more subject to this fear, which an evil conscience inwards, render them more timorous than those of either sex in the height of the greatest temporal society, and for their greatness and tyranny have been most terrible to others;

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and yet even these have trembled in company only with themselves, and have been observed to shun retirement, as the reproof of conscience is then most sensible, and its labours most powerful and affecting. See the account of Dio-

ners, and the calamities of the great)^. Moreover it is certain also, that when the same orator finely observes, "Suas quenque feras, suum facinus, suum scelus, suas audacia de mente atque sancta de
devirina, similem facere, similem habere," how the tyrants, &c. (Plin. v., p. 644), And in another place the same orator finely observes, "Suas quenque feras, suum facinus, suum scelus, suas audacia de mente atque sancta de

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of death, where the light is as darkness!" (x. 22). "Adversus
applied to "sin,, in this sense, may have here again the sig-
nication which we have given up before. For "sin" is
confessedly a state or region wherein men can do no
thing; it is that night, according to the language of the New
Testament, "wherein no man can work." (John v. 4). And thus the
word in the grave whither thou goest" (Eccles. ix. 10). Grotius
here again dislikes adversus and reads οπερ "ονομα, ad
pax "ονομα, "ονομα, "ονομα, but besides that the same epithet being repeated
seems very unlikely, he is more strongly against adversus, as it
is not so much implied in "sin, as itself which, according to the etymology of many learned
scholars, is "to disturb, "to injure." It is the Crit. Succ. in voice), the same with the Hebrew sheol, which
signifies a place which is dark and obscure, where nothing can be seen. Probably, therefore, the true
reading may be either uterum, "as the grave," or, rather, as Tartar
seems here referred to, ευιδατος ευ πασιν, according to
Homer's description upon the same occasion:

As for Night, in the mythology of the heathens, is failed to
be the daughter of Orcus and Taras, and is described
by them to be a place of darkness and misery, the seat or
kingdom of Hades, and the darkness which the poet
imagines to have been the source of all miseries and
disasters or calamities. According to Calmet the sense is,
"That a state between hope and fear creates to itself more uneas-
iness, because the ignorance and uncertainty the mind is in
of the evils and misfortunes which may happen, keep it in
a continued state of inquietude, and it is apt, in such a situ-
ation, to imagine and represent dangers and calamities
which are not greater than they really are, through ignorance of its true
state, and for want of knowing distinctly what to fear or rely
upon. It is called a faintness, or darkness; for the hope it
does not suppose the power to be of the cause that inflicts the evil, and if it approaches to despair, it represents the Deity as
impossible. In the midst of such a variety of renderings
and interpretations, there were no doubt some of which darkness was designed to be the scene of the greatest calamity or expec-
tation, of which the poet may have been conscious, to any satisfaction, or some new light to clear up the obscurity.

Ver. 14. But they sleeping the same sleep that night, which
was "sin,, the darkness, was not overcome. Of ευ αθερων
εις the true reading, it must be either taken in
the sense of our version, or in that of the margin; in the
former sense the Arabic interpreters understand it, ren-
dering of any calamity and, greater, which is attended
with less of presence of mind;" which seems to be Grotius'
sense of this place. Metus reminus, patirum rationem
deceree, &c. According to Calmet the sense is, "That a
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tation, of which the poet may have been conscious, to any satisfaction, or some new light to clear up the obscurity.

Ver. 16. So then, whosoever there fell down was straitly kept,
shut up in prison, where there was not any communication
of the place or the reason of his coming thither, but was
rendered under heavy constraint, and in the midst of sullen
stones. For ευ αθερων and ευ αθερων, i. e. "a night truly internal," which
agrees well with the context. It is observable that the au-
tor here mentions the Egyptians as sleeping, and "sleeping
the same sleep," not that they were really so, for their fears
would not permit that, but because, like persons
asleep, they were in a like state of darkness, could transmit and execute nothing, and had like disturbed fancies and wild imaginations.

Which came upon them out of the bottoms of inevitable
hell.] "Еτι η αθερων ευ αθερων ονομα, ευ αθερων ονομα, is it as difficult to
say why the word "sin,, in the Greek, as what "infinite hell" is in our version. The word "sin,, in the Greek, is the
hell the place strictly so called, and by the "darkness of hell come out of the bottom of it," the darkness of hell be-
neath, or niter darkness, as the term is rendered there. This
surely might have been better rendered intolerable, as Αδιαντος is translated above, than inatable, which car-
ries too harsh an idea with it, expressed so laxly; and in
deeds it was used for "the place of darkness where the souls
of sinners which are alleges to be inevitable? Job very emphatically calls it a
land of darkness, as darkness itself, a land of the shadow

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though agreeable entertainments, and which, at another time, would have delighted and charmed the ear, not only lost all their relish, but proved a punishment, and created new desires. Of this no man* ever deeply sent forth his glorious voice in thunder, no wonder that conscious guilt should shrink; according to that of Seneca, Pavesies ad eum fragorem, et quoties aliquid efficiat, efficiat (Cato, lib. iii. 21). But that horned and ungainly devil usually charms the fancy; that noises merely imaginary, for of such churlish lust we understand this description, should have been a bad example, and given fatal effect, destructive to the godly conscience, which takes away the poignancy of every enjoyment, and sits brooding mischief and misery to itself. This sort of panic is beautifully described, Lev. xxvi. 30, 31. "And it shall come to pass by reason of all these afflicts, so that even the sound even of a shaken leaf could chase them." That of Luco by no means equals it;—Pavet lib fragorem

Motorum ventis temerariis.

But that of the psalmist is inimitable, let eum frigorem, of whom by his enemies, so tormenting is wickedness, and so timorous an evil conscience.

Ver. 21. Over them only was spread an heavy night, an image of the darkness which should after wards receive them:—i.e. The Egyptians only were sufferers by this darkness, all without Egypt was light and sunshine. But something further is here meant; for the author, under the idea of darkness and evil conscience, has carried his thought so far as to imagine that darkness and the evil conscience, which takes away the poignancy of every enjoyment, and sits brooding mischief and misery to itself. This sort of panic is beautifully described, Lev. xxvi. 30, 31. "And it shall come to pass by reason of all these afflicts, so that even the sound even of a shaken leaf could chase them." That of Luco by no means equals it;—Pavet lib fragorem Motorum ventis temerariis.

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to the Egyptians understand it in this manner, "That the Egyptians were the instruments of the Lord, though they could not see them, and thought the Israelites happy, that they also did not suffer like them." This seems to be the sense of our version, as it is of the Geneva and Bishops' bible, but it is not so well supported by the context. 

Ver. 2. But for that they did not harm them now, of whom they had been wronged before, they thanked them. Or eti ou boeswv aipophnion, cpseuvtov. Here again the sense has been reversed. It is said not that the Israelites thanked the Egyptians for not hurting them now, who before had much oppressed and injured them; but there seems to be a thanksgiving for the kind treatment of the Egyptians for not doing what, at that time, however inclined, they were incapacitated to do. There is also another sense, which has no better foundation,—that the Israelites was told by the Lord to take a different opinion of the Egyptians, and therefore he had not before so much wronged them, were now not in a capacity to hurt them. And thus Coverdale, "And they that were vexed sore (because they were not hurt now) thanked them;" and so the Vulgate, Et qui ante laetarent, quod non

And brought them pardon, for that they had been enemies. Kai oti ou boeswv xworh to xoyn. This is capable of two senses; that the Egyptians had been enemies, that the Israelites asked for indulgences of the Egyptians for the many injuries they had formerly done them, which is the sense of our version, and of the Geneva bible, and so Vossius expounds, 2 Mac. iii. 4. Ps. xxvi. 9. But the Israelites, and Coverdale renders, fear; but, as a real contrition, is natural enough to be supposed at this melancholy juncture, and might indeed be expected from people in their sad and helpless condition, entirely at the mercy of their enemies. It is no new thing that men thank those who are ready to do them hurt, and forgive those who have formerly done them wrong. In this sense, xrapo must be taken adverbially, as it is sometimes, and may be considered here the same as tregou, And thus it is used, Gal. iii. 19, 4 tregou, tov prokathathmav, xrapov pesev, i. e. according to our version, "The law was added because of transgressions;" which seems not much unlike the expression here, tov xworh xrapo xworh, "they bore hatred or detestation, because of their former transgressions and differences." There is also another meaning of this passage,—that the Israelites beseeched God, that there always might be such a difference made between his own people and others, as might lead to hatred and disaffection and the other enemies, as there was in this particular instance of the darkness (see Exod. xi. 7, where the like expression is used). Coverdale renders according to this latter interpretation, "And bade them that it might be a difference, and doth so the Vulgate, Et ut esseret differentia, donum (xrapo) petebat." 

Ver. 3. Instead whereof thou gavest them a burning pillar of fire. Xrapo dpv tov ephakhm sthav. The sense of this place according to most interpreters is,—That instead of an Egyptian darkness, God favoured his people with a light of fire, as it is described by the psalmist (Ps. lxvii. 15, for their assistance in the night-season. It is called here "a burning pillar of fire," because in the night flames are more visible, by reason of the darkness, whereas in the daytime they are almost extinguished at some small distance away (see note on x. 17). "Xrapo dpv in the original do not so properly signify "instead whereof," as our version has it, as quoniamphor or proper quid, as the Vulgate readers, which Coverdale's and the old English versions follow. "Therefore, had they a burning pillar;" or we may understand xrapo to signify, "for whose sake," or "upon whose account;" and as this word stands in the original, referring it probably to the Israelites, who, in the preceding verse, had requested that God would make some difference in their favour; and so the Syriac interpreters seem to refer it.

Both to a guide of the unknown journey, and a harmless sun to entertain them honourably. [Dmse] et Aabalo phourerwv; i. e. It was as a harmless and inoffensive light to the Israelites, as to conduct them safely on their journey, and to protect them on the latter part of this verse; there is nothing in the original to authorize or justify what is here mentioned about "entertaining them honourably;" the true reading of the Greek is, "to grant them their request." And, indeed, this march of the Israelites may be said to be truly honourable and magnificent, being under the guidance and direction of Almighty God, who was the immediate cause; and, if it was a figure of the appearance of a grand and superb triumph, than a tedious and painful journey. And in such august terms the prophets of the Lord, and the Apostle, and I have the pleasure to find the version which I have given of this place confirmed by the Geneva bible, which renders, "And makest the sun that it hurted them not in their honourable journey, and the darkness, which exposeth it: Frasbain columnan;—quem et exspect profectiones ignotae, et sol innocens magnificis pergratim.

Ver. 4. For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shot up, by whom the uncorrected light of the law was to be given unto the world. Though God communicated his will to the patriarchs and patriarchs, by the writers conveyed to them, in covenant with him; yet had not the Egyptians, when in Egypt, any express knowledge of the law as such: this they had not, though they had the law at Sinai, where God himself promulged it to them in form: 'I which commanded them to teach their children, that their posterity might know it, and the children which were yet unborn, might have a knowledge of it, and might show their children the same" (Ps. lxxviii. 5—7, Deut. iv. 9, vi. 7). But this revelation was not designed to be confined to that people only; God by his means, and through his word, caused that the knowledge of his law: 'To them pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises' (Rom. xi. 4). But the law, as it was given by Moses, could not be delivered to others, and they were the appointed channels; an appointment which this author here dwells upon and magnifies as a mark of God's favour and kindness to his church, and the happier consequence from other nations did receive the uncorrected light of the law, and the excellent and sacred records of ancient times, and the several prophecies of these holy men, whom God raised up and inspired, from time to time, among them: by their means, in fact, we now converse with those great persons, Moses, David, Solomon, and others, and understand and reap the fruits of their wisdom and piety, by the writers conveyed to them, through the providence of God; for the Jews, by their numberless dispersions, were undesignedly made a kind of preachers of righteousness to as many as they lived amongst, and to those that were called by grace. There is evidence from the Jewish history, the fountain-head of the true religion; Jerusalem, in particular, was the seat of Maschilese, the high priest of the law and temple, of Ahab and his heart and dwelling in Sion (Ps. lxvi. 1), and in David's time it was "known in her palaces as a sure refuge" (Ps. xviii. 2). From hence he sent out his ambassadors the prophets, to publish his laws and decrees to the world, which learned men have observed could be done with more ease and speedier conveyance from hence, than from any other region of the habitable world. And from hence accordingly, as from a central point, the light of the law first, and the gospel afterward, shone out to the surrounding nations (Life of King David, vol. ii. p. 32).
CHAPTER XVIII.

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occasionally to execute his inhuman and cruel commands. This was the scene of a revolting act of sacrilege, which Libanius, who was the minister of the old law, as Jesus Christ of the new, was a lively figure of him from his very birth, both of them, through the divine protection, being preserved from it. But the Israelites, when the Lord, in his infinite and present reading of the Greek text here seems faulty in all the copies, and probably may, by a small alteration, be thus read: *Ehude, qui est domino, ergo est domino*.

I am encouraged to offer this emendation from the authority of the Oriental versions; the Arabic reads *Ehude* for *Ehune*; the Syriac, *Sed deus unus sanctus*, which ad eos castigando, et multitudinem filiorum eorum exterminandum abscondaverat, omnes simul in hymnotum perdidit. The Geneva version renders in like manner, "By one child that was cast out and preserved to reproove them, thou hast taken away the multitude of their children," and the Deyoyn bible is to the same effect.

Ver. 6. Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer. God had foretold their bondage in Egypt, and promised their fathers that he would be with them, and bring them up thence, and put them in possession of the land of Canaan. This is what the oracle foretold, which says God to him in a vision, "that the seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge," and afterward they shall come out with great substance" (Gen. xv. 13). This future condition of his seed in both these respects, was represented to him by the Passover, and the way which God had signified to the Israelites' mercy in the iron furnace of Egypt, as it is called, Jer. xi. 4, and by a "burning lamp," or a light kept burning, which decked his presence from thence (Gen. xvi. 17). Moses had likewise consecrated them with the particular time of their going out of Egypt, and that it should be immediately preceded with the Passover, and that he would deliver them out of bondage, to the great happiness and advantage of their posterity. And thus the phrase is used in many parts of the gospel, particularly Matt. ix. 2, where the Vulgate reads, confite, filii, and so do Beza and Junius in loc. (see also xii. 6). Or: "And with one consent made a holy law, that the saints should be like partakers of the same good and evil," i.e. At the same time that they sacrificed the passover, they unanimously made a holy agreement, and entered into covenant, confirmed by the sacrifice, to have but one common interest, that they would share alike the good and the bad which should happen to them; that as they went out of Egypt with the great mercy of God, they should take in the common dangers in their march towards the holy land, and afterward divide the promised inheritance fairly and impartially among them. The Vulgate accordingly reads, *et concordia congregatio distributio*, uniform and not male receptuum.

The fathers now singing out the songs of praise. There are two senses of this passage, according to the different reading of the Greek, the Vatican copy has τιμωρεων γαρ τους πατριωτους ανθρωπον, which is followed by our version; i.e., the fathers now sang songs of praise and thanksgiving to God for their deliverance, as it is accomplished. According to Tansuesius, εις πατριωτους ανθρωπος, means: That the fathers began the chorus, and the rest followed or joined in it. The Alex. and M.S. and Complut. edition reads *εις τους πατριωτους ανθρωπους*, which the Vulgate and Junius follow; i.e. the children of Israel sang the praises, or hymns, to the honour of their great forefathers, Abraham, Isaac, and Jacob, to whom they ascribe their deliverance. The Greek word is *τιμωρεω* for *τιμωτα* and is a very expressive word of triumph, as if they were actually delivered from it. And thus Calmet, d'Egypte, says: "I chantoient deja par avance ces cantiques. II est leurs chantier comme sunt de deelh, d'attente de midiou,* and the word was always a time of triumph, as if they were actually delivered from it. And thus Calmet, *Ie chantoient deja par avance ces cantiques. Ie leur chantoient comme est de deelh, d'attente de midiou,* and the word was always a time of triumph, as if they were actually delivered from it. And thus Calmet, *Ie chantoient deja par avance ces cantiques. Ie leur chantoient comme est de deelh, d'attente de midiou,* and the word was always a time of triumph, as if they were actually delivered from it.
fore we are bound to confess, to praise, to laud, to celebrate, to glorify, to honour, to extol, to magnify, and to ascribe victory unto him, that did unto our fathers and unto us all these things, and brought us forth from servitude to freedom, from darkness to light, and from bondage out of Egypt to live with freedom and light to the great light" (see Ainsworth on Exod. xii. 8).

Ver. 10. But on the other side there sounded an ill acc- 
cording cry of the enemies, and a lamentable noise was car-
rried to them, and they were sore feared thereof. e. t. There 
was a great outcry of the parents, like Rachel, weeping, for their children, because they were not. How great this cry was, may be conceived from the scriptures, comparing and setting forth this occasion to the destruction of the first-born. But when all the first-born, the noblest offspring of them, were in one moment destroyed together, what com-
parison may be made or what words suffice enough to express it? The words here seem too faint, and the affliction would be better expressed in those vi-
gorous mournful terms by which the LXX. express the lamentation of Exod. xii. 25 for the loss of his blessing, ἀνεκνέεις γαρ ἡ ἰματος σελα;
Φωνὴ μέμης εἰς πόνον, καὶ τέως θλίψεως. (Gen. xxvii. 34): or of the Egyptians, and all the house of Joseph and his brethren, for the death of Jacob, καίνινατον ἐις ἑτερον γιών καὶ εἰς ἐκφράσεις ἔλθεν (Gen. I. 10).

The Chaldee paraphrase upon Exod. xii. 30, where the great cry of the Egyptians is mentioned, observes, that though Goshen was in the midst of the land of Egypt, and Pharaoh's palace at the entrance of it, yet, when Pharaoh did issue from his palace and out of this par-
lanchly occasion, Audita est ejus vox in nocte Paschataque usque ad terram Gosen; deprecatur enim Pharoar voco amnis. But Jeremiah compared their calamity to this: the same sense, Miseraibilis hoc ille ferebat vocu lamentantium puerorum. But I think the sense of our version preferable: for as for the death of the first-born was a sud-
bden stroke of God, as they were all cut down in the moment, the cry of the children themselves seems not so probable, as that of their parents lamenting for them; which is the sense of our author. So, Jeremiah's, as it is called, and of the old English versions.

Ver. 12. So they all together had immemorial death with one kind of death; Υπὲρ τοῦ γένους τῶν πατέρων. Ὅμοιοι is used in the aforesaid verse, xiv. 15. And so name of the blessing, and as the word is called, and of the old English versions.

"Omnia parumari perecurre nomin descem." (Ainew. VI.)

Would not the sense of our version be somewhat im-
proved, if the rendering was, "So they all had an immu-
merable death together, i.e. at the same time, with one 
kind of death." So the Chaldean paraphrase applies those words of Job, xxxiv. 20, "In a moment shall they die, and the people shall be troubled at midnight, and pass away suddenly," and makes it a "moment of their death." I say, the psalmist accordingly calls the first-born, "the chiefest of all their strength." (Ps. ev. 36).

Ver. 13. For whereas they would not believe any thing by reason of Jacob, they would be as they had merited; the magicians Jannes and Jambres contributed much to this insensibility and disbelief of the Egyptians; for they would not acknowledge God's power manifested in their former plagues: indeed the magicians, by their enchant-
ments, had imitated some of the wonders performed by Moses and Aaron: when they cast down every man his rod, they became serpents, as Aaron's rod did (Exod. vii. 9), another by another, and by their enchantments they were enticed upon the land of Egypt, as Aaron had done (Exod. viii. 7): and therefore they had a specious pretext to look upon such things as a phantasma, or bird of the air, not as any certain proof of the divine omnipotence. But suppose these to be real miracles performed by the magicians, which some have thought to be ἐκωανία, or in appearance of birds, but a delusion, and therefore of less credibility, was not sufficient to render their obstinacy excusable, be-
cause, though the enchanters could do mischief, it was not in their power afterward to remove and remedy it: and the plague of darkness in particular was such, that the

magnicians, upon account of it were, "seek themselves of fear worthy to be laughed at!" (xviii. 8). The degree or rather the method of God's punishment in the several plagues of Egypt, is curious, and worth observing; first, "he smote their cattle with frogs, and their flocks, and their herds, etc.," and such other things as were grievous, but perhaps even so affecting to them as the loss of their goods. 2dly, There-
fore God smote their cattle, a greater plague than the former, because the Egyptians had a great number of them in particular families, but he smiteth, at once, all the first-born throughout the whole land of Egypt. 3rdly, He observes (says a very learned critic) a kind method of proceeding in punishment, that he would give some previous afflictions to warn men in time, so as to make them shun the greater evils by repentance (Dacier's Art. on Aristotle, Art. of Poetry). And then he introduces, in the Egyptian plagues, which he compares to Homer's account of the plague, supposed to be sent from heaven by way of punishment, and acting first upon males and dogs, before it came upon other animals (Homer, i. 314).
to observe is the same as Igs. on Verum illud Dei (B.v. ch. 11). That the Nòys should be mentioned by this writer in terms not only of grandeur and magnificence, but divinity itself; that omnipotence and immensity should be ascribed to him, and that he was numinous, and the throne of his own glory (see Rev. xv. 3) and Mr. Mede, b. v. ch. 10, for though our English translations have thy throne, yet no copies of the Greek do warrant this, nor insert eóv here, nor eóv in the same verse (see Rev. xvi. v. 4, xvi. 11). This so exalted a notion of the Logos, I say, our author probably took from the traditions at that time among the Jews, or from some hints in the Old Testament, or some authentic or from some probable traditions, the LXX. in particular, who, in many places of their version, speak of the Logos as a divine person, and sufficiently show their sentiments on this head. [Exod. x. 3, which the Vulgate translates quasi vir tagnator, and the LXX. more strongly, Κυίος ἀνθρώπων θεός. But the description here is more like that of a man who appeared to Joshua in the LXX. man, with a drawn sword in his hand, who called himself "The prince or captain of the host of the Lord" (Josh. v. 14).] It is a mark of the person of the Logos the worship which Joshua paid him, and the title of Jehovah given to him, and was, according to the best interpreters, "the Word of the Lord," or "the very Logos." And thus the very exaltation of the Logos; and this also is noticed, by Patris sui. Jesus typical ad Jericohannum stricto gladio appetens, promissit se populum defensurum (Ad A. M. 2253). The same divine person who conducted his people out of Egypt, and brought them into Canaan, is here brought in, and that he might be equal to the great Jehovah, or Jehovah himself, his likeness & θόλοις τα παρασκεία, victorious over those that people by styling their first-born. The Chaldee paraphrase on Exod. xii. 12, to express the greatness of this destruction, says: "thus 10,000, in the sight of the great number of principal writers, the attended him, Nonaginta mille myriades angelorum perdentum. It has been objected against this interpretation, that the Gen. xxii. 16, and the same person was represented as the ancient Hebrews, that is, the Logos; but to this the answer is easy, viz. that the divine person called the Lord, Gen. xix. 33, who "rained down from heaven fire and brimstone from the Lord upon Sodom and Gomorrah," was, by Philo, the ancients, and the best interpreters, understood to be the Logos, who, as he assists and succours such as are Israelites indeed, so upon his enemies, says Philo, he sends, ὁ θεὸς καὶ φίλος φόντος, "in the same manner, without any imputation, be said to be the executioner of the divine power. The comparison of the Word of God to a sharp sword, which this writer uses, occurs in scripture, Ephi. vi. 17. Heb. iv. 12 (see also Philo de Chirub.)

And it touched the heaven, but it stood upon the earth. The Logos here is represented as the destroying angel, mentioned 1 Chron. xxii. 16, who, when he brought that great plague, which slew seventy thousand men from Dan to Beer-sheba, is represented as visibly standing between the camp of Israel and the camp of the Egyptians. For in this hand, stretched out over Jerusalem. Our author is to be understood of the same divine person who is so magnificently described in the former verse, who, though equal with God, and partaking of the fulness of the Godhead, was his holy Father's agent in his communications with mankind, particularly with regard to the children of Israel, his pecu

unum; and is expressly called "the angel of the divine person., not only as being the herald and publisher of his will upon earth, but as minister to execute his orders, sometimes to preserve good men or a chosen nation, and sometimes to effect calamities on his enemies. In all the visions of the Logos than to the person of FAME. As Virti has used it,

Parsa metu prince, non se secutus attollit in naves, ingenitique sole, et epist inuc nutub dubit.(En. lib. iv.)

Or to Discord, as Homer has applied it?

"Discord : dire sister of the slaughterings power. Small at her birth, but rising ev'ry hour. And her horror can be bound.
She walks in earth, and shakes the world around."

(Pope's Iliad. b. v. 902.)

This last description, however it may be extolled by the critic as a just allegory, and a noble instance of the sublime, and as such is quoted and commented by Longevity, yet can be regarded only as one idea, the creature of a fine fancy, and not as a real person, like that in the description before us, who has not only a being in, but an almightiness over, nature. The expression of the destruction of the first-born, yet standing upon the earth, when applied to the Logos, seems equivalent to that which God uses of himself, "Heaven is my throne, and the earth is my footstool." (Isa. xlvi. 2.) This agrees that description of Orpheus, speaking of the Deity,

Αἶστός ἐσμένε ἐν ὁμογενείᾳ ἄρνοτος Νεκρός ἐν θάνατῳ, γαίης οὐ νομίζει βέβαιον.

Ver. 17. Then suddenly visions of horrible dreams troubled them sore.), "Visions of horrible dreams" is an unequal expression, and seems to be the word "visions" translated quasi "horribles visions," i.e. "visions or apparitions in dreams." And thus the Arabic understands it, saw somnorum spectrae exspectantur eos, or "visions and horrible dreams." which is Calmet's sense: His interpretation, but before some des visions horribles. The scripture makes no mention of these terrible dreams and visions preceding the destruction of the first-born. It may not improperly be asked, whether these dreams and visions happened, whether the parents or the first-born, and for what end or design? To suppose them sent to the first-born themselves, to advertise them of the terrible destruction; the thought of which would be of little use; for what effect could such a notice have upon persons immediately to die, especially such of the first-born as through their infancy and tender age could not have trans

And it seems that, in their alarm, they were incapable of showing any repentance! Such a scene, indeed, laid open to the parents, of the sad approaching fate of all their first-born, their dearest pledges, and growing hopes, and as afflicted them for their loss, and their deplorable situation, and consequently to their misery, as it affected them so nearly, and might be of future service to the parents, to prevent their sinning against God in the like manner. But did not Noeess give them notice and warning of this imminent calamity very expressly! (Exod. xii. 45.) And was not this more to be depended upon than uncertain dreams and airy visions? This account would be given on some non-technical, or to be designed exagrgeration, such as we meet with in prophetic substance, where instances of dreadful apparitions, warning persons of some grievous approach, as if they were the practice of God, or the de

And one thereof here, and another there, half dead, sheweth to him his death. This, at first sight, seems a little inconsistent, as our translators have rendered it. It is not sudden death always understood to be an utter destruction, the same marks of destruction that are represented (ver. 12) as destroyed in one moment suddenly, be with propriety said to be "cast here and there half dead," suffering as it were a lingering death for can a person "half dead" (ἐμπαθής) escape the death that is all power? It is therefore thought the true reading here to be ἐμπαθής, i.e. that one thrown here and another there (ἐμπαθής) destroyed at the same time, and in the same manner, declared the cause of this common death and general calamity, viz. that it was the just judgment of God who inflicted it, and not the power of evil angels, nor the force of magic, nor any thing "natural that befell them: which affords a good ground, and very apparent reason, to say that the Logos destroyed such numbers in an instant. But as the sense of this place may seem confined to that of the immediate context, and the preceding verse of the same passage also having very great apperations, the meaning of this passage is generally taken to be, that the first-born of the Egyptians were apprised of their imminent danger, and acquainted with the actual cause of their destruction, viz. being half dead through the apprehension of it, declared to their relations and friends the true reason upon which they should suffer, and why all of them were sentenced to die. According to this interpretation, Junius renders very properly poenitentem by moriturum, which makes the sense much clearer; and the Syriac and Arabic both express it by the same word.

Ver. 20. Yet, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wild

erness: but the wrath endured not long. From the de

struction of the first-born the author takes occasion to men

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fore are we bound to confess, to praise, to land, to celebrate, to glorify, to honour: to extol, to magnify, and to ascribe victory unto him, that did unto our fathers and unto us all these signs, and brought us forth from servitude to freedom; and to the degree of that darkness to great light' (see Ainsworth on Exod. xii. 8).

Ver. 10. But on the other side there sounded an ill accor-
ding cry of the enemies, and a lamentable noise was car-
rried forth thereunto. The Lord knew the cry of his people, was a great outery of the parents, like Rachel, weeping for their children, because they were not. Now great this cry was, may be conceived from the scriptures, comparing any fainting to the first-born, or two or more first-born. But when all the first-born, the noblest offspring of them, were in one moment destroyed together, what comparison can be made? Yet, it is enough to express it? The words here seem too faint, and the affliction would be better expressed in those vio-
gorous mournful terms by which the LXX. express the lamentation of Esau for the death of his brother, audire dico
vno mugillum, et pomium elapho (Gen. xxvii, 24); or of the Egyptians, and all the house of Joseph and his brethren, for the death of Jacob, ἐπειδὴ ἠπνεύμη νόμος και εὐχαρίστησεν (Gen. i. 10).
The Chaldee paraphrase upon Exod. xii. 30, where the great cry of the Egyptians is mentioned, observes, that though Goshen was in the midst of the land of Egypt and the place of their dwelling at the time, yet, when Pharaoh called to Moses and Aaron upon this me-
lancholy occasion, Anduta est ejus voco in nocte Paschatis usque ad terram Gosen; deprecabatur enim Pharaoh voco namem, ut ille domum fugeret; and to this other another sense is given by some interpreters, 'That there was a great cry of the children themselves, making lamentation.' This is fa-
voured by the Arabic, which renders, Vox puerorum plor-
abantur, and makes it, Pharaoh, I am afraid, takes it in the same sense, Miseraibilis huius ferebat vocu lamen-
tium puerorum. But I think the sense of our version far preferable; for as the death of the first-born was a sud-
den stroke of God, as they were all cut off in one moment, the cry of the children themselves seems not so probable, as that of their parents lamenting for them; which is the sense here, the great cry of the children, in the Septuagint; as it is called, and of the old English versions.

Ver. 12. So they all together had innumerable dead with one kind of death; i.e., the very words used by God to Pharaoh in the Egyptian plague, Exodus ii. 18. And so Moses is often understood in the classic writers. Thus Virgil:

Omnia parumum perccerre nonum possem.' (Exeun, vi.)

Would not the sense of our version be somewhat im-
proved, if the rendering were, 'So they all had an
innumerable dead together, i.e. at the same time, with one kind of death? And sundry scholars and enthu-
siasts, the Chaldee paraphrase applies those words of Job xxiv. 20, 'In a moment they shall die, and the people shall be troubled at midnight, and pass away (suddenly), and none in the morning.' But the Hebrew psalmist accordingly calls the first-born, 'the chiefest of all their strength' (Ps. cv. 36).

Ver. 13. For whereas they would not believe any thing by reason of the Egyptians (i.e., the Egyptian magicians), 'Nieto ym arteon, which would be better rendered, 'Though they disbelieved the rest of the miracles, and were not persuaded by all their other calamities;'' And thus Calmet, Il n'avoue point cri tous les autres prodiges, à cause de leurs magiciens. And so the Arabic version expressly reads, Non credentes omnibus calamitatumque sibi accidenter. And the Sy-
rae, His antem omnibus, propter magiam, non credentes. The magicians Jannes and Jambres contributed much to this insensibility and disbelief of the Egyptians: for they would not acknowledge God's power manifested in their former miracles, but disbelieved the magickal operations, and imitated some of the wonders performed by Moses and Aaron: when they cast down every man his rod, it became serpents, as Aaron's rod did also (Exod. iv. 7). With their enchantments also they brought up frogs upon the land of Egypt, as Aaron had done (Exod. viii. 7); and therefore, they had a specious pretence to look upon such a power as an imitation of art and magic, which was not as certain proof of the divine omnipotence. But supposing these to be real miracles performed by the magicians, which some have thought to be ñoηγερις, or 'in appear-
ance only', the imitation of art was not as sufficient to render their obstinate exeousable, be-
cause, though the enchanters could do mischief, yet it was not in their power afterward to remove and remedy it: and the plague of darkness in particular was such, that the

magicians, upon account of it, were 'sick themselves of fear worthy to be laughed at' (xviii. 8). The degrees, or rather the method of God's punishment in the several plagues of Egypt, is curious, and worth observing; first, they brought forth frogs upon the land of Egypt, and sent them forth such other things as were grievous indeed, but not so affecting to them as the loss of their goods. 2dly, There-
fore God smote their cattle, a greater plague than the former, though upon their own bosom. Therefore God smites their bodies with painful sores and biles, very grievous and loathsome, yet he spared their lives. But now, when all the former plagues were ineffec-
tual, when all the wonders were wrought by the number of them in particular families, but he smite him, at
5c, once, all the first-born throughout the whole land of Egypt, and all the first-born of the Egyptians. Hence a kind method of vengeance in punishing, whereby it sends some previous afflictions to warn men in time, so as to make them shun the greater evils by repentance (Dacier's Not. on Aristot. Art of Poetry).

Orphain, καλειστά τοις ὕπολογγοις διελθείς τινὲς αὐτῶν ἔδωκεν. (Ibid. i.)

On mules and dogs the infection first began, And last the vengeful arrows fix't in man.

They acknowledged this people to be the sons of God.] This last plague, viz. the death of their first-born, at length subdued the stubbornness and hardness of their heart, and made them confess that only the power of God was the reason that this people, in whose behalf he so signally interposed, were his sons, or chosen. The Greek reads ὦ ἐκ τινος in the singular number, alluding, probably, to God's styling Israel 'the son of his right hand' (Exod. xix. 3). But

Ver. 15. Then Almighty word leaped down from heaven, out of thy royal throne.] Grotius applies this description, which is very grand and magnificent, to an angel commissioned by God to execute the punishment. Or rather the first-born of the Egyptians: other learned men have ima-
gined, from the titles and attributes of the divinity here men-
tioned, that God inflicted this last and most sensible plague upon the Egyptians immediately himself; for Exod. xii. 4, he says, 'At midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die.' Bishop Wall, who condemns Grotius for applying these words to a created angel, says, they must, necessarily, be under-
stood of a divine person, and he assigns for his opinion the three following reasons:—1. That the word is here called the Almighty, shewing, that he is the source of all; a royal throne in heaven;" and descending from thence in dreadful majesty, commissioned by God to execute vengeance upon this occasion. 3. That its figure and appearance were so extraordinary, as to inspire universal admiration and terror to the tabernacle and temple, having the incommunicable name and attributes of God ascribed to him, and divine worship and adoration performed to him alone. 4. That the phrase, the "Almighty word of Jehovah," (1 Cor. x. 2. Exod. xxiii. 20. Philo de Agricultura); and so may be well supposed to be the agent in slaying the first-born, and in vindict and desoli-
ation of the Egyptians, and to have occasioned the Sermo Dominii interfert omnem primumgenium in terra Egypti. Lastly, there is a description not unlike this, Rev. xix. 15. And to particularise the person, it is said, ver. 15. Επιβίων οἱ ἡγούμενοι ζῶσα, οἱ Μωυσῆς Οὐραίος, which Mr. Mele
observes to be the same as that cast Verbum illud Dei (B. v. ch. 11). That the Λβόξ should be mentioned by this writer in the capacity of guardian angels can have no importance to itself; that omnipotence and immensity should be ascribed to him, and a royal throne assigned him, probably the throne of his own glory (see Rev. xvi. 21, and Mr. Mede, b. v. ch. 10, for the true sense). As to standing upon the earth, no copies of the Greek do warrant this, nor insert εν τοι, nor do the oriental or any ancient versions take notice of it; though the Logos, so far as the writer now appears to have particularly looked back from the traditions at that time among the Jews, or from some hints in the Old Testament, or some authentic paraphrases of it, or from some ancient writers, the LXX. and in many places was the Logos understood as speaking the Logos as a divine person, and sufficiently show their sentiments on this head.

As a fierce man war into the midst of a land of destruc-
tion, (whom were cut off in the sight of God and by the sword,) and standing up filled all things with death;"

Thus in Moses' song, the Lord, or Jehovah, is represented as "a man of war," Exod. xv. 3, which the Vulgaze, who, in quasi vir augurum, and the LXX. more strongly, Κύριος εператорος ἀληθιος. But the description here is more like that of the person who appeared to Joshua in the form of a man, with a drawn sword in his hand, who said, "I am the prince of the host of the Lord." (Josh. v. 14), but was himself a divine person, as appears from the worship which Joshua paid him, and the title of Jehovah given him by that event, according to the Jews, ascribing both "the Word of the Lord," or "the very Logos." And thus the very learned Usher; Jesus Dominus noster, princeps militiae Patri sui, Jesus typice ad Jerichum stent, quoniam salvum nos de delubrum a M. a. 1559. The same divine person who conducted his people out of Egypt, and afterward their chief leader and commander, was likewise Adonai, in the former sense, and properly understood in the former sense, in the latter, by saying their first-born. The Chaldean paraphrase on Exod. xii. 12, to express the greatness of this destruction, ετερ, that almost an infinite number of destroying angels entered in is said: "I am the hand of God, which smote the land." It has been objected against this interpretation, that the title of a destroying angel is an unworthy appellation of the Logos; but to this the answer is easy, viz. that the divine person who appeared to Joshua in the sight of God and by the sword was understood from heaven fire and brimstone from the Lord upon Sodom and Gomorrah, is, by Philo, the ancient fathers, and the best interpreters, understood in the Logos, who, as Israel's prince and succour, such as are Israelites indeed, so upon his enemies, says Philo, he sends, Θεὸν καὶ φύσιν διέτησεν, "inexorable ruin and destruction" (De Somm., the Logos, or he being a divine person in every sense, is understood as an executioner of this vengeance. The comparison of the Word of God to a sharp sword, which this writer uses, occurs in scripture, Ep. vi. 17. Heb. iv. 12 (see also Philo de Chrest.).

And it touched the heaven, but it stood upon the earth.

The description here very much resembles that of the destroying angel, mentioned 1 Chron. xxi. 16, who, when he brought destruction upon the people, traveled with property in men from Dan to Beer-sheba, is represented as visibly standing between the heavens and the earth, having a drawn sword in his hand, stretched out over Jerusalem. Our author is to be understood of the same divine person who is so magnificently described in the former verse, who, though equal with God, and partaking of the fulness of the Godhead, was his holy Father's agent in his communications with mankind, particularly with regard to the children of Israel, his peculiar; and is expressly called the angel of the divine counsel, not only as being the herald and publisher of his will upon earth, but as minister to execute his orders, sometimes to preserve good men or a chosen nation, and sometimes to inflict destruction upon a wicked people, and fills both heaven and earth with his presence. Upon all these accounts, he must have proper greatness be said to "touch the heaven, and stand upon the earth." How much more properly and beautifully is this expression applied to the Logos, that it is not only fit to be in heaven, but also in earth, as says it, "Parce mare primo, non usque atollit in auras, Increditerque solo, et capit usque usque condit." (En. lib. iv.)

Or to Discord, as Homer has applied it?

1. Discord: dir state of the slaughtering power. Small at her birth, but rising ev'ry hour, While scarce the skies her horrid head can bound She sticks in earth, and shakes the world around. (Pope's Aeneas. b. iv. 462.)

This last description, however it may be extolled by the critics as a just allegory, and a noble instance of the sublime, and as such is quoted and commended by Longinus, yet certainly is not suited to the Logos, who is not only not a real person, like that in the description before us, who has not only a being in it, but an almighty power over nature. The expression of touching heaven, and yet standing upon the earth is equivalent to that which God uses of himself, "Heaven is my throne, and the earth my footstool" (Isa. lxvi. 1). To which agrees that description of Orpheus, speaking of the Deity, Ἀρχές θεος ἐν οὐρανὸς καὶ τὴν πλατείαν ἑωράειν. Xpontel. A 8691, ἐν τοις ἑωραμένοις βασιλεία.

Ver. 17. Then suddenly visions of horrible dreams troubled them sore." "Visions of horrible dreams" is an unusual expression, and scarce to be justified. The Greek is brought true to their various orations or expostulations. And thus the Arabic understands it, sawa somnorum spectaculi exiguarum cos, or "visions and horrible dreams," which is Calmet's sense: Its fearful troubled by des songs, et des visions horribles. The scripture makes no mention of these terrible dreams and visions preceding the destruction of the first-born. It may not improperly be asked, to whom these dreams and visions happened; for God's parents or the first-born, and what for end or design? To suppose them sent to the first-born themselves, to advertise them of the reason of their deaths, would be of little satisfaction, and such use: for it could not be such a matter as to be sent immediately to die, especially such of the first-born as through their infancy and tender age could not have transgressed and given offence, and were incapable of showing any repentance. In a scene, indeed, and in the places, of the sad approaching fate of all their first-born, their dearest pledges, and growing hopes, and, as inflicted upon them for their obstinacy and wickedness, must greatly add to their misery and suffering, even the anticipation of future service to the parents, to prevent their sinning against God in the like darning manner. But did not Moses give them notice and warning of this imminent calamity very expressly? (Exod. xi. 45.) And was not this more to be depended upon than uncertain dreams and airy visions? This account seems to me to be grounded upon some rational tradition, and is a design to show that we meet with in profane story, where instances of dreadful apparitions, warning persons of some grievous, approaching misfortune, are not uncommon. Thus, before the destruction of Troy, Hector, according to the poet, appears to Aeneas: "In somnis ecce etate octoae mortuissimae Hector Vias adesse auditi lagynque exterares in(--r) Utus fugac, nate Don, tegit his, alre eripuiamus; Hostis habet muros." (En. lib. i.)

Ver. 15. And one thrown here, and another there, half dead, showed the cause of his death. This, at first sight, seems a little hard, as our translators have rendered it. Is not sudden death always understood to be an utter deprivation of all sense and life? Can they then who are represented (ver. 12) as destroyed in a manner to be "cast here and there half dead," suffering as it were a lingering death or can a person "half dead" (ὑποθνεω) show the cause why he died? I once therefore thought the true reading here to be ἑυθυρρακε, i. e. that one thrown here and another there (ὑποθνεω) destroyed at the same time, and in the same manner, declared the cause of this common death and general calamity, viz. that it was the just judgment of God who inflicted it, and not the power of evil angels, nor the force of magic, nor any thing natural that befell them; which affords a good sense, and very applicable to so sudden a stroke, which destroyed them. But as the sense of this place may seem confined to that of the immediate context, and the preceding and following verses refer both to dreams and apparitions, there is no necessity to be, that the first-born of the Egyptians were apprised of their imminent danger, and acquainted with the true cause of it, by apparitions and notices given them in dreams; and being half dead, openly acknowledged the apprehension of it, to their relations and friends the true reason upon which they should suffer, and why all of them were at once sentenced to die. According to this interpretation, this renders very properly true the expression, ἑυθυρρακε, which makes the sense much clearer; and the Syriac and Arabic both express it by the same sound.

Ver. 20. Ye, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wil-
derness: but the wrath endured not long. From the de-
struction of the first-born the author takes occasion to men-
tion; the overthrow of the Israelites in the wilderness; and, by a comparison of God's dealing with the Egyptians and his treatment of his own people, he proves that those who were punished without mercy, the sentence of death against their first-born being executed without any mitigation, reserve or exception; but Aaron no sooner appears in favour of the offending sons of God (and may be here called the priestly lineage), than we discover the peculiar dispensation, and the wrath of God is appeased. The expressions used by this writer to describe their destruction, seem too mild and favourable for so great an event. "The scripture doth not say, that so many as fourteen thousand and seven hundred were slain by the plague inflicted on them for murmuring against Moses and Aaron (Num. xvi. 41, 42); yea, he felts in a later passage, that the veil was upon the body of another, as it follows, ver. 23. Death may rather be said to have had more favour of the Israelites, but it is described here as a small calamity, and an incomconsiderable loss, in comparison of what happened to the Egyptians. It is observable that Saphir, by which this destruction is expressed, both here and in the book of Numbers, signifies likewise a tumult or commotion; and so it includes, elegantly, the cause and the effect; the sin and its punishment.

Vers. 21. For then the blandness man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propagation of innocence, set himself against the wrath, and so brought the calamity to an end. That is, in the scripture language, Aaron interceded, and put upon the remainder to make an atonement for the people, who otherwise had shared the same fate with all the rest, whether that he showed the great power of the ministerial function with God. And thus St. Jerome, Currons in Dei sanctificatu voe prophesbat, i. e. "The wrath of God coming, as it were, full upon the arms of Aaron, was stopped and passed over the priesthood." It is worth observing, that Aaron, who undertakes to intercede for the people, is here described by the great character of the blander man: upon which the fathers, and some of the ancients, would make all the priests of God to be, who stand forth to defend others by their prayers and ministry, and would do true service to their posterity and the whole church, with a view to the great purpose of reconciliation. St. Gregory, in particular, thus happily enunciates a blandness conduct: in such a minister about holy things; "If a man be enslaved to present himself before God by prayer, and whom he has difficulty obtains forgiveness, how shall one that is conscious of his own bad life, and must conclude the God of purity and holiness to be his enemy on that account, dare to take upon himself the high dignity of an intercessor for others? How shall he, to any purpose, implore God's mercy for his brethren, who stands in so much need of it himself, and has reason to desire of his own acceptance?" (Greg. Past. ii. 33. 43. I. Amb. in Hab. cap. 3. 20.)

Vers. 22. So he overcome the destroyer, not with strength of body, nor force of arms, but with a word published he him that is stronger and more powerful; of the angel which destroyed the Egyptians from touching the Israelites (Exod. xii. 23. Heb. xi. 29), so the smoke of Aaron's incense (figuring the mediation of Christ) stayed the coming of the wrath, and prevented it. The language, through the prevalence of his intercession, "repented him of the evil, and said to the angel that destroyed the people, It is enough, stay now thy hand" (2 Sam. xxv. 16). The Greek text of this passage of our author is different according to the copies; the Vatican edit. and Alexandr. MS, read εἰκεντο τὸ γὰρνο, and so the Vulgate, Syriac, and Arame. render; i. e. he overcame the plague or trouble, contrary (says Calmet), occasioned by their murmuring; for so γὰρ sometimes signifies, as well as autelitl, in which last sense it is improperly taken by the old English version, for the purpose of explaining this word. And as the translator of the Complut. edit. has εἰκεντο τὸ γὰρνο, which our translators manifestly follow here. The sense of the passage in either reading is, that Aaron stopped the plague, or threat of it, by an incense which he wrought with more propriety, render; i. e. by the prayer which he so powerfully addressed to God; "Aaron le surmonte, says Calmet; par la priere de la priere et de la toune d'Aaron, et par l'interposition de lui, le dieu, as mentioned in the books of Moses as an argument or motive urged by Aaron. There seems great strength and energy in the original words, מָנָה עַל שְׁכִלוֹת אֶדֶם, i. e. "He le intercede, the destroyer himself; and, as it were, forced or constrained him to relent." This efficacy and almost uncontrollable power of prayer, is finely displayed upon an other instance of disobedience, which provoked God's displeasure against the Israelites; they had solemnly promised to serve God as long as Moses constrained them by Moses, and immediately after, as if in defiance of his vengeance, they made the molten calf, and sacrificed to it the greater part of the people out of fear of Moses. God says in Moses, "Let me alone, that my wrath may wax hot against them, and that I may consume them." (Exod. xxxi. 10) intimate, as if he could do nothing against them.

Vers. 23. For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way over all the people of Israel: whereupon he shewed himself obediently. The scripture has here the cryptic form, that no more than fourteen thousand and seven hundred were slain by the plague inflicted on them for murmuring against Moses and Aaron (Num. xvi. 41, 42); yea, he felt in a later passage, that the veil was upon the body of another, as it follows, ver. 23. Death may rather be said to have had more favor of the Israelites, but it is described here as a small calamity, and an incomconsiderable loss, in comparison of what happened to the Egyptians. It is observable that Saphir, by which this destruction is expressed, both here and in the book of Numbers, signifies likewise a tumult or commotion; and so it includes, elegantly, the cause and the effect; the sin and its punishment.

"In the long garment was the whole world." (Isa. 63. 1) "It is not written that Moses made a garment for God, which he used to wear; but in the long garment was revealed to him all the world, (figuratively) as it were in the long garment, the whole world was written, which declarest the word, the spirit, and the mystery of God. (Strom. 5. sec. also Amb. de fug. sec. cap. 3.)" It would be tedious to mention all the many mystical conceptions of Moses standing in prayer in the long garment of the high-priest's robe. This is a very remarkable instance of the allegorical interpretation, which was chiefly in vogue from the time of the Septuagint version, to that of Aquila, for no other writer in the Septuagint, except that of Menag. Fez. vol. 1. Plutarch abounds in expositions of this sort: nor is it any wonder, that our author, who was most probably an Alexandrian Jew, leaves these many allusions and metaphorical significations in the writings of Barnabas, Hesma, and others of the apostolic writers. And we have a very remarkable one in St. Paul's Epistles: τὸ γὰρ ἅγιον ἄραθ, ε. τ. λ. (Gal. iv. 24, 25) taken from the prophetic passage, of which we shall not trouble the reader with the argument of our author, which is not so far fetched or mystical, as the former: viz. that upon the long garment, or high-priest's robe, were all sorts of ornaments, for so χορτασμος very frequently signifies, as well as the word. And some have thought this sense of the word to be more applicable to the place, and to agree better with the context, where some of the ornaments are mentioned, particularly the re- semblent breast-plate. In this sense Jesus understands the words, rendering, In talvi vestimento totus crat ornamentis; and thus the Greek bible, i. e. in the long garment of the high-priest, as there were six precious stones; the Greek accordingly expresses this by περισυλλαβικά ἄρθρα in the singular number. Hieron were engraven, in Hebrew characters, the glorious names of the patriarchs, Jacob and Joseph, and Aaron; according to their generations or births, called here the fathers, or the heads of the tribes; the names of the six elders were inscribed in the right shoulder of the robe; the six to the left (Joseph, Amis, ibid. iii. cap. 7). In the high-priest's breast-plate were likewise the urim and thummim, which gave answer in difficult cases; but the learned are not agreed upon the manner of consulting, or
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receiving the answer from thence. These two ornaments, says St. Jerome, which signify light and perfection, inti-
mate, that in God's holy places, both the first-born and hol-
ness of life, should always be inseparable: that truth should be engraved in their very heart, and that the light within should shine forth in all that appears outwardly—not that they only received it, but, their very hearts, their dress, should bespeak them more immediately the servants of God, and have some tendency to teach and instruct others. Veritatem mente concipiat, et ipse cum habito resonet et orante, ut caput ejus introit lucidit, sit doctrina populorum (Lccon. epist. 127. de vest. Sacerdot.).

And thy majesty upon the head of his head.] Upon Aaron's triple crown, and, as it were, the glory and majesty of the sacred name of God; "Holiness unto the Lord," being engraved in a golden plate upon the forehead. We may also, with Josephus, understand this allegorically, that the triple crown of Aaron represented the glory and majesty of the Almighty (In loc. cit. Ecclesi. xvi. 13).

Ver. 25. Unto these the destroyer gave place, and was afraid of them.] If such regard was paid, even by the de-
signs in the holy things, the high-priest's apparel, and the sacred habit, appearing in his robe of glory, as to stop his hand and alter his purpose, we need wonder the less at what Josephus reports concerning Alexander.

"Upon intelligence that he was drawing near towards Je-
rusalem, Jaddus the high-priest advanced to meet him, together with the rest of the priests in the habits of their order, and the heads of the people, and encouraged the lemmity. When Alexander saw from a distance the order of the procession, the people all in white, with the priests at the head of them in their silken robes, and the high-
priest with the golden crown and plate upon his head, he gave his mitre upon his head, and a golden plate upon his fore-
head, with the name of God engraved upon it, the majesty of this spectacle struck him so, that he revered an awe, that the priests were advanced to, and embraced Jaddus, adored them, to conceal their description, and, instead of destroying the city, he went up to the temple, and sacrificed there in form." (Antiq. lib. xi. cap. 8).

For it was enough, that they only tasted of the wrath. We may hence see the truth of that observation, "The effectual fervent prayer of a righteous man avaleth much" (James v. 16). For upon the intercession of Aaron, God thereupon espoused his people, and was pleased that the specimen only of his displeasure for the instruction of such as yet remained alive. His design was by a taste only of his severity, to make his chosen people sensible of the great dan-
er universal nature is obnoxious to God's will; that all the elements fulfill his pleasure, and change their known qualities and powers, either to take vengeance upon his enemies, or to succour and protect his chosen.

Ver. 1. As for the ungodly, wrath came upon them without-
merit, because they knew the things before what they would do.] This, Calmet, should be joined to the former chapter, in which the author mentions, that the wrath of God began to be known before they knew what they would do. Aartu, it is a word of the Chaldean and Hebrew language, which signifies to stop its progress; but, says he, when God determines to take vengeance of the Egyptians, nothing is able to stop or withstand it; it admits of no intercession, nor knows and understands; and the work begins with the successive plagues, and slain all their first-born in the same instant, his severity and indignation pursue them quaeque vivum, to the very last, to an utter end of them, which was accomplished and their destruction consummated. God knew the obstinacy and stubbornness of Pharaoh; he had pronounced of him long before, that he would not hear their words; but, says he, when they all knew and signed done by him (Exod. vi. 4). He knew the evil heart of the Egyptians, and their invertebrate malice against Israel, and he prepared a punishment suitable to their in-
disposition, and treacherous intention.

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Ver. 2. How that having given them leave to depart, and sent them hastily away.] Koi πρὸς αὐτούς συνεπάγοντο αὐτοὺς: an expression which signifies, that they not only urged them to be gone, but assisted them in their departure, and furnished them with all necess-
ary that they wanted for their journey; which is con-
formed by what the prophet says, "He that is the God of (their) holiness is their strength," and "that they may want nothing" (Tit. iii. 13, see also Acts xv. 3). This hasty departure of the Israelites was foretold in the twenty-fourth chapter of the book of Exodus (Exod. xxv. 18), and, as it were, to send you away, shall thrust you out from hence altogether. The translation of the LXX. too is very strong and remarkable in this place, ἐκθεσιν ἀναλεθῶς, when you set out,cleverly, and with a large expedition, eagerness and impatience to perform it; and the Chaldee paraphrase upon the place is most full to the present pur-
pose. ExpeLinda expellet vos, et eum dimissurit, exuit eum; and in the account which follows after (Exod. xii. 35), relating to their departure, it is said, that the "Ebrews were urgent upon the people that they might set forth the land, but they determined to set fast toward, and pursue the Egyptians; render with a peculiar emphasis, εἰς τὸ ἔξοδον ἡμῶν, and the learned rabbins observe, that the Hebrew word which expresses haste, is used in this place where it implies a departure on so extraordinary a journey (also in the Hebrew margin) which increase the significa-
tion, and implies a more than ordinary care and haste in urging their departure; and no wonder that they were so importunate, they supposed, they say, that the place where the same paraphrase continues the account, Si moram trasserint ipsi hic homo unam, ecce omnes Εβραῖοι mor-
muraverint, "If the Egyptians had one hour's delay, all are dead men;" and therefore what Josephus adds is not improbable, that the Egyptians made the Hebrews very considerable presents to induce them to go the sooner away.

Ver. 3. When the people were yet at a distance. The Hebrew for this phrase is used in the sense of the word, that they went seven days to come to the place of dwelling of the Egyptians, because they were the first-born, and were slain; so that the word is like the word in the 5th verse, where the Israelites went to bed, or to sleep. In the night of the 15th day of the first month, upon this solemn anniversary, they heard the sound of trumpets, and in that solemnity they were to keep it in the same manner, for seven days; which were not so many days of mere sorrow, but were the allotted days for the funeral prepa-

lations, and the performance of those previous rites and religious ceremonies to the body of Jacob, deceased, which were usual and customary among the Egyptians; and Joseph, as living among them, or for other reasons, thought fit to follow on this occasion (see Bishop Patrick on loc. boch. Our version therefore seems again mistaken, when it represents the Egyptians, in so short a time, making lamentations at the graves of the dead, just before they were buried, and in the space of three days only, others six, after their general calamity (see Usher's Annals ad An. Mund. 2513). Herodotus ex-
pressly mentions, that till the seventy days for the funeral preparations were fulfilled, they could not be buried; for the word in Exod. xxv. 3, the Egyptians did not put the body into the coffin (lib. ii. cap. 80), which seems confirmed from the order observed by Jesus the borer, when burying the Egyptian to whom; for when the set days for the funeral preparations were fulfilled, the sacred text says, they then set forward, in order to bury him; the crying, therefore, or lamentation, or grief was to be continued during the space of the first-born; for it must be much too early in point of time, according to the best accounts which are given of the Egyptian customs, on such occasions; they seem rather to be crying over the exequarium justa, the prepa-
of the Israelites, as on the banks of the Red sea, immediately after their passage, or of them after their continuance in that situation; and if taken in the latter sense, is it any wonder that the Israelites should be yet mindful of the plagues of Egypt, which were so very lately inflicted, and some indeed but just passed, and all of them very signal ones, and that with all the advantage of some considerable time in the wilderness; that the sense of the many signal mercies which God had vouchsafed to them in their Egyptian bondage, was not yet obliterated; they compared the plagues inflicted on their enemies with the many blessings conferred upon themselves; how the river Nile, contrary to its nature, was troubled with foul blood; and instead of fishes, which it furnished before in great abundance, they were filled with blood! It may not be improper to mention here that we have a tradition in the Synagogue (Ann. ad A. M. 5513), lasted barely a month or two, and according to the Jewish computation, which is the longest, not a twelvemonth! Some critics therefore understand it to be a new revelation affecting the Jews, and that which was formerly known as the first book of the prophets in the Septuagint (Numb. xi. 5), cast forth disagreeable shores of Egypt (Exod. vii.) that the soil of Egypt, rich and fruitful as it was, instead of cattle and treasures useful, bred venomous serpents, and would have occasioned the destruction of the Hebrews. -They remembered how, through the providence of God, and his distinguishing care over them, they were free at the same time from the plagues of Egypt, and enjoyed a rational dispensation, and they were not left without water and both conspired to plague the Egyptians, those very elements favoured the Israelites, the former in supplying them with food, and the latter by opening a passage for it.

How the ground brought forth flies instead of cattle. The marginal reading is, live. What is more despicable (says Philo) than a house! and yet of such force and manner as that which now proceeds from the Egyptians an open confession and acknowledgment that this was the finger of God, who can make the most incomparable creatures become benefactors, when appointed to execute his vengeance! (De Vita Mosae, lib. i., c.) The version here is not very accurate, or rather this writer, for the ground in reality does not bring forth flies, much less cattle; the meaning is, and the sense is more natural and just, that the ground was so disposed by God, as to be a proper nidus for the generation of flies, but did not afford its usual nourishment for the support and increase of cattle. This is supported by the psalmist, enumerating the gracious dispensations of God's providence, says, "He bringeth forth grass for the cattle;" and immediately after he addeth, (the word is, in the Hebrew) the Lord watered out of the earth, for the comfort and refreshment of men; where the sense is not, that God bringeth these good creatures themselves immediately out of the ground, but maketh use of them, and disposeth it in a manner proper for the producing them.

Ver. 11. But afterward they saw a new generation of flies, when, being led with their appetite, they asked delicate meats. The meaning here is, that as the ground was so disposed as to bring forth flies, and the river frogs, for the punishment of the Egyptians in an unprecedented manner, so, to show his favour to the Israelites, God furnished them in the wilderness with a new sort or generation of flies for their entertainment. But we are not to imagine that the quails, as the flies here referred to, were at that time in Egypt, dead, and out of use, as having never before existed; the expression is figurative, and indicates, either that those birds were in the desert, where they did not use to appear, or that they were new with respect to the Israelites; the meaning in such large flocks was unusual. Moses, who mentions this after a more simple manner, says only, that a wind from the Lord carried them into the wilderness, and caused them to appear about the midst of the wilderness. Josephus supposes these birds to come from the Arabian gulf, and then adds, very oddly, that they were so tired with crossing it, that they considered the sea as some sort of a desert, and that being disposed to rest; they were not disinclined to try their course, and appointed where they should fall. This seems another instance, where Josephus, by attempting a solution, extremizes the miracle.

Ver. 12. For quails came up unto them from the sea for their cattle. In their season, in season; they are the same as the pigeons that came down to the当事人 in season, in season; they are the same as the pigeons that came down to the ground from heaven. Grotius, in his notes, has observed aptly, that they have fancifully done, that one particular bird, the guide and conductor of a great number that followed, is here meant, for *απενεχθεν*, by synecdoche, but for a multitude of the rest, who followed in the train of the guide; and this is a common practice in the scriptural account of the plagues of Egypt; thus, it is said in our version that "The plagues which were upon them were so great, that the Egyptians were not able to go out and enter, but the plague was upon them of more or less; or besides; "That in the midst of their triumph for their present deliverance, it was an increase of their joy, when they remembered besides in how much they were favoured. Or they were not so far in favour when they were in Egypt, and the signal difference he made in the execution of his plagues, between the Egyptians and his chosen. Or it may be possible to understand them thus, that the Israelites after their continuance in the wilderness, for some considerable time in the wilderness, that the sense of the many signal mercies which God had vouchsafed to them in their Egyptian bondage, was not yet obliterated; they compared the plagues inflicted on their enemies with the many blessings conferred upon themselves; how the river Nile, contrary to its nature, was troubled with foul blood; and instead of fishes, which it furnished before in great abundance, it was instead of cattle and treasures useful, bred venomous serpents, and would have occasioned the destruction of the Hebrews (Antiq. lib. i. cap. 1), if it was likely that they should be tired just at that particular spot, and could not fly farther, or stop shorter, or that God humbly took them, as it were, on their paws; they were not disinclined to try their course, and appointed where they should fall. This seems another instance, where Josephus, by attempting a solution, extremizes the miracle.

Ver. 13. And punishments came upon the sinners not without former signs by the force of thunderers. The rendering of the Geneva bible is more intelligible here, "But punishments came upon the sinners, not without signs, that might, as they might, be comprehended, and, so serving to the destruction of such" (Anv. ad A. M. 5513), lasted barely a month, and even according to the Jewish computation, which is the longest, not a twelvemonth! Some critics therefore understand it to be a new revelation affecting the Jews, and that which was formerly known as the first book of the prophets in the Septuagint (Numb. xi. 5), cast forth disagreeable shores of Egypt (Exod. vii.) that the soil of Egypt, rich and fruitful as it was, instead of cattle and treasures useful, bred venomous serpents, and would have occasioned the destruction of the Hebrews. -They remembered how, through the providence of God, and his distinguishing care over them, they were free at the same time from the plagues of Egypt, and enjoyed a rational dispensation, and they were not left without water and both conspired to plague the Egyptians, those very elements favoured the Israelites, the former in supplying them with food, and the latter by opening a passage for it.

How the ground brought forth flies instead of cattle. The marginal reading is, live. What is more despicable (says Philo) than a house! and yet of such force and manner as that which now proceeds from the Egyptians an open confession and acknowledgment that this was the finger of God, who can make the most incomparable creatures become benefactors, when appointed to execute his vengeance! (De Vita Mosae, lib. i., c.) The version here is not very accurate, or rather this writer, for the ground in reality does not bring forth flies, much less cattle; the meaning is, and the sense is more natural and just, that the ground was so disposed by God, as to be a proper nidus for the generation of flies, but did not afford its usual nourishment for the support and increase of cattle. This is supported by the psalmist, enumerating the gracious dispensations of God's providence, says, "He bringeth forth grass for the cattle;" and immediately after he addeth, (the word is, in the Hebrew) the Lord watered out of the earth, for the comfort and refreshment of men; where the sense is not, that God bringeth these good creatures themselves immediately out of the ground, but maketh use of them, and disposeth it in a manner proper for the producing them.

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can has θεόν ημών, omitting the preposition; μεθορεύοντος is not well rendered, "changed by a kind of harmony," nor ημών is: "in themselves": nor do they thus give any idea that it is their custom to change the sounds (or rather change of order and disposition (from μεθορεύοντος transmuto adaptando alter), and δι' εὐθυμίαν, throughout, or among them, is a better translation, than among or by themselves, as in our version more happy in applying συμβάλουσιν εἰς τὸ φωνήν, which very manifestly relates to the elements, to the στοιχεῖα μεθορεύοντος, and not to sounds. For the sense of "change of order or disposition" is what we are given (which which is better than the verbal translation (adaptatio alter "they change") of a term which corresponds to the English "paraphrase," that the change, or new disposition of the elements among themselves, which is described in the three following verses, occasioned no occasion or confusion; but whereas the translators were made to understand that harmony which is peculiar to them, συμβάλουσιν εἰς τὸ φωνήν, always continuing in concert: as in a pulley, or instrument of music, by the different moves of the strings the tune is diversified, and the name or kind of the measure or mode, the τὰ μυθικὰ δόμους, is thereby altered; as among the Greeks there were different names for their different modes. Phrygian, Doric, Lydian; and some a occurs among the Hebrews, who intimate every such ἀληθής φωνή, or "change of modulation," by the term σύνθεσις, which the LXX. very properly render δίσυνθεσις (see Galat. iv. 9). And even the moderns have preserved this custom, the music of the vates (of which we have no instance in Cicero, De off., p. 103), the music of the poets, the music of the shades, having been brought into the system of the modern world, ηδ' εἰς φάσμα τῶν ἄνθρωπων (Iliad, xii.); that is, according to Eustathius, with the war of earth, sea, and air, &c., because the harmony of all beings arises from this discord: thus earth is opposed to water, air to earth, and water to them all; and yet from this opposition arises that discordant concord by which all nature subsists. Thus, heat and cold, moist and dry, are in a continual conflict with each other, and the beauty of the creation.—But there may be, perhaps, another sense be given of this passage of our author's, if we consider that music arose as a means of conjuring, or making the sounds, ranged at certain proportioned intervals, answering to our scale in music; for the ancient seems to have had a φώνημα, or scale, to which the songs or strings of different harmony; and consequently the change of the τὰ μυθικὰ δόμους together may imply the differently proportioned intervals of the measure, scale, or φώνημα which the strings producing the sounds are set to and adjusted. And these different acts of sounds, proportioned to the different φώνημα, changed the kind of the music, and produced different τὰ μυθικὰ, or modes, which Aristoxenus and Euclid make to be thirteen, and Pliny only seven (see Plato De leg. ii. Eun. θέα τοῦ θεοῦ. H. Steph., Greek Lexicon). So that it is not improbable but that the true reading of this simile may be, Ὑπὲρ τῶν ἀνθρώπων ἔφρασε ὑπὸ τὸν φωνήμα τὸν τῆς φύσεως καὶ τῶν ἐφεξῆς ἔθελε, which heightens the musical allusion, and the sense of the whole verse, as follows: "For the elements were transposed among themselves without losing their proper harmony, and yet kept the same pitch, because a certain scale, new proportioned among themselves, changed the mode of the music, and yet all continues regular and in tune." which one may guess to be the then state of the elements, ηδ' εἰς τὰ φωνητὰ φώνημα φάσμα τῆς μεθορεύουσας, i.e. from an accurate view and examination of what then happened: for so I would choose rather to render with Junius, than the literal translation of the original; and our author, as our translators do, with which it does not properly accord. I shall only observe farther, that as the ancient philosophers frequently compare the symmetry of the world to a composition of music, as the moderns (see Macrob., in Son. Scip.), which, though of a compound nature, and admiring of a great variety of notes and changes,
is nevertheless ravishing and beautiful; so this writer makes us assent to this unconditional statement, without assigning any reason whatever for it, and makes no allusion whatever to what happened in Egypt and the desert, and from hence illustrates God's dealings with the Israelites and the Egyptians, whose minds were, whether displayed in the way of judgment or mercy, but fixed on the earth, and not on the nature of things, yet no ways discontented the regular and beautiful order of it.

Ver. 19. For earthly things were turned into emery, and the things that before swam in the water, now went upon the ground. i. e. Both the Israelites and their cattle passed the Red sea itself, as safe as on dry ground, and the frogs, leeches, and serpents, which were Egyptians in the sea, but entered into the houses of the Egyptians, and even into their "kings' chambers" (Ps. cv. 30).

Ver. 20. The fire had power in the water, forgetting its own kind; and this was a sign of his converting nature. This refers to the plague of man, hail, and fire mixed with it, mentioned before. It is observable that in this plague, God made use of three of the elements at one time, as his instruments of vengeance. For as the Egyptians had a conceit that there were many local deities, some presiding over the air, others over the waters, some celestial, and others ruling over the earth; hence Jehovah, the only true God, thought it necessary to assert his own unity, and show the immensity and universality of his dominion and power, by commanding at the same time so many of the elements to be active to chastise this rebellious people (see note on xvi. 16—18).

Ver. 21. On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; i.e. The fire had no power over the same, which the sun could easily dissolve in the field. Manna is here called icy, not only from its resisting the fire, but from its being generated in or by the air, and from its resembling in smoothness the hoar frost on the ground; the Genesis bible renders, "Neither melted they, that which seemed to be ice, and was of a nature that would melt, and yet was an immortal meat." As ambrosia was supposed to be the food of the gods, so manna, as containing all nourishment, according to the account of the bread of angels inhabiting there, is called ὀρυζός τῶν ἀνάμνησις by this writer, and by Philo ὀρυζός ἀπορροή (see notes on ch. xv. 14, 15). And some others drawn from the heathen writings. Calmet observes the ambrosia of a.Now in history of these mischievous and destructive creatures.

Neither melted they the icy kind of heavenly meat, that was of nature apt to melt. i.e. The fire had no power over the same, which the sun could easily dissolve in the field. Manna is here called icy, not only from its resisting the fire, but from its being generated in or by the air, and from its resembling in smoothness the hoar frost on the ground; the Genesis bible renders, "Neither melted they, that which seemed to be ice, and was of a nature that would melt, and yet was an immortal meat." As ambrosia was supposed to be the food of the gods, so manna, as containing all nourishment, according to the account of the bread of angels inhabiting there, is called ὀρυζός τῶν ἀνάμνησις by this writer, and by Philo ὀρυζός ἀπορροή (see notes on ch. xv. 14, 15). And some others drawn from the heathen writings. Calmet observes the ambrosia of a.

Ver. 22. For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them; but didst assist them in every time and place. We should observe here, that in the history of the world, God glorified the Israelites in all things, and assisted them in every time and place, is another instance of Jewish optimism and the selfish spirit of patriotism, that if the Scriptures do not prove to be the accomplishment of that people, who imagined themselves to be the only beloved of God, that they had an unchangeable interest in him, and that no neglect or undutiful behaviour of their core could influence his favour with them, which is drawn from his favourable treatment of them, against their enemy, and reject them; that God would never punish his own people in covenant, with him, and who were called by his name, in any such severe manner, as to make them ashamed of their own nation, and cause them to persuade them that their city or temple should actually be destroyed: but notwithstanding their boasted interest, inflamed alliance, and fond dependence upon their adoption private blessings, they are treated hereafter with such meanness, and set a mark upon them, like the curse of Cain, as St. Austin expresses it (Com. in Ps. lviii.), to let others see, what a difference in the same people the love or displeasure of God can make, and that his favour to any nation is not absolute, but that it may be unexpectedly changed, and that as one observer sees (tom. iii. p. 210), that our author in this work proceeds upon right principles in making the Egyptians, as well as the Canaanites, to be an accursed seed from the beginning, and the end of the days of Israel to be a seed doubly blessed, as being the progeny of Shem and of faithful Abraham; but that he is guilty of a two-fold error in his inference and consequences, first, in presuming that the curse derived from their father Cham should be perpetually upon the Egyptians; secondly, that the blessing derived from Shem and Abraham unto their seed, should continue, and go along with them in every time and place. For, it is contrary to the calendar made by this learned author, of the opposite fates or destinies of the Egyptians and the Jews, began in his own time, and is to continue, and shortly after our Saviour's resurrection to be out of date, and even quite inverted; for the lot or destiny which this good author assigned unto the ungodly Egyptians, 'That wrath should come upon them without mercy unto the end' (xix. 1), did at length fall upon his presumed holy ones, upon the Jews his countrymen, of whom St. Paul gives this melancholy account, and very indifferent character; 'That they both killed the Lord Jesus and their own prophets, and persecuted the apostles, being contrary to all men, and displacing God; forbidding to speak to the gentiles that they might be saved, fulfilling up the words of the prophets, and filling them that were upon them to the uttermost' (1 Thess. ii. 15, 16). But this induration, which through their own fault hath happened to the seed of Shem and Abraham in a greater measure, is not to continue for ever, and shall not prevent the blessing of Chaim, or the Egyptians, will not, we have reason to think, be a perpetual curse upon people, nor their rejection be absolute and final: but continue only until the world shall be filled with the knowledge of God, and the progress of his glory shall be so far as to fill up and complete the plan of a universal salvation. When I speak of the greatness and prevalence of Christianity, I mean its progress throughout the world. Hence the pollutions of the soul communicate themselves to the body, as the defilements of the body vitiate and infect the soul; with great reason, therefore, it is required as a necessary means towards attaining wisdom, that we should glorify God both in our bodies and in our spirits, which is the advice of the inspired writer. 1 Cor. vi. 20.

Cl. i. 15. Add to the end of the note in ch. vi. 16. The context of Christ in the present case is not of such a nature as to give another sense of this place. That righteousness has always existed and shall never cease to be; for there have been from the beginning, and will ever continue to be, some good persons, in every age, who maintain the cause of the true God, and oppose the forces of wickedness, both by word and deed, in every place and time. Christ throughout his life was the channel of communication between the right and the wrong; he dispersed light and knowledge upon the earth, and was the great and laudable end proposed by the author of this book; and when sincerely intended, and happily accomplished, is the glory of all other works and undertakings.

ADDENDA.

To the end of the note on ch. i. 4. add,—It is observable, that the author here insists upon purity both in body and spirit; not only as necessary as the punishment of sin, but obtained without such a perfect integrity. The body itself indeed, as such, cannot be the habitation of wisdom; but through the soul, which is the temple of the Holy Ghost, and the actions and passions of one necessarily affect the other. Hence the pollutions of the soul communicate themselves to the body, as the defilements of the body vitiate and infect the soul; with great reason, therefore, it is required as a necessary means towards attaining wisdom, that we should glorify God both in our bodies and in our spirits, which is the advice of the inspired writer. 1 Cor. vi. 20.
And from that of Empedocles,

Chap. ii. 11. Let us enjoy the good things that are present;
still the Grec, a bruisement, a dissipation enter, as one chose qu’on bruse, et qui s’en va en poussee (Conn. in loc. 11. 1. 6).

Chap. ii. 12. At the end of the note add—It was even the opinion of the wise heathen, that a good and virtuous life was the surest way to immortality. Thus Anthesmises in Lucianus, the prophet, saith, &c. to the effect of eke ócias, i. e. “those who aim at immortality ought to live justly and righteously.”

Chap. ii. 13. As gold in the furnace both he tried them, and rejected them. But burnt offerings. According to the best explanation which the commentators and Jewish writers give of the burnt-offering, the victim’s throat was to be cut, its body dissected, its inner organs, and the fat burnt out, and forwards it was to be burnt to ashes, that, if possible there might be nothing of it left. It is a very strong and beautiful image which this writer has chosen to represent the great variety and intensities of sufferings, which the saints undergo for righteousness’ sake; for as in the holocaust of the victim, the entire victim was entirely consumed in the flames by the appointment of God, and in honour of him, “so right dear and precious in the sight of the Lord is the death of his saints,” when, “enduring a great fight of afflictions,” they expire in the cause of virtue; for martyrdom is of all others a sacrifice the most perfect and pleasant; and it is incapable of offering: it is an instance of the most consummate forbearance; in the language of Senec. Spectacula Deum dignum, ad qua specie Deus intentus operari suo. His description of the most intense passion known to man, and the way in which it comes nearest to that of the inspired writers, and is indeed a surprisingly fine sentiment from a heathen philosopher: He est ille homo honestus—qui igitur tota corporis tota situ paupertas, dum quamvis horribilem esse extendenda per patibulum manus, non quirit quidqua paupertas, sed quam bene (Ap. Laeont. lib. vi. Inst. cap. 17).

Ch. v. 21. At the end of the note add—I shall only observe further, that there is a very subtle distinction, as applied by this writer, is not unusual in some of the Greek poets:

Kλησθήσομαι βρεταν., καὶ γυμνός ΒΕΑΟΣ
Οβεσθεσθώ Δῆλον—
(Fab. Pthry. Od. xiii.)

ΑΛΛ' ἔλεγκ τινί Ζεὺς ἄρτετον ΒΕΑΟΣ
Καθαρίσθω καρπον—
(Aesch. Prom. 559.)

Ch. x. 4. At the end of the note add—Nor is Aratus to be understood as designing to cast any reflection upon the earth’s structure, when he calls it in what follows ἄγνωστος ἄνθρωπος, a term as diminutive as that used by our author,—

Οδέ ές πάντοι

Κλησθήσομαι, ἄγνωστος ἀνθρώπων (Oxon. did άγνως τον άνθ.)
(Phenomen. p. 32. ed. Oxon.)

Ch. x. 10. Dr. Grabe thinks that ἄγνωστος, which is the reading in the Gene. and which he should probably take, is the former signifies only to grow rich, but the latter to make rich, which is the sense of the author in this place; and thus ἄγνωστος is used in Lucan. Quoniam fidel. scr. ed. ut. tom. ii. p. 194. That, however, the geographers limit this sense (Graff. Proleg. tom. ult. cap. 4).

In ch. xiv. 3. After the words, “of the inscription upon the Phares built by Sotirius,” insert—Gruter has an inscription upon the same occasion to Castor and Pollux.

ΕΕΙΟΥ ΜΗΤΑΛΟΟΙ ΔΙΟΣΚΟΡΗ ΚΑΒΕΡΟΙ
COSTARI ET POLLYCI DIIS MAGNIS.
(Grut. Inscept. vies. p. 13.)

But the most remarkable is that of Jupiter Urins Bosphe- rus, published by Professor S. W. Smith, and after- ward more correctly by Chisal, who engraved a copy of the stone which was brought from the Bosphorus into Eng- land in 1731, and is now among the curiosities of Dr. Mend’s library. It is supposed that it appeared in the statue: Philo, son of Anipater, being mentioned in it, who lived under Alexander the Great see Pll. Nat. Hist. xxxv. and the statue likewise is a fine nature of lightning to arrive, as it is so.

Οίονικος εν πώρινος της δυσφορίας καλοί
Who could deny to a figure diseased and extinction, or an absurd representation of the ruin of the body of our poetic; and all possibility of recovery from its dust, which the companions drawn from an earthen vessel will better suit: and this in- deed was the sentiment of the Epicureans, and as such maintained by the libertines here introduced, that when the soul

quitted the body it was dissipated into air, “in tenebris evan- ens anima;” and thus Calmet explains this term as meaning, suivant le Grec, a bruisement, a dissipation enter, comme qu'on bruse, et qui s'en va en poussee (Conn. in loc. 11. 1. 6).
THE BOOK
OF
THE WISDOM OF JESUS THE SON OF SIRACH,
or
ECCLESIASTICUS.


My Lord,
The great regard which you have always shown for whatever may tend to promote the cause of virtue and goodness, and the affection which you were pleased to express for your clergy, encourage me to hope for a favourable acceptance of the following sheets.

The excellent morality of the Wisdom of the Son of Sirach, and the justness of its observations, which have stood the test, and gained the approbation of so many successive ages, have deservedly recommended it to general esteem. A celebrated metropolitan (Archbishop Whiglit), in particular, one of the early lights of the Reformation, had such a high opinion of its worth, and the great usefulness of its being thoroughly understood, that he purposely engaged the learned Drusius to undertake an illustration of it, under his patronage and encouragement.

Though I might, after the example of our author, in celebrating such famous men as "are leaders of the people by their counsel, wise and eloquent in their instructions, and by their knowledge of learning meet for great purposes," be induced to attempt a parallel between his favourite character (ch. I.) and that of your Lordship, yet I choose religiously to adhere to the advice of this wise writer, not to offend in the presence of great men, nor to court favour by the mean artifice of flattery.

May the same good providence of God, which, from a calamity that threatened your life, reserved your Lordship for the happiness of this diocese, still continue to watch over you for the future benefit and service of his church.

I am, my Lord,
Your Lordship's most dutiful and obedient servant,
RICHARD ARNALD.

PREFACE.
The Book of Ecclesiasticus, according to some writers, is so called, because the ancients divided the books of the Old Testament volume into four sorts; the first contained the Pentateuch, the second the Prophets, the third the Hagiographa, the fourth the ecclesiastical or apocryphal books, as not being in the Jewish canon. Among the ecclesiastical books, this of Jesus, the son of Sirach, being most remarkable and useful, it was Xαρατζείς, called Ecclesiasticus, whilst the rest of the same class have lost their name. According to others, this title was given by the Latins to it, to denote its use in the church, its being read for the sake of edification in the public religious assemblies; or, lastly, because, like Solomon's Ecclesiastes, which it resembles in name, as well as matter, it teaches and...
instructs such as attend to it by the admirable precepts which it delivers, and the earnest and frequent exhortations therein to wisdom, which in these sapiental books is another word for religion. In the printed Greek copy it is improperly styled The Wisdom of Sirach, which is an abbreviation made with great absurdity; for it ascribes the book to Sirach, who was neither the author nor the translator of it, and therefore could neither way have any relation to it. It is more usually and properly called, The Wisdom of Jesus the Son of Sirach, because wisdom, in some branch or other of it, is the subject of the whole volume.

The author opens his work with the eulogium of wisdom in general; then he enters into a variety of useful particulars, and continues to deliver many important precepts and instructive lessons for the right conduct of life, to ch. xxiv. where wisdom is supposed to speak herself in person, and by the most engaging persuasive motives, which are conversant with the value and importance of piety. He proceeds, and almost what is human, in the sublimity of his sentiments: and at length finishes the whole with a panegyric, or solemn commemoration of the most celebrated worthies of his own nation, illustrations instances in their respective generations of the several virtues he has been recommending. The books of Proverbs, Canticles, the method and order of Solomon, and exhibiting, like him, Proverbs, Ecclesiastes, and Canticles, not in separate books indeed, but as parts of the same work (Not. ad Script. Eccl. Euseb. lib. iv. cap. 29).

The ancients styled this book the Greek name Nabares, signifying that it treats of and comprises all the duties of religion, and morality so full and comprehensive, as that there is scarce any virtue which this excellent piece does not recommend, and lay down rules for obtaining it; nor a vice or indecorum which it does not expose and discourage; it forms the manners of persons of all ages, sexes, and conditions, by an infinity almost of useful maxims and instructions. One learns from it all the duties of religion and civil life, both what pious commands, and politeness and good manners expect. Every one may here discover, so full and obvious is it, what he owes to God, to his country, his neighbourhood, his family, and to himself; how to behave in the different relations of life, either to superiors or inferiors, friends, relations, masters, and so on, may be thought, as indeed some have represented it, to comprise all the duties of both tables: for the precepts which it delivers, and the principal matters which it treats of, may be divided into four sorts: 1. Theological. 2. Political. 3. Economical. 4. Ethical; or rules respecting all sorts of men indifferent, how Greek, or how Christian. These four heads take in most, if not all, the maxims of this book, so that what lies dispersed in the great volumes of philosophers and moralists, is collected into a short compass, and to be found here as it were in miniature: in short, the author has given us at once a whole treasury of wisdom, and with great propriety, how Greek, or how Christian. These exhortations, reproofs, examples, prayers, praises, &c. so that truth appears in different attitudes and forms, but beautiful and engaging under each, and shines with so complicated a lustre, as cannot but draw attention, and command respect and admiration. But besides the excellent moral instructions here given, some learned men have discovered in it certain vestiges of a more deep and recondite wisdom, and judge it to contain the more secret Solomon’s secret wisdom (see Lee’s Dissert. on the second book of Esdras, p. 52); which probably was taught in the schools of the prophets, and, after the cessation of them, in those of the great doctors of the law, and interpreters of the sacred writings.

It was composed originally for the use and advantage of those who should live and act agreeably to the laws of God; with this view the grandson rendered it into Greek, and with the same design has it been translated into many other ancient and modern languages. On the same account, as being an instructive manual, and good for the use of edifying, it has met with general esteem, especially in the western church, and introduced by our first reformers, and the venerable compilers of our articles, into the public service. Nor can it fail of producing, in such as are well disposed, those fruits which one never fails of gathering from the knowledge of truth, when searched after, not merely as a matter of speculation or curiosity, but with an honest intention to practise what it teaches. For this reason I have endeavored to convert the precepts and make his design more useful and extensive, I have sometimes ventured beyond the common and literal sense, and have accommodated a more exalted and spiritual one, extracted either from the valuable comment of Mssieurs of Port-Royal, or what occurred to me, and seemed naturally to arise from the text, and could not be inferred from it: by these means I have brought home to Christians what, by this writer, was originally directed to the Jews, and have assisted the reader to find out the duties of the new law, in the letter and precepts of the old one.

There is one more excellence which I must not omit, which is common to this with the book of Proverbs, that it is, in the highest degree, most useful and beneficial, in such short and weighty apothegms as may most strongly affect the mind, and yet not overcharge the memory; a method in which the wisdom of the ancients thought it most proper to deliver the rites and mysteries of religion, as well as their civil laws and constitutions. For truths which depend upon demonstration and a long and abstruse chain of reasoning, are not so obvious to all capacities, as those which are couched in short memorial sentences, in expressive aphorisms, in single and often independent propositions, as all collections of proverbial and sententious truths are, which being founded upon experience, and authorized by the observation of others, are admitted as just and approved maxims, and are such as successively handed down to posterity; and every age confirms, and finds the benefit of them.

Though it is indubitably certain that this book was not written by Solomon, who lived many ages before, and there is in the work itself internal marks to declare it so, yet it hath been ascribed to him on account of the great resemblance of matter and style, and made by the Latin church to be one of his five books, as they are called, and is so quoted by several of the fathers, and as such in most of them joined with them, and like them wrote such wise in the Alexandrian MS, and supposed, according to the Epistle to the Ephesians, which is written originally in metre. St. Jerome says, that he himself saw a Hebrew copy of this work, not under the name of Wisdom, but of Parables, or Proverbs (Pref. in Prov.) Munster also...
and Fagius mention others; but Scaliger, Drusius, and Huetius, think none of these to be the original, but either Ben-Sira's alphabet, or some late Hebrew version made from the Greek, such as that which appeared of the book of Tobit, which Fabricius mentions (Bibl. Gr. tom. ii.). And indeed it must be acknowledged, that this book is composed very much in imitation of the Proverbs of Solomon, and very frequently alludes to and copies from them; hence by Athanasius, or the author of the anony-
mous (sic) Dissertation of 1805, this writer is said to be ὁ Σολωμοῦ, with this difference, only, that the sentences of the book of Proverbs are not so closely connected, especially from the tenth chapter of that work, as those of this writer, who more frequently ranges under distinct heads what he observes upon the same subject, and in the Roman edit. and some MSS. titles are occasionally prefixed to some chapters, denoting the contents of what follows, though even this of our author might have been more per-
fected in this respect, as his reflections upon similar occasions lie too much dispersed, and the distribution of chapters not regular, being probably different collections by him, and not sorted so orderly by the translator as one might expect, and as is intimated in the Prolog.

We are therein informed, that the Hebrew Sira-
chides gathered many grave and short sentences of wise men that had been before him, some scattered ones, or remains, probably, of Solomon's three thousand proverbs (1 Kings iv. 32), successively de-
ivered down (see Tertullian, Bibl. Rabb. tom. i. p. 249, Huetius, Dem. Evang. prop. 4). Nor is it too doubted, but that the common-place book of some learned men, as well as some of his own, were added by the last Jesus, the son of Sirach, to his grandfather's book, or from marginal additions of other men's sayings of the like nature; which being too few to fill a book of themselves, and, as other fugitive pieces, liable to be lost, if not collected toget-
erher, were joined to this larger work in the same kind, to be ready at hand when occasionally looked for. Thus Solomon's Proverbs were aug-
mented with a new collection by the men of Hez-
kiah, taken, as some imagine, from copies of Solomon's Proverbs, with these sayings added, which therefore passed under the name of Solomon. Be-
that as it will, such books of apophthegms were made, as it were, heads of a common-place book, to which, such things of the same nature were reduced. So the ancient vocabularies have come to be enriched with many new words, by their possessors in different successive ages. We cannot otherwise account for the variations in the several Greek copies of Eccle-
siasticus, and the translations of it, nor for the entire sentences which are found in some and wanting in other copies. And I have sometimes been inclined to think that text, vi. 22, "Wisdom is according to her name, and is not manifest unto many," is one addition of the translator, where he derives the Greek word κόσμημα from a Hebrew one, which signi-
ifies covered, or hid, which the elder Jesus, who wrote it, could not do, but such as might, who was skilled in that and the Hebrew tongue. And the like probably may be observed of xiii. 8, as the reading is in all the present Greek copies.

The Hebrew Sirechides wrote his book in the lan-
guage of the Jews of Jerusalem, such as was used after their return from the captivity, probably either in the Babylonian dialect, or Syriac, as a manual for the Jews in Egypt. This learned work itself to have come down imperfect, either through the author's death, or the loss of some part of it in Egypt (see Bishop Chandler's Vindic. of

Def. p. 81—87): which may perhaps account for the great incoherence and abrupt transition in many places. We have no authentic monument whereby we can know how long the original was preserved; it is supposed to have been lost, either in trouble-
some times, or dropped through disuse. The Greek is the present and only original, and is the most early and authentic translation of this work, made for the use of the Jews in Egypt in their dispersion, who had then almost all forgot their native tongue; and so this, as well as other books, not canonical in which he departed from the text, has been too literal a translation, which often occasions the sense to be either obscure or deficient. The translator himself has the modesty to acknowledge, that he doubts he has failed in expressing the full spirit of the then language, whether it was the an-
cient and pure, or more modern and corrupt Hebrew, and ingeniously apologizes for not coming up to the exact propriety and expressiveness of the original; which might indeed easily happen, as it has to the law and the prophets, which lose much of their energy, when attempted in another language, as is well urged in his favour in the second Prologue. It is well if inaccuracy be his only fault; Drusius seems to think, that he has sometimes actually mis-
taken the original, and often in the original, to make more obscure and intricate passages; and no wonder that this too should happen, for even the Greek version of the canonical books has often stumbled on seemingly plain ground.

There is a strange transposition of chapters in the best Greek copies of this book, from ch. xxx. to ch. xxv. and in other copies, which, when so transposed, on which account the printed editions, as may well be expected, greatly differ from one another; these, with the number of various read-
ings, which Heschelius has collected with much exactness, and are chargeable chiefly on the careless-
ess of transcribers, show the present state of it to be corrupt and audacious. And with respect to the Greek translation itself, I am far from contending that the language is beautiful, or altogether correct. On the contrary, it does not always seem agreeable in construction to the received rules of grammar; and especially the uncommon use of the Greek par-
ticles, so frequently to be met with in it, has been objected to, as harsh: but these particularities I conceive to be mostly owing to the adoption of the Macedonian language, and are not so properly faults, as modes of that adopted tongue. But that it abounds with solecisms, as Camerarius and others have charged it with, I cannot admit. For the Alex-
andrine Greek, in which dialect this book, as we at present have it, undoubtedly was written, however wide from the common and received way of writing, has yet, by some men of learning, been observed to concur with it very surprisingly, where one would not expect it. Hebrews indeed often occur in the text, and so they do in the Greek one of the Old and New Testament; but they are not reckoned by the judicious faults or blemishes. Philo, I believe, is not one among the teachers of the Christian fathers, who wrote in Egypt, nor do the LXX. often transgress in this way, unless when the perplexity of the original, or their defect of understanding it, drove them acciden-
tally so to do, which perhaps may be the case of the translator of this book.

I have before intimated, that in his version, he often changed the Macedonian Greek language; for from the time of Alexander the Great, it is certain, the Jews began to hellenize, and that the Greek tongue, spoken by the Macedonians, became more-
common among them. And indeed, it is no wonder that the Jews of Alexandria, to whom that monarch, and the Emperor of the East, not attending to the privileges with the Macedonians, and other Greeks, should, by their constant intercourse with the other citizens, among whom they were there mingled, be necessitated to learn and constantly use the Greek language, and that should happen to them here, as did before at Babylon on the like occasion; I mean that, with the Latins themselves to a foreign lan-
guage, they should forget their own. And this will appear the more probable, as we learn from Philo, Josephus, and the apocryphal writings, particularly the books of Maccabees, Wisdom, and this of Eccle-
siasticus, in which frequent allusion is made to Greece in rites and customs, that the Jews had learned their philosophy, and entirely forgot all the contents of their op-
ions, ever since their conversing with that people under Alexander the Great, the Ptolemies, and Se-
lecideus his successors, who reigned in Egypt and Syria.

The old versions, particularly the Syriac and Arabic, are sometimes so wide from the Greek, that one scarce knows how to pronounce them from it, often inserting long phrases foreign to it, and in other places omitting as much; and yet there is no good reason to think that they translated from any Hebrew copy: if that indeed was certain, they would stand on an equal foot with the Greek, excepting its being translated so early, and by so near a relation. Nor do they, as proper, follow any ancient or better authority. As to the Vulgate in partic-
ular, it is uncertain what copy it follows, or of what authority that copy was: it sometimes adds whole sentences, which have nothing to answer them in the Greek; possibly the translator, to be more explic-
it, gave two renderings of the same sentence, or, as Huetus conjectures, inserted some form of Latin as from some other work. It does not appear to have been interpolated, except some marginal annotations should accidentally have crept into the text, much less to have been corrupted with design by an offic-
cious hand: and there is still less reason to assert, that any alterations have been made by the pious fraud of some Christian, to make it conform to and correspond with the Vulgate, as Huetus says, or, as the Greek has, without any warrant or proof, more than once intimated. Bossuet, Calmet, and the other commentaries follow the Vulgate too implicitly and securely, and make that version the foundation of their annotations, and no wonder that the popish ex-
positors should adhere religiously to it, which the council of Trent has confirmed and ratified. It may be observed of all these, and of Grotius himself among the rest, that by commenting from this, instead of the Greek, which serves now for the or-
iginal, a sense is often given either superfluous or foreign to the author's meaning.

The old English versions, as Coverdale's and the Bishop of Baths, have followed the Vulgate too closely, imitating and transcribing it in many faulty in-
stances: the Geneva often departs from it for the better. Our last translators are not so servile, nor do they follow any one Greek copy invariably, as it is difficult, I may say, impossible, to fix upon any one copy as the true standard of the rest; but they seem chiefly to have regarded the Complut, which, though it lies under a suspension of condemning its Greek to the Vulgate; yet Dr. Grabe (Prolegom. cap. 3. § 1) says, it exhibits a text in this book, "Non nuper fictum aut interpolatum, sed jam olim a patribus actum lectum." But they scruple not occa-
sionally to prefer the Latin before the Greek, where they think it gives a better sense, and sometimes even to adopt conjectures, unsupported by any copy, for the same purpose. But upon the whole, either not attending to the singular goodness of a text, or not expressing fully the spirit and propriety of the Greek, their rendering is in many places inaccur-
curate and obscure, and in some faulty and mistaken. These defects are indeed discernible in many transla-
tions, made immediately from the original; but they must necessarily be more numerous, where transla-
tions are made from one another, as most of our English ones probably are; which holds true of the canonical books (see Boyle on the Style of the Holy Scriptures), as well as of the apocryphal writings.

The learned are divided in their sentiments about the time of writing this book. The first opinion is of those, who refer it to the reign of Solomon, and make that prince to be the author of it. But to the reasons before hinted at against this notion, we may add, that this writer speaks of Solomon himself, very much to his discredit; of the kings his successors; of prophets, and other famous men, who lived be-
fore and after the Babylonish captivity; of the twelve minor prophets, and cites the very words of Malachi, and several passages of the Old Testament (see note G at Deut. xxxi. 24); and by inserting the words of a de-
priest, whose time, whether we understand it of the first or second of that name, will by no means syn-
chronize to the era of Solomon's reign. And the author in some passages (as xxxiv. 11, 12. li.) dis-
covers certain particulars of his own life, which cannot be applied to that prince. The second is of a time so much beyond as progressing after the date of the translation of the books of the Old Testament into the Greek, as Eleazar, and in the reign of Ptolemy Philadelphe, between A. M. 3711, the supposed year of Sim-on the Just's death, and A. M. 3783, the year of Euter-
getes the First's death, according to Usher, and other chronologers. This opinion is in part admissible, and may be true so far as it relates to this writer's borrowing into Egypt from the Sibyl and Orphists, as by writing this book of Ecclesiasticus, which was under another reign, and in his more advanced age. The third is of those, who place him either under the pontificate of Simon II. of whom they understand ch. i. or of Onias III. before Christ, cir. 171 years, and make him (the grandfather) to go, or rather flee into Egypt, or at the commencement of the reign of the Jews under Antiochus Epiphanes, to whose troublesome times they refer ch. xxxiv. xxxv. xxxvi. li. This opinion is as much too late for the author's writing his original work, and agrees not with his seeing Simon the Just offi-
ciate, mentioned ch. i. nor does it allow a sufficient distance of time between the two Sibyls, the author and the Greek translator, the latter of whom translated, as he himself says, under Eutergetes, which must mean the second of that name. The new hypothesis advanced in the following discourse of the respective times, makes the grandfather to have written Ecclesiasticus some time under Euter-
getes I., about 232 years before Christ, and the grand-
father to have been in the first of Simon's, or of Simon II., or rather of the joint reign of the two brothers. Which date is proposed as most probable, because otherwise the life of the translator would be carried beyond the age of man, as will appear distinctly from the chronological table annexed; for the favour of which I am obliged to the singular goodness of a very learned prelate, to whom religion and the re-
public of letters are greatly indebted, and whose sen-
timents on all occasions are so just, that every the least work of his is truly valuable.

Some disputes have been raised concerning this writer, from his being called Jesus, the son of Sirach. From the first some have contended, that the author of this book was Jesus, son of Josedec the high-
PREFACE TO ECCLESIASTICS.

priest, mentioned Hag. i. 1, as we meet with several of this name in the Jewish history; but as that Jesus lived in the times of Zachary, Malachi, Ezra, and Nehemiah, he must have been some centuries before our author; for these holy men flourished under Da- rius Hystaspes, who preceded even Alexander the Great two hundred years; but this writer lived after prophecy had ceased, after the time of Ezra, and the perfecting the canon, even after that of Simon the Just, the last, as is generally supposed, of the men of the great synagogue, from whose family, by Ezechar, probably this writer was descended. From the time of his father’s death he was young; when he was bidden, with some rabbins and Christian writers, that, as the Jews have now a book among them which they call the book of Ben-Sira, i.e. the book of the son of Sira; and this book containing a collection of moral sayings, this Ben-Sira, or the son of Sira (of whose proverbs Fagius has given two alphabets in Hebrew and Chaldee, with a Latin version, of the same name), likewise. For this Ben-Sira, according to some Jewish writers, was the son or nephew of Jeremiah, and not long after his time, and had a son named Uziel, and a grandson Joseph (names which suit not either the author or the translator), and so must have lived in the time of the captivity, or soon after the return from it; but the manner of Ecclesiastes, with flourished after the time of Alexander the Great, and the establishment of the Greek monarchy (see Bux. and Baroloc. Bibl. Rabbin). With as little reason is Jesus, the writer of this book, supposed by others to be one of the LXX. interpreters; for though it is probable he went into Egypt in the time of Ptolemy, Philadelphus, yet that he was sent thither, or assisted in that translation, or took the hint from questions proposed to those interpreters, to set about his own work of moral sentences and apothegms, is all conjecture. This notion took its rise probably from Aristides mentioning one of that name amongst those interpreters, which, suppose it true, though his account is generally reckoned fabulous, is not sufficient to determine that Jesus, the son of Sira, was the person.

I have, in the comment on the book of Wisdom, considered and examined the principal councils, on the sanction of which the Romanists ground the canonicalness of this, and the other apocryphal writings, to which I beg leave to refer the reader; at present I shall take leave to enter under an apocryphal pretence, which is urged by some of that communica-
tion, viz. that besides the first canon of scripture, made in the time of Esdras, there was another added in the time of Eleazar the high-priest, by a council then assembled at Jerusalem, when they sent their seventy-two interpreters to Ptolemy, king of Egypt, for the translating their Hebrew bible into Greek, in which council they canonized the books of Tobit, Ecclesiastes, and some others. In answer to this, I observe,—1. That it does not appear by any evidence that the Jews ever had any such second canon among them. 2. Had there been any such, they were of tenancies of their laws, and not by the command of their elders, ever to have parted with it. 3. To what purpose should they afterwards reject such a canon, or what would they have gained by it? Possibly they might have been willing to abolish or mutilate those scriptures, as Isaiah and Daniel, which prophesied of the coming of Christ, at the time when the Hebraism of the Jews was declining. If they had encouraged them to attempt an alteration as to these books in which there are no such prophecies against them? 4. Had these, now called apocryphal books, ever been made parts of the canonical scriptures, it would have been a wicked sacrilege in the Jews after to have rejected them; nor would Christ, that so often and so often reproved them for taking away the true sense of Scripture, have failed to have condemned them more severely for renouncing whole books of it. As there is then no such canon any where to be produced, nor any probability that the Jews should receive any such, who religiously adhered to the first as delivered to them by the prophets, and still less reason to imagine that they ever should part with it after the times of Christ, there can be no evidence of any kind can make it, that there never was any such second canon of scripture made by a council of Jerusalem (see Cusin’s Schol. Hist. p. 14, &c.). Calmet indeed says, that it is a received opinion of the catholic church, that this book was placed in the canon of scripture; and that it may be demonstrated by the time and circumstance of the composition of the condition of all Christian churches, and by its being quoted by a great number of ecclesiastical writers, as a work inspired by the Holy Ghost. To the first assertion I answer,—that if, by the catholic church, he means the church universal, it is not true. Episcopius, to show the agreement of Christian churches in the canon of scripture, enumerates the decisions of nine of the eastern, and nine of the western, and two of the African churches, determining for the canon as we now have it, and excluding all other, but the twenty-two books received by the Jewish church, and contained in the Hebrew bible (see Joseph. cont. App. lib. 1). If, by catholic church, he means that of Rome in particular, his judgment cannot outweigh the decisions of a larger number, and churches of greater authority, viz. those of Jerusalem, Alexandria, Antioc, and Constantinople, to the contrary. As to the second pretence, that the fathers reverence and quote this book as scripture, it may be replied, 1. That the term scripture is often taken laxly, to signify any ancient ecclesiastical writings, containing excellent and pious instructions in them; in regard whereof this book, and the other of Wisdom, may have been called holy writings, and divine books, and sometimes canonical ones, but not in so true and strict a sense as the other uncontroverted books are. 2. That when either the Greek or Latin fathers make a more honourable regard, or some attention to particular passages in the books of Maccabees and Esdras. And this, God willing, shall follow with all convenient speed.
PROLOGUE.

Almost all the prophets.] Either this is a mistake, or they mistake who make Malachi the last of all the prophets. For, to understand this passage, you must know that God's father (to carry the matter as high as possible), though undoubtedly the grandson is meant here, as the learned have very justly observed that this book was written in the third century before Christ, and translated about a hundred and thirty-three years before his advent (see Bishop Chandler's Def. p. 41); we cannot reconcile the assertion here with the facts. The interpreters who have written on this subject, as Pufe- lachi, and the completing of the canon; which Helwicus, Prideaux, Usher, place about anno 428. Artaxerxes 37, except the word prophetic is to be taken in a more lax and extensive sense (see the following discourse).

PROLOGUE II.

For in the eighth and thirtieth year coming into Egypt, when Evergetes was king, &c.] The learned are greatly divided how to settle this difficulty; they are not agreed whether the words should be understood of the thirty-eighth year of the translator, or of the years of the reign of Ever- getes, or of the thirty-eighth year of jubilee, or of the thirty-eighth of the Domnysan era, or of the thirty-eighth year of the Jews' deliverance from slavery under Prude lachi, and the completing of the canon; which Helwicus, Prideaux, Usher, place about anno 428. Artaxerxes 37, except the word prophetic is to be taken in a more lax and extensive sense (see the following discourse).

Greek this same book," τῶν τὰς διδασκαλίας τινα γιανδίστα, viz. his grandfather's, which he before recommended as a most useful book. This makes his whole prologue consist of a little, and is nothing else than the translation of a prologue to the account given in the anonymous prologue above." I could not conceal from the reader this ingenious conjectur e; how far the circumstance of time, and the era of the respective writers, will confirm it, the learned must determine.


Where there are intrinsic characters in any author, that show the age he did or did not live in, or give ground for reasonable conjectures of the time he wrote in, little notice should be taken of authorities who are only writers of a distant, subsequent age, to the prejudice of the author, whose characters they overlook or contradict. This is the case of the translators of the book of Athanasius, which is joined with the prologue of the Greek translator of the book of Ec- clesiastics. It is probable he is the same Athanasius, bishop of Alexandria, as Euthaliius dedicated his edition of the Acts and Epistles to, who flourished between the years 459 and 490, as is proved by Zacagni the editor: and so, he was above a century at least from the age of the great Athanasius, and at too great a distance from the age of the translator of Ecclesiastics, to regard his additions or deductions that may be drawn from any expressions in the prologue aforesaid. For instance, the Hebrew Sira chides speaks in the praise of the twelve minor prophets, xlv. 10, "And of the twelve prophets let the memorial be blessed."—So that he not only lived after them, but even after the prophecies were collected into one volume, which the translators of the twelve prophets, as did the collection of the five books, where Moses under the name of the Pentateuch, and of the Octateuch, when the three other books were added to it.

And to be honest with Malachi, the last prophet, made one in the collection of the twelve prophets, the same Hebrew Ecclesiastes quotes the very words of Malachi, as a pre- diction of his, then yet to be fulfilled. For speaking of Elias, who, as Malachi foretold, was to come before the great and terrible day of the Lord, he epitomizes what Malachi had said upon that occasion (iv. 5, 6): "Elias (says he) was ordained to pacify the Lord's judgment before it breaks forth." And then quotes the very words of Ma lachi (xlvii. 10), "To turn the heart of the father unto the son." But how then are we to understand Athanasius when he says, "The son of Sirach lived almost after all the prophets!" It is of no consequence whether we understand him at all. If he meant almost after the twelve, or any of the minor prohets, that is plainly mistaken. And if he uses the word prophetic in any other sense, it is foreign to your purpose. Possibly he might learn of the Jews (who esteemed the Septuagint to be a lower degree of prophecy) to call those prophetical who were not. And if he, rather, with Josephus, to term some holy men prophets, who lived in the interval between the ceasing of prophecy and the advent of Christ, and predicted a few future events, relating to public or private affairs, which came to pass accordingly, as Josephus affirms. The same prologue of Athanasius confirms, that Sirachides was no less "familiar with the word common," which, I think, intends no more than that his collection of wise, pithy sayings, was in as great repute, was known and read as much as the Proverbs of Solomon, which were in the
A DISCOURSE CONCERNING

greatest esteem for their wisdom and learning. As much as to say,—Sirachides was looked on as another Solomon, for his wise, moral, and economical precepts. Eastern commentators, like Ptolemy, undertook to explain them (not to be stretched to every degree of equality. Sirachides might imitate Solomon, and resemble him in many things, without coming up to his full height of wisdom, much less to his great name.

The learned are indeed much divided in opinion, touching the thirty-eight year, mentioned in the prologue of the Greek Sirachides, but most of their reasons may be answered, and methinks I see, in the prologue itself, light enough how to understand it differently from them all. His words are these: "Εἰς τὴν ἔτος ἡμέραν ὅτε ἔστω Εὐσεβίου Βασιλείαν ἐγένετο εἰς τὴν δυσάρεστην ἡμέραν ἔφθασεν εἰς τὴν ἔτος ἡμέραν. For I take the sense to be, "For in the thirty-eight year (Evergetes being then king) after I had come into Egypt and journeyed there all that whole long time, I met with a copy or exemplar of this book, found with no small learning."—To synthesize, is to be equal in time or duration with some other thing: and here is nothing to synthesize with besides the thirty-eight years of his abode in Egypt, which began from the year of his first entrance into that country, and concurred with the succeeding years to the thirty-eighth.

In Mr. Sirachides, or Sirachides (as some manuscripts have it) is not classical Greek. For though φθασεν doth usually stand in the Greek writers for (as in) taking the particle ἐν in a contrary sense to that I use it in, yet since φθανεν signifies a sudden and unexpected death, ἐφθασεν may not signify a counterpart of a writing, copied upon, from or after it. It must be remembered, that in Alexandria, the common people, as yet, spoke Macedonian Greek, and our translator, conversing much with them, might fall into their dialect, or compose Greek words as they did, though not so much in use before him, when he thought them to be more expressive of his meaning.

This thirty-eight year is divided into four parts of the jubilee year, surely did not consider that those years, no more than the sabbatical years, were observed out of the way, and the design of the design was, to preserve the inheritions of families within their own proper tribes; and therefore when a possessor, through misfortune, or luxurious living, had been forced to mortgage his estate, or sell it, with the right of redemption, at or after the revolution of fifty years, and so the inheritance was restored to the family that formerly possessed it; but as the Jews had no inheritances in their dispersions, the jubilee year was impracticable, and the observation of such an epoch needless, and next to impossible.

Nor will recourse to the Dionysian year help those who would make thirty-eight a year of Sirachides' death, that expected for his era, beginning from the first of Ptolemy Philadelphia, and Philadelph reigning but thirty-eight years, according to Ptolemy's Canon, at most ninety-nine according to Josephus, and a century and forty years, according to thirty-nine centuries. The Greek Sirachides' book, and consequently an hypate year or two the thirty-eighth year of the Greek Sirachides.

The year of the Jews' deliverance from slavery, under Ptolemy Philadelphia, bids fairest for a Jewish epoch to be remembered in Egypt; but as this deliverance has no other nor better authority than that of Aristus (for Josephus follows him), the fact is doubtful, especially since this deliverance is said to be purchased with a large sum of money by the Jews, which how they were slaves, and not long age, and captive into Egypt, were able to amass, is not easy to guess. The year of this deliverance is not mentioned by Aristus. Eusebius (upon what authority I know not) places it in the second or third year of the reign of Phili- drus in Egypt; and herein the Egyptians imitated the king, Julius, come to the throne of a newly-conquered kingdom, should make it one of his first acts to do the most provoking thing possible to a superstitious, changeable, sedulous people, viz., to abstain from publishing any thing that called their religion and their gods, and exposed the tyranny and cruelty of their ancestor kings, and perpetuated the history of the shameful destruction of their nation, in the cause of those revolutions; and herein the Egyptians imitated Julius Caesar; therefore, from the reckoning of Julianus Africanus, it places it in the latter end of his reign. By the computation, therefore, of that year, this version makes union with Evergetes the First, for he reigned but twenty-four years; and to those twenty-four years the five or six years of Philadelphia, after the Sirachides had made this pretended Greek version, and you get no higher than five or six years more, which fall short of the thirty-eight years in the prologue.

Indeed, by Eusebius' computation, the Greek Sirachides might come into Egypt, and begin his translation the second or third of Evergetes; but then there are other circumstances that overthrow this opinion also; for the Hebrew Sirachides undertook a new work under a king who was not so friendly to the Jews, and from whom he was in danger of his life after many sufferings by false accusations, &c. This could not happen in Ptolemy Lagi's reign, because the elder Sirachides was scarcely born at that time, at least he was too young to repair into Egypt to get wisdom and knowledge, which, as he himself seems to intimate, was the chief object of his gaining. Nor was he hence capable of writing a book of such wise instructions and observations, Nor is it likely that he or his people should suffer such grievous things under Philadelph, a prince of whose humane temper, and a particularly learned in the Jewish nation, according to the same Eusebius: if then we bring the Hebrew Sirachides into Egypt, not sooner than the reign of Evergetes the First, the Greek Sirachides could not in his reign produce the book; for a proper interval must be allowed between the writing and the translation, much longer than the reign of Evergetes, or even that of Ptolemy Philadelphia, because Sirachides wrote his book in Hebrew, or in the language of the Jews at Jerusalem, as a manual for the Jews in Egypt, which must therefore be supposed able to read and understand Hebrew; besides, it is certain, that Ptolemy Philadelphia did not translate this book out of Hebrew, because the Jews had then almost all forgot their native tongue. Thus the Greek prologue of the translator: "Having found a copy of it in Hebrew, and translated it into Greek, I translated it into our language, for me to bestow some diligence, and travel to interpret it with great watchfulness and skill, in my leisure hours, to bring the book to an end, and set it forth or publish it, the Greek version of this Egyptian dispersion or peregrination, were given to study or learning, before prepared in manners to live according to the law." This was to persuade his readers, to acquainted with the book; "to the intent (says the translator, in the same prologue) that those which are desirous to learn, and are addicted to these things, might profit more much more in living according to the law; and that the same people might easily happen within the compass of three generations, or of a hundred and twenty years, and not much sooner; consequently the Greek translator did not take too quick upon the heels of the Hebrew writer, but his age must be brought down to the reign of a later Ptolemy; and if he did translate, as he says he did, under the reign of Evergetes the First, he must have been at that time to the Second, and at a good distance from Evergetes the First.

The opinion of those (which is the general opinion of learned men) who make this thirty-eight year to be the year Sirachides died, which is a year too late, and seems to be too vague an expression, without some word, expressive of his age, to restrain it to that sense, unless it should appear that such omission is not infrequent in this translation: the mention of his own age at all does not seem to be of any importance towards raising the value of the work itself; but the long stay in Egypt before he undertook it, implies that he was well qualified for such a work, and fully acquainted with the want his countrymen were in of such a translation.

The following genealogical table may contribute to strengthen what I have advanced above concerning the age the translator lived in; at least it will show that Jesus the younger could not translate his grandfather's book under Evergetes the First.

I have collected from several passages of E- clesiasticus, that Sirachides the writer was of the priestly line, and if we may credit the reading in some Greek MSS. Bezia. 1, 3, he was descended from Eleazar, the brother of Sirach, the son of Simeon, of the tribe of Levi, that God called him Levite, and which therefore, from the reckoning of Julianus Africanus, places it in the latter end of his reign. By the computation, therefore, of that year, this version makes union with Evergetes the First, for he reigned but twenty-four years; and to those twenty-four years the five or six years of Philadelphia, after the Sirachides had made this pretended
Before Christ

305 Ptol. Lagi beg.

128 C. Ptol. Philop.

247 C. Evergetes I.

222—Ptol. Philop.

203—Ptol. Epiph.

181 C. Ptol. Philop.

169 11 Philometer deposed

and fled to his brother, whom the Alexandrians had made king.

169 C. 127 Philometer

11 Physcon, or Evergetes II.

But whether the elder Sirachides was of the family of Simon the high-priest by Eleazar or not, it is certain he was of a competent age to remember Simon’s graceful performing of the duty of high-priest; that he was not of sufficient age and experience, before the reign of Evergetes I. to write his book, in old age; and that the reign of Evergetes I. was too short (twenty-four years) for his grandson in advanced years to translate this book under the same

Judas

Onias I.—Menasse.

Simon the Just began his priesthood.

Elezar

Simon, brother of Simon

Menasse, brother of Onias I.

Jesus the author of Ecclesiasticus.

Simon, he might be nine or ten years old, or two before Simon the Just died; for he saw him officiate, Eccles., i. 1.

Evergetes I. went into Egypt under Ptolemæus Philadelphus at the death of Ptolemæus Philadelphus, aged fifty-five.

Some time under Evergetes I. wrote Ecclesiasticus, aged about sixty-six—for he was old when he wrote it about 252 C.

Simon, son of Jesus the elder.

Jesus, son of Sirach, the translator, who, if he translated, in the thirty-eighth year of his coming into Egypt, and that thirty-eighth year fell on 1 Physcon, or Everg. II. when he was about sixty years or upwards, he must have come into Egypt 507 before Christ, i.e. in the end of Ptol. Philopator. At which time Jesus might be about twenty-two years of age.

THE AGE OF THE TWO SIRACHIDES.

CHAP. I.

Ver. 1. All wisdom cometh from the Lord.] The author opens this book, as Solomon does his of Proverbs, with the commendation of wisdom; he shows its eternity, emanation from God, and union with him. Wisdom is sometimes taken for that eternal wisdom, which is an essential attribute of the divinity; sometimes personally, for the Ψαπεια, or the Word begotten of the Father; and sometimes for that derivative wisdom, which God’s infinite goodness is pleased to communicate to mankind in different measures and proportion. But in scripture, and in these sapiential books particularly, whenever mention is made of wisdom with any mark of commendation, either the sincere practice of religion and virtue is meant by it, or such knowledge, at least, that has a near and strong influence upon it.

That all wisdom cometh from the Lord, is exactly the sentiment of Solomon (whom this author very often imitates and copies) Prov. ii. 6, “The Lord giveth wisdom, out of his mouth cometh knowledge and understanding.” And therefore St. James well advises, “If any man lack wisdom, let him ask of God, that giveth to all men liberally” (i. 5, see also Dan. ii. 20—23; Sapiens humani tribuit Deus (says Lactantius) quam terrenus Peter dare nullo modo potest (De Opificio Dei, cap. 19); distinguishing God

Evergetes: as, on the other hand, the grandson must have lived beyond the usual period of men, to begin this translation in the thirty-eighth of Evergetes II. according to Usher, or his father Sirach must have exceeded the like period, did he, the son, at the thirty-eighth year of his life, reach the reign of Evergetes II. and yet his grandfather Jesus be acquainted with Simon the First.

E. DUREMEE.
posed me from the beginning," following a copy which read, "he works the creation from everlasting, and also from eternity;" Virgil has the same comparison,

"Quem qui seire velit, Libyci velit equorid idem
dilato Deum, qui non et in potestate," an archaic verse; also ambiguous numbering them (Lib. de Arene numero); and the Pythian Apollo, to recommend his oracles; and raise a high conceit of the inhumanity of his knowledge, boasts of his skill in this particular.

**Odea 7-29.**

And as one cannot count the days of ages past and to come, so is it equally impossible to date the epocha of wisdom, to fix the time when she first began to be, or to determine her certain period. The impossibilities here referred to (for such must be acknowledged with respect to human power) God only can effect, who, as the prophet sublimely describes him, "measures the waters in the hollow of his hand, and defines the line of the numberless and fathomless, weight of the earth in a measure, and weighs the mountains in scales, and the hills in a balance; whose spirit none hath directed, nor showed him the way of understanding the number of the years." Deut. iii. 9.

**Ver. 3.**

"Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?" See vi. 22, and note upon it. As in the former verse wisdom is called the earth, andheat, and deep, so here it is called the number of the years, and the numberless and fathomless, which is compared with these; nor this it is compared as many as cannot be measured; intimating, that as these cannot be measured or numbered by any but God, so neither is wisdom comprehended, or can be perfectly comprehended by any else. Thus Job, speaking of the unsearchable wisdom of God, and his unfathomable perfections, puts these inquiries, and illustrates the doctrine, by an example which is given by some of his contemporaries:

"Canst thou search out the Almighty to perfection? It is higher than the heaven, what canst thou do? deeper than hell, what canst thou know? the measure of it is longer than the earth, and the breadth of it the sea" (xx. 7-9).

And the apostle cries out, "O the depth of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33). Hence, in his Theogony, describes the height of the heavens by saying, a smith's anvil would be nine days in falling from thence to the earth; which is as random a conception as the height of heaven or number of the years of Archimedes was rash of numbering the sands beneath.

**Ver. 4.**

Wisdom has been created before all things, and the understanding of prudence from everlasting.] *Hierophant Phaon.* [Cicero, Cato, &c. If we should understand wisdom here personally, it does not follow that the Logos is a creature, or even the first-born of every creature in point of order and time; the expression here rather implies his existence before all things, even before the beginning of the visible world. For if the Logos created all things, as the scripture assures us, that "without him was not anything made" (John i. 3), he cannot himself be any part of the creation, either in heaven or earth, or be numbered among the creatures, as he was before all creatures and beings. It is well worth observing, that wisdom is not here said to have been created ποιηθεν ποιηθήναι, "the first of all things," but ἡγεμόνας ἡγεμόνου, before all things; before the creation of the heaven and earth, and to have been ἐξ αἰώνος, from eternity, as also is strictly taken in the preceding verses. ἡγεμόνας is used in this sense often by the LXX. and by this author, xii. 11, 12, 5, xviii. 3, and is equal in meaning ἐξ αἰώνος, at least to cc. xxiv. 3. See note on that place, where the verb ἐξαίρετο, the same that is here used, must mean an eternal generation, as it is said of God, eternus esse, "he is eternal," from the beginning, and before the world; in which sense most catholic writers understand it, Prov. viii. 22, a passage particularly resembling this, and from which probably it was borrowed, "the Lord before his works of old;" i.e. before the works of the creation, from everlasting, or ever the earth was. It is observable, that our translators render, "The Lord pos-
right knowledge of God, and the true way of worshipping him, were discovered but to a few nations; "God showed him to the Gentiles by his hand, and taught him what he should do, and had no knowledge of his laws," as the psalmist expresses it, Ps. civii. 19, 20. Thus again Baruch, ch. ii., "No man knoweth her way, nor thinketh of her path; but he that created her hath power over her." Or if we understand this of God, we see that the psalmist calleth upon the Deity to know all the way of knowledge, and hath given it Jacob his servant, and to Israel his beloved." Secondly, "Whoso is devout, but oftener, used to proceed with the sense of the book, does not put when he is a child, but when he is a man, and he is not the joy. It fills the soul with a holy confidence, with inward satisfaction and complacency. And though the world has not often a just consideration of, and regard to the good man's merit, yet is he not the less honourable or glorious in himself; his glory is as much above common applause, as piety is preferable to ambition. According to vulgar opinion, indeed, to inspire men with the fear of God, is to fill them with melancholy and sadness; but the wise man here assures us, that this is the only true source of joy. To fear God, is not to startle at and tremble before an all-powerful Being, nor to tremble at his judgment, but to tremble at the love and favour, at the mercy, and not the judgments, of God, which are not just and severe, but loving and merciful. Thus the psalmist: "The blood-thirsty and deceitful men shall not live out half their days" (Ps. ix. 25). But wisdom, or the fear of God, is the surest road to health and the years of thy life shall be increased" (Prov. xi. 3, and iii. 16). It is also the surest way to procure God's blessing, and to preserve men from all evils and calamities; for "the angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. xxxiv. 7). And in some following verses, to the inquiry, "What man is he that lusted to live, and who would fain see good days?" the answer is, "Eschew evil, and do good, seek peace and ensue it." Vers. 13. Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death. And he that serveth the Lord shall be blessed." The Syriac has, Colenis Demum proper exitus, et in fine dierum suorum benedicetur; and the Arabic, Timentis Deum optimus eft finis, et in extrema diebus suis efficatus est. The sense of the verse is, that the good man in his last hours shall not be tormented with the worm and sting of conscience, with sad reflections upon a past ill-spent life, but shall be filled with the thought of approaching happiness, and a joyful expectation of entering into a better state, and receiving the reward of his piety. He shall die with a quiet and easy conscience, and, like good old Simeon, depart this life in peace. Thus Gal. vi. 16, St. Paul says, "They that walk according to this rule, i. e. the rule of righteousness, peace is on them, and on the Israel of God;" for we may well expound the passage as an affirmation of what is, as a wish of what may be. I refer it to the learned to determine, whether this is the proper rendering—"they that walk according to this rule;" and we may well expound the passage as an affirmation of what is, as a wish of what may be. 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ments of the Lord, is the principal point or fulness of wisdom (see ver. 16), the practice of which gives men a better understanding of the Psalms and Proverbs, than any maxim of human learning can infuse; for without piety, or the fear of the Lord, wisdom is falsely called, and degenerates into a vicious cunning. It has an exalted title in the book of Ecclesiastes, not because the fear of God is in the heart, and it continues with their lives' end. Or it may mean, that a good disposition and a religious temper are born and brought into the world with the faithfulness of their infancy have a fear and dread of God, and enter very early on a course of piety and religion, and are not sooner conceived and born into the church, say Messenians. God, great and good, is not a thing formed in their womb, he had a natural compassion for the poor and fatherless (xxxii. 18). And the contrary temper is well described by the Lord himself, as he says, "God is no respecter of persons; he regardeth none, except they be terrified from their mother's womb; as soon as they are born they go astray, and speak lies" (Ps. liv. 3), i.e. they are naturally addicted to such vices. Or we may understand this of some effects of the grace of God in the hearts of children. It was the case with the prophet Jeremiah, of whom God says, "Before I formed thee in the belly I knew thee, and before thou cam'st forth from the womb, I sanctified thee" (Is. lxii. 3); i.e. he was directed in the womb, and before he was born. There is a remarkable plenism in the Greek here, την την και τον ανατισσενον, which is a Hebrewism: there are frequent instances of the like construction in this book, in the Vulgate (Wis. ii. 20, and in the Greek additaments). Ver. 15. She hath built an everlasting foundation with men. . . i.e. in just men more particularly, such in whose heart the fear of the Lord is strongly rooted, the impressions and good effects of which will not be easily effaced in them or their children. As wisdom was from everlasting, so her delights have ever been with the sons of God, and is expressed (Prov. viii. 21) in the habitable parts of the earth. And as she delights in the children of men above all others, as being the image of God, among whom she has fixed her residence, so will she shew her beauty more as a dear delight to God by sin, deface his image (Wis. i. 5. John xiv. 23). What wisdom says of herself, Prov. viii. 23, ἡ γυνὴ ἡ πόρινν, ἀδύνατον, exactly expresses ἡ γυνὴ πόρινν, here, which is rendered more exactly by Paraphrases, ἡ γυνὴ, ἡ ἰδίωτα, Gentilis, omitting niutiavi, as Junius renders. And what she observes of the Jewish nation, xxiv. 8, that "the Creator of all things caused her dwelling to be in Jacob, and in Israel, her inheritance," the like may be said of all the children of the Godhead, for whom the Lord is father, but himself also the Son of the Father, and Lord of the whole creation; who are the objects of his peculiar affection and protection. The Vulgate here adds three verses, which are not in the Greek copies. Ver. 17. She filleth all their house with things desirable. In the foregoing verse it is ἐσπαρεν ἀπειθεῖ, according to the idiom of the Hebrew tongue, which expresses a satiety or fulness by εἰς . . . ἐπιθραυσθη (see St. Jerome, Quast. in Genes.). Flosus has the like expression, Unde suntale pri- ritate ege sape exili ebris (In Captiv.). The reading of the Complut. ὑπὸ αἰδοῦ, which our translators here follow, seems more agreeable than ἀπειθεῖ, which the Vulgate and LXX. have. The nature of the word seems to incline to the first sense, ἀπειθεῖ δὲ τοῦ γεωργοῦ εἰς παρακλήσεως, seems also corrupt. It would be better read, ἀπειθεῖ δὲ τοῦ γεωργοῦ εἰς παρακλήσεως. Ver. 18. The Vulgate also is faulty here in rendering γεωργοῦντας by gen- ratuamur. The sense of the passage is, "The fear of the Lord is a crown of wisdom, and the respect of God enriches those that have it." The psalmist observes the like of the faithful, that "riches and pleasantness shall be in their house" (xxiii. 3). Solomon represents the satisfaction of the heart as the reward of the fear of God (xiii. 1), and the semblance and image of a most elegant and delicious feast, where the τὸ καλότατον generally abound (Prov. xi. 1). Ver. 15. The fear of the Lord is a crown of wisdom, and the respect of God a precious inheritance. Besides inward content and satisfaction, which is the usual sense of peace, it has several other senses among the Jews, applicable also to this place. Thus Gen. xxx. 6, "Is he not worthy of life?" (see ver. 14), and also xxvii. 14. It signifies also prosperity; and the usual salutation of wishing peace to any one, or his house, always included prosperity (see Matt. x. 12. 13). So Numb. vi. 24, "The Lord is thy peace," and prosperous; and xxv. 12, "I give unto him my covenant of peace," i.e. to make him and his family prosperous (see Ps. lxxi. 5. Isai. xxxvii. 17. Lam. ii. 17. Accius). Ver. 16. The Lord is of service both to soul and body, giving health to the former, and χάριν bia (a strong expression, denoting also the part of the psalmist's confidence) to the latter. The conclusion of the verse, "and it enlargeth their rejoicing that love him," is omitted in the Vatican and Vulgate, and is probably an interpolation from ver. 12, to which it agrees exactly. Ver. 19. Wisdom raiseth down skill and knowledge of understanding. Our author uses ψυχήν in the same metaphorical sense, x. 13. The meaning is, "Wisdom, or the fear of the Lord, is the source of true knowledge and presence; without this, knowledge is falsely so called, is proud, presumptuous, and overbearing; and prudence degenerates into craft and cunning. Persons of great abilities and attainments, being not sufficiently guided by the fear of God, are infinitely more dangerous to society, to the church or state, than even the most wicked men, who have less or no skill or wisdom. The Lord is an heifer of peace, who can at any time and by himself make the most wonderful and michtuscious attempt." Upon the next verse both the Syriac and Arabic translations paraphrase very largely, and insert a great deal, omitting all that follows, either in the Greek or the Vulgate. The Chaldee paraphrase often inserts very large portions, without authority from the Hebrew, in many parts of the Old Testament. Ver. 21. The fear of the Lord drieth away sin, and where there is a profound respect of God, the fear of the Lord and his judgments, when it is strongly rooted in the soul, inclines men to and encourages them in the performance of their duty, and thereby keeps them from sin and punishment, its sure attendant (see Prov. xvi. 6). It either puts them upon observing a prudent circumspection and caution in their actions, or to atone for sin committed, by correction and repentance. Terrell says, excellently, Qui presumit, minuit veretur, minuit praecavit, per pluricentur: timor fundamentum salutis est (De Cultu Feminarum). This verse is wanting in the Roman edit. The Chaldee and Arabic paraphrases render it, but Grotius understands by ψυχήν, the meek and patient man, whose behaviour and temper are such as they are not easily inflamed, his reason interposing against his passions, though in extremity, and concurring with them in their urgent actions, and insensibly disarms its fiery. This interpretation, though countenanced indeed by the context, seems to want an article to confirm it. Instead of this latter clause, the Vulgate, Grabe, and Clemens Alexanderinus (Fadag. lib. i. cap. 8), insert, ἀπειθεῖ δὲ τοῦ γεωργοῦ εἰς παρακλήσεως. Ver. 22. A furious man cannot be justified, for the way of his heart shall be his destruction. . . Our translators follow a copy which read Syedere ἀρίστη, as the Complut. that of Camerarius, and some other copies, have it. The Vulgate and Alexanderinus, which have οὐκ ἐστιν καταλλάλης, is substantially the same sense as the word justified. The Chaldee paraphrases render, "he may be justified," but Grotius understands by ψυχήν, the meek and patient man, whose behaviour and temper are such as are not easily inflamed, his reason interposing against his passions, though in extremity, and concurring with them in their urgent actions, and insensibly disarms its fiery. 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CHAPTER I.

To St. Paul's observation and advice, "Be not high-minded, but fear" (Rom. xi. 20). Our authors often say, the more he cannot be justified, for more is intended than is here expressed; it means, that it is highly criminal, and to be condemned, and shall not escape punishment, according to the magnitude of the general error to which all others, or to the furious person himself, the impiety or violence of whose passions proves often fatal to him in its consequences. The Greek expresses patronomai, a word which is taken from the balance, and literally means, that the excess or preponderance of passion will overturn a man. This, in a larger sense, may be understood of other irruptions of the passions, if criminally indulged, will be the certain ruin of a man.

Ver. 23. A patient man will bear for a time, and afterward joy shall spring up unto him. But he will bear with injuries for a long time, and not disturb the calm of his mind, nor forfeit the reward of his patience. According to Calvin, the sense is, that the good man is often exposed in this life to evil treatment, persecution, and reproaches; but is not dejected or discouraged by his present affliction: he will wait awhile, and, upon a terms destined, until the appointed time, for his deliverance. In the mean time, he rests himself upon God's promises until death; and then he will find himself not only delivered out of all troubles, but filled with joy and glory in a better state. But St. George, in his Abridgment of theAuthorized Translation, observes, that, having approved themselves to him by their patient endurance of tribulations, they may at length enter into joy and happiness. If this be understood of the existence of the Christian in the finally in the history of the patriarchs and apostles. St. Paul thus describes the state of himself and fellow-believers: "We are troubled on every side, but not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. iv. 8, 9).

The reading of this verse, as it is in almost all the Greek copies, seems corrupt; the Authorized Translation, MS. seems preferable, ἐπειδ' ἐκεῖνος ἐκπέμψατο Ἡλέκτραυς, καὶ ἔστη ἢ ἐκπέμπται ἔναν ἅγιον. The Vulgate agrees, but the Septuagint and Tigurine copies, according to the copy probably which the Vulgate followed, et poste reeditio juvencit. This observation is particularly true with respect to Job, who was an equal pattern of suffering and patience; and therefore we read, that God made his latter end as prosperous as his beginning.

Ver. 24. He will hide his word (i.e. for a time, and the lips of the beginning shall declare his wisdom. As applied to the meek man, the sense is, "He will stifle his resentment, and not break out into indecent and outrageous expressions; he will keep silence; he will withdraw his words, because he comand of his temper he pain and grief to him; and his moderation and conduct in this particular will be both admired and commended." If understood of the good prince, and under adversities of government, it is, "that he will not openly complain of the Almighty, but silently bear the discipline of affliction, and wait God's own pleasure, knowing that in the end, that which he withholds, the soul that seeketh him," Lam. iii. 25.

The description of this religious resignation in ver. 28, 29, of that chapter, is very fine, and close to the present passage; "It is good that a man should both hope and quietly wait for the salvation of the Lord: he sitteth alone, and keepeth silence, because he hath borne it upon him: he putteth his mouth in the dust, if so be there be hope that expectation gives the same excellent advice of submission to the divine will, "Hold thee still in the Lord, and put thy trust in him, and he shall bring it to pass," Ps. lxxxv. 7, which whole psalm, a learned learned, says, must be prefixed to this, and the foregoing verse of this chapter (Patrick's Comment, in loc.). This trust in God for deliverance is very beautifully called by St. Paul, ἐπειδ' ἐκεῖνος ἐκπέμψατο, καὶ ἔστη ἢ ἐκπέμπται, ἡ ἔργα του ἔργα του. Ousander understands this of calamity in particular, which the good man is loaded with for a time, while his innocence remains, which he may be called an unjustly innocent. He has wronged sufficiently; but afterward his righteousness shall be acknowledged and confessed before his men and just dealings be as clear as the noon-day (Comm. in loc.). The case of a poor, silent, and modest reservedness, which is not hasty to speak, nor forward to boast or exult itself; which instance of wisdom shall not go without its due praise, nor suffer for its own backwardness. Some copies read, ὡς ἐπειδ' ἐκεῖνος, the "lips of the faithful," but ὡς ἐπειδ' is the more general reading, which the Vulgate and our translators follow; i.e. his silence shall be recompensed with the praise of all men. Our author has the like expression, xxviii. 16.

Ver. 25. This is the treasures of wisdom; but godliness is an abomination to a sinner, i.e. In the treasury or bosom of a wise man, are many useful reflections and observations, which he understands and doth properly to bring forth and publish. For the true mark of a wise man is to know how to keep his thoughts and words to himself, and not to talk at random, reproachfully or unreasonably anything. "Who is a wise man, and ended with knowledge among you?" says St. James, iii. 13.

"Let him show out of a good conversation his works, which are written in that book." Many good lessons of instruction and morality are delivered by persons of great piety and understanding, which are disagreeable to the wicked, and, as so many wise men, are despised by him. (See Wicl. ii. 12. 14, &c.).

Ver. 26. If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee. See ver. 5. The author of the book, of Wisdom accordingly observes, "That into a malicious soul wisdom will not enter, nor dwell in a body subject unto sin" (v. 4). Some copies read the beginning of this verse with an introduction, as the Roman in paterfamilias, and the scholiast on Erasistratus, opus quia wise man? keep the commandments? And thus St. Anselm, Concapusti sapientiam? Serva mandata: and he makes this observation upon it. Prior est in recto, sed tardius; mundus labor orientis, sed non recte et sapienter in diem, ut patet ex verbis suis. (Adv. Faustum). The sense of this passage is not unlike that of St. John, vii. 17. "If any man will do his will, he shall know of the doctrine of God." And thus the Lord directs, "The secret of the Lord is with them that fear him, and he will show them his covenant" (Ps. xxv. 14). Job has determined the matter, when he says, "Behold, the fear of the Lord, and the wisdom, and the knowledge of persons to depart from evil is understanding" (xxviii. 9).

Ver. 27. Distress not the poor, when thou art poor. Noli susceptibility adoramus. According to old versions and the Tigurine a reading, the words are, the commandments of the Lord, i.e. to the commandments of the Lord, when thou art poor or distressed. The Tigurine version renders, Religion Domini permanere reexcesse inoptum. The sense is, "Do not distress the poor, when thou art poor or poor."

The instances of the verse, and those of the Lord, exempt. The verse does not exempt them, with the Vulgate, nor the Septuagint. The oriental versions too omit them. Dr. Grabe has inserted them from the Complut. which our translators here likewise.

Come not unto him with a double heart. i.e. With affections divided betwixt God and the world; for God requires the whole heart, and to be served with uniform obedience and sincerity. Or the sense may be, "Do not offer thy devotion with a doubting spirit." Accordingly St. James advises to "ask in faith, nothing wavering?" (i.e. because the person of such a dishonorable disposition has no grounds to expect that he shall receive anything of the Lord (James i. 6, 7, Matt. xxi. 21 Mark xii. 23. 24, 1 Tim. ii. 8). The Aramae takes it in this sense, rendering disputis existas--accepi stoc a te, "when thou art poor," are not in the Vul. Alex. MS. nor Vulgate. The oriental versions too omit them. Dr. Grabe has inserted them from the Complut. which our translators here likewise follow.

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It seems to be a Hebrew text. However, the content is not clear due to the fragmented and unclear text. The text appears to discuss the consequences of poor behavior, such as adultery, and the importance of maintaining one's merit and truth. It also mentions the protection from God and the importance of self-control. The text seems to be from the book of Ecclesiasticus (1 Kings 5:11, 15-16). The text is difficult to interpret due to the lack of context and clarity in the extracted text.
mercy. St. Chrysostom's comment upon the words is, 
"for the Lord is merciful.' I Cor. 1:18, 2. St. James' epistle, Orat. 6. According to Calmet, it is to show no signs of anger and impatience at any trying or severe dispensation we may labour under, not to let any hasty word foolishly escape, that does not agree with God's right, wisdom, or goodness, in so visiting us.

Ver. 3. Choose unto him, and depart not away, that thou mayst be increased at thy last end. 1 Cor. 1:8, 9. That the purposes of thy heart and thy ways may be acceptable before the Lord. The PortRoyal comment understands this of increasing to perfection; that nothing so much displays and improves men's virtue as patience, and at the same time prospers in it. It is good that the patient, which will at last be reaped from thence, after patience has had its perfect work, springeth up unto eternal life. Some copies accordingly read the former part of the verse as In time, et al dum accesserit, which is agreeable to the context, and invoketh the sense; or the meaning may be, that in thine old age, thou mayst abound with such good things as may make thy latter end comfortable. Under the old law God rewarded the faithful services of such as cleaved unto him with long life, victory over enemies, and suchlike temporal blessings. Janius renders, ut aegeris ad fines succurrat usum, that thou mayst always thrive and prosper, even to thy latter end. Instead of apostatizing or revolting from God, in whom alone the happiness of men centre, make the psalmist's resolution your guide and direct you to God, and put not fast by God, and to put my trust in the Lord God!" (Ps. lxxii. 28.)

Ver. 5. Whatever is brought upon thee take cheerfully, and when thou passest through the valley of the shadow of death, consider that the former end of all things is the beginning of eternal joy, is much to be admired and approved. It is in quo Deus tentat, sustine, cum gratuam acteone; the rendering of which follows, as & al diligenter tempora igitur, is neither literal nor full; the true rendering is, "be patient in hoping for a change of your present low estate;" and so Grotius takes it. Patience esto in mutationes temporum suas penitencia; and Janius, Et ad dilectationem temporum complacere, to be patient in hope. The Geneva version, "be patient in the change of thine affliction," is literal indeed, but reaches not the sense. The psalmist secures better to express it (Ps. xxxvii. 7, 8). Hold thee still in the Lord, and abide patiently upon him!" (see James iv. 7, 1 Pet. v. 6.) Pythagoras gives the same advice in the like circumstances, "Omnia te egressas, testi Deus, extrinxet" (1990, 1990).

In suffering, or bearing afflictions, God enjoins not an aridity, he neither expects nor wills an utter insensibility; he intends a feeling when he scourges, and allows a proper degree of distress and pain to be experienced. The discipline of God, correction, submission, and resignation. St. Chrysostom thus illustrates the sense in ver. 5, ὑπὸ τὸ γέφυρον ἡμᾶς ἥδει παραβίασις, ἐποίησαν γενόσθεν, σωθή ἐπεὶ Αῆρες ἐθέλεισθαι θυσίαν, ὁμοιότατα, ὑπωκρίνεις, ὅτι πεπαυγάσθης ὁ θεὸς πάθος, i.e. by temptations and afflictions a man is brought, as it were, to the touchstone; by these his intrinsic excellence and godliness is discovered, and the greater the improvement and proficency is under them, the more acceptable is the sufferer to God, and the brighter lustre is added to his virtue. Ver. 7. And do not cast away your confidence, but let your faith full; i.e. have not recourse to any unlawful means for succour, which men of little faith and great impatience are apt to fly to. Many in time of tribulation are tempted to fall away after different sorts of confidence and succours out of their own will. To keep their hands from dishonesty to get a living; others have denied the faith, and, for fear of persecution or the sword, have turned to a false religion. Some have been corrupted and to trust in evil arts, as sorcery or magic, to help them in their losses and distress, as was the folly of Saul, in consulting the witch of Endor. The precept of fearing the Lord, and waiting for his good time here, the fruit of the soul's actual experience, is often repeated in this chapter, and yet there is no tautology in this respect; it is only, says Osnander, to keep our faith awake, that we should not be tempted to think God has forsaken us; Some have been tempted to trust, and to do evil in their own eyes, and also, through fear concerning his promise, and defer for a while answering our expectation (com, in loc.).

Var. 9. To that fear the Lord, hope for good, and for everlasting joy and mercy.] Eloquentia ex adjutor, nec ex adjutum, atque ineffabile, probably the true reading is Dom. Deneis, in this construction, signifies to expect, wait for, or trust to or in any thing or person. The Geneva version takes it, the fear of the Lord is the surest guide to good things, and in the everlasting joy and mercy" (see the use of this phrase, Ps. xxx. 5, 6. exv. 16. Isa. 5, 10., according to the LXX.). By abyss we may understand the darkness of his soul, that which saps our spirit, and the greatest reason to expect. For did the Lord rain bread from heaven upon his faithful Israelites, and shall any doubt whether he can at all times nourish his people, or send flesh to their mouths to satisfy their hunger with bread? Is God not the same God of the same good things for it, though even the fields should fail, and the earth itself grow barren? God is not tied to ordinary means, nor our maintenance to the fruits of the earth. He shall find men, and bring it to Elijah, if God so commands (1 Kings xxvii. 6), and a little oil as long as he pleaseth shall continue running, and not fail (ver. 14). Infinite is his power, and they promised his methods and ways, to reward and comfort them that cleave to and depend upon him.

Ver. 10. Look at the generations of old, and see; did ever any of them perish in his fear, and was forsaken? or whom did he ever despise, that called upon him?" Run over the histories of all ages and nations, consider that of the patriarchs and prophets, that they were not10 received any where nor had any instance of the Lord's forsaking and deserting them, but he had always delivered them. This is very full of comfort to all who fear, and have to do with the Lord. The winter appearances. They are, in the sense of God's grace; and the usual instances in Abraham, Joseph, Phinehas, Joshua, Caleb, David, Elias, Daniel, and the three children; and then concludes, in terms not unlike our author's. Thus consider ye then, and see, that the Lord is that. Isa. iv. 7, 8. "Remember I pray thee, who ever perished being innocent; or where were the righteous entirely cut off?" This observation is confirmed by an enumeration of particular instances of God's goodness, and his dealing with them, as recorded in the Bible. In the history of Joseph, in the life of Moses, and in the trial of Abraham. "Lord, in thy great mercy, and to the praise of the everlasting joy and mercy you have founded, I would lay forth some of the chief examples of the grace of God, by which he has delivered and preserved his people. A good, and a full, and a true, and an eternal life; and this by a wise providence, that the principals might dread the like ingratitude towards God, which made the Jews so deplorable an instance, and such a dreadful sample for the world. In the life of Moses and the divine deliverance of the Israelites from Egypt. And this is not the same indignation seized upon many churches of the gentiles too, for their disobedience, which before fell so heavy upon Jerusalem! For the divine disfavor or displeasing condition are the once famous churches of Corinth, and the rest of Africa? And hath not multitudes fixed their seat in the temple of God, even in the once venerable seven churches of Asia? If therefore no favourite church or people, however they might presume upon, were protected by their privileges, none ought to think themselves secure of the divine favour any longer than they are careful to do his will, and obey his laws, and love his people. What a fine reflection is this of our author's! and what a noble encouragement does it contain in the light we have considered it in, to invite men, who fear for the Lord, and are patient in the trial, to be stronger inducement to piety in successive generations, than his confident appeal, for the success of it, to the happy experience of all former ages.

Var. 11. For the Lord is full of compassion and mercy, and forgiveth sins, and saith in time of affliction.] As afflictions are generally occasioned by sins, so it is observable in the history of the divine dealings, that the remitting sins, is mentioned first in order, before his releasing or delivering in time of affliction. And so in Hieroclibi's sickness, when the prophet is sent unto him, and says, "Early in the morrow day he shall arise and go to the house of the Lord."

2 Macc. iii. 32. And following verses, when Heliodorus had been scourged for his sacrilegious enterprise, the priest is first said to have made an atonement, and God thereupon
to have granted him life (see also Eccles. xxviii. 9, and the note on that place). And in the cures wrought by Christ himself we find that the forgiving the sick man's sins, "Son, thy sins are forgiven thee," is the ordinary preface to the healing. Ver. 12. Woe be to fearful hearts! i. e. Such as fall away in time of persecution. As fear is often recommended, so we find it as often forbidden. Unbelief is so commonly the source of fear, as to render it unbelief to us, that we find them often linked together. See ver. 13, and Rev. xxii. 8, where δεδομένα αὐτοῖς οὖν οὖς, together. When St. Paul speaks of the "chastening of the Lord," he says, "It is a kindness which saveth me," as he was just sinking; although it was a good prayer, yet, because it proceeded from carnal fear rather than faith, our Saviour presently rebuked him, "Wherefore, when thou shalt have eaten a friend's flesh, thou shalt not say, My soul, I have eaten a friend's flesh; but, This is a grace of the Lord." And the faint-heartedness argues want of faith, so patience in adversity, the fear of God, and a constant reliance upon his promises and mercy, are inspired and strengthened by trials. So many copies read σπάλλειν κεφάλας; and such one the Vulgate seems to have followed, rendering σαύπλειρες κεφαλαί; but the present reading seems preferable, as the other is expressed in falling down part of the verse. By faith alone here, we may understand such as are negligent and slothful in the work of the Lord. The writer to the Hebrews, using the same expression, advises "to lift up the heart of the faint-hearted, and to make feeble knees, and to make straight paths, i. e. to go straight forward in the paths of holiness (see also Jer. xlviii. 10). And the sinner that goeth two ways! i. e. Such sinners as go after two different ways, when God presents opportunities of outward appearance and profession, but the world in reality, and at the bottom of their hearts. God abhors such hypocrisy and insincerity; he demands the whole heart, and none other than his have. He says to David, " Thou art a man of God, and Austin, at so great a price, to make us his own, and to exclude any partner, tanti emitt, ut solus possit (Is. xx. 19). And thus God declares, Zeph. i. 5, that "he will eat off them that worship the host of heaven, them that worship and swear by the Lord, and that swear by Molech." Such a double heart and the people of God's house, those, who, under the name of religion, have served their own gods (2 Kings xxvii. 29, 30). It was this double-mindedness which Elijah reproved, when he said to all the people, "How long halt ye between two opinions?" for the writer to the Hebrews (Heb. xii. 13, 14) has declared, "Who are they that serve their own gods?" and from this point to the conclusion of the chapter. The inconsistency of serving two such objects, or even their uniting together, is intimated in Dagon's falling down before the ark, and in Moses's returning to sacrifice the abominations of the Egyptians unto the Lord (Exod. viii. 26). Ver. 13. Woe unto him that is fainthearted! for he believeeth not God, as the Vulgate. The Vulgate is more explicit, Vae dissoluto corde, qui non credunt Deo, et ideo non protectentur ab eo; i. e. such as either disbelieve God's promises, or that their prayers shall be heard. Faith is more than a mere belief, without which believing, such have no good reason to expect God's protection, nor will they be so happy to find it; whereas "the Lord is high unto all them that call upon him, yea, all such as be of his name," Ps. xxxvii. 27. For the promise is still stronger to them, Ps. xxxvii. 40, 41, "The salvation of the righteous cometh of the Lord, who is also their strength in the time of trouble, and he shall deliver them by his hand, and shall save them, because they put their trust in him. Where the reptile is not idle nor superfluous, but is purposely introduced to confirm the truth of the observation. The Greek is still more observable and full, καὶ ἑξεδύσατο τοῖς Κόσμος, καὶ παρεδώκατο, ἰδοὺ δὲ εἰς τοὺς Κόσμος καὶ ἑξεδύσατο τίς ἑδραμαθία καὶ ἑκάστος ἐκ τῶν Κόσμων τὸν κόσμον τῶν Κόσμων καὶ ἑκατον, εἰς τὸν κόσμον τοῦτον. If even the record of the creation is written upon our children, when their children either distrust, or refuse to apply to, or depend upon, how much greater affront is offered to God, when, after so many tokens of his goodness to his creatures, they will not believe and depend upon them, as they fix their dependence elsewhere, and seek a foreign help and protection? Or the meaning may be, that such as tremble or doubt, let them make the "strength of God," Ps. xxv. 5, unshaken means for their safety, or place too much dependence upon any, shall find themselves disappointed, and be taken in their own craftiness. And thus God by his prophet threat- eneth the same for them, and says, "I will therefore strengthen mine hand as a man of war, and prepare mine army, according to the counsel of God, strengthened themselves in the strength of Pharaoh, and trusted in the shadow of Egypt; that the strength of Egypt should be their shame, and the trust in the shadow of Egypt, their confusion." (Isa. xxx. 2, 4.). Ver. 14. Woe unto you that have lost patience! and what will ye do when the Lord shall visit you? i. e. "Visit your offences with the rod, and your sin with sorrows!" The Vulgate reaches not the force of inanegetat, when it renders, "be visited with vengeance;" the version of the Arabians, "a visitation, true, who shall visit your iniquity?" and Januas, I presume, means, the same when he renders, omnia animadvertit Dominus. The sense may be "Be visited with vengeance;" neither shall God unmercifully bring upon you, ye have betrayed great impiety, and have with difficulty been kept from revenge, how will ye be able to bear it? when the Lord sees you the glancing hand of God, or stand in his sight when he is angry, and is a consuming fire? Or, according to Calmet, What answer will ye be able to make, who have disbelieved his promises, after you have been made to feel your dependence upon the arm of God, or to acknowledge? We shall be made aware of your faith and practice! The Port-Royal comment understands it in this further sense, of being weary in well-doing, not going on with or finishing a course that we have began, but leaving it, or fallen neither by the way-side, nor on stony ground, nor among thorns, to bring no fruit at length, with all these advantages, to perseverance, through a want of perseverance, and a present continuance in well-doing. See 2 Sam. xiv. 14, "I am in great stress; let us be unhappy, as they not only lose the benefit of all the good they formerly have done, but will moreover be punished for their faithless stay in abandoning God, and being ashamed of his service. Ver. 16. They that love him shall be filled with the law. The Vulgate has, repulsi sunt legis ipsius, which the Geneva Versions explain as his law, his word, and his promises, and thus render it, "They that love him, shall be filled with his law." Where there seems a small mistake; the rendering probably was designed to be, "they that love him, shall be fully filled with his law." Syrac. Dilegentes eum diligenter, et saepe ut in al氖 in cohortes, voluntatem ipsius: and Coverdale is to the same effect, "They that love him, shall fully fill his law;" i. e. they will search into and study his law to know and find out his will from thence; and the Holy Spirit shall engrave on their hearts the knowledge of the word of God, because they sought it not merely for speculation, but to practise it also, as is intimated in the context, Ps. 119. 15, 16. St. Paulianum non egerimus, incensus in manus Domini; i. e. into the hands of an angry God. In this sense the words respect Heb. xx. 31, and indeed, ἐνυποκρίτης, which is used of the conscience of sinners, is introduced in the context, and has some connivance to this. But the reflection in the following part of the verse, with which the chapter concludes, plainly determines for the first. The sense of the whole, as the translation shows, is, that it shall be given to them that love him, a fullness of knowledge, clothed with majesty and power, yet there is this pleasing consideration, that his power is tempered with equity; that he is full of mercy and loving-kindness; and therefore, to rely upon his goodness, and submit to what he shall appoint by way of visitation and punishment, is far preferable, than to trust to the injustice, malice, and revengeful passions of men, whose mercies themselves, as they are falsely called, are often cruel. Whereas all the dispensations of God are full of tenderness; when he spares us, it is through his mercy; when he threatens or punishes us, it is out of a love, which will lead him to redeem us, and to give us an inheritance of immortality. After all, he desires the salvation of every soul, and wills no man to perish, but that all should come to repentance. The number of the book of Wisdom will help us to conceive aright in this matter; seeWisd. xii. 16, where he observes, that that power, which in men is the foundation of injustice and oppression, in God is the beginning of righteousness;
and because he is the Lord of all, it makes him to be gracious unto all" (see also ver. 18, and the note on both.)

CHAP. III.

Ver. 2. The Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons; i. e. He hath enjoined him, that he should be so honourable as to be heard by the children; and he hath enjoined the mother to be so honourable with regard to them; and thus the Tigurine version, Dominus patrum hiece honorabilissimus reddidit. His will is, that their children should respect and obey him, and that their children, having made them as it were his representatives on earth, and his supreme authority in some sort vested and lodged in them to instruct, command, reprove, or punish them. He would have them respect and obey their father and mother. It is certain, that, ancedly, and even under the old law, the parents had a power to sell their children (Exod. xxi. 7), if they themselves were reduced to extreme poverty; and in some cases had a jurisdiction of life and death over them. Kepos padpis, which the margin renders judgment, and the Vulgate judiciuin, and our translators more properly, authority, is a Hebrew, for niphat in that language signifies both to judge and to rule.

Ver. 3. When honoureth his father maketh an atonement for his sins. Our version follows a copy which reads έπικρατείωσις, which, in the text, is επικρατείωσις, porceta explicant; i. e. he shall obtain remission and forgiveness of his own sins when he prayeth; and thus St. Ambrose, quoting these words, explicant, "forsit, ut amans suam patrem, et sperans eum in veritate, peccata suae remittatur," as in ver. 3. The Tigurine version has votorum quotidiorum compositor, which perhaps is the meaning of the Vulgate, in oratione diei et noctis. It is certain, that the fathers and mothers had a power to sell their children; that a dutiful son will pray for the forgiveness of his father's sins. But the first sense I think preferable. Ver. 4. And he that honoureth his mother is as one that loveth life; i. e. He that honoureth his mother will receive a sure and substantial good, by the decided good deeds to recommend him to God's favour and blessing. See 1 Tim. vi. 19. Tiv. ii. 9, where ανδραπόθεμα is used in the same sense. It has been observed by learned men, that human laws generally take their rise, and receive their force from the rules of morality, and that the reason why parents are the objects of respect and honour be given by children to their fathers, but take no notice of the mother; as may be seen in some Persian laws mentioned by Aristotle, the Roman ones received in the Digests and Constitutions, and in several passages of the Greek philosophers, which occur in Epictetus and Senecius; all which consult only the honour of the father. But God in his laws teaches us to preserve a just reverence to both the parents equally; as the persons whose ministry he uses, to bring a young generation into the world (see Grotius in Decal. Proo. i. 8). And this wise author, like another of the same name, as it were, interceding the predecessors with God, demands from the present generation, pressures the duty owing to both very largely in the first sixteen verses of this chapter.

Ver. 5. Where honour is, there shall have joy of his own children; . . . i. e. God shall bless that man with a numerous posterity, who pays the reverence and respect due to his own parents; and thus the Arabic takes it, Qum, "where there is honour, there will be joy of the children." Hence the fathers and mothers are to be counted as "the gods of our children;" for God will give such a one obedient and dutiful children, who, by their discreet conduct and religious behaviour, will be a joy and comfort to him. The Greek has only in general, οικογενειας τοις εουσαις; our translators properly enough insert the words, his own, and the Syriac confirms their sense, jeudadistam percepte e filius suis. They will prove to them such, as he himself was to his parents; "Upon the same account and grounds (says a very learned prelate) that any one expects obedience from his own children, he must know that he ought to pay it to his parents likewise. And where is the parent that does not think it reasonable that his children should obey him even against their inclinations, and prefer his wisdom and experience to their own wills and weak understandings, and thereby incline them to make use of their own humour?" (Fleetwood's Rel. Dut. p. 26.) It was a wise saying therefore which is recorded of the philosopher Socrates, and may be applied to all parents, and is said to be expected from our own children," ος αι δυνασμενοι τοις πατροις, της αξιοτητας και δοδας αναφερονται. (Apud. Laert. lib. i.)

Ver. 6. When honour eth his father shall have a long life; This may either be strictly taken according to the promise in the fifth commandment, "Honour thy father and thy mother, that thy days may be long upon earth, with all the blessings the right observance of this precept may be incident; or may be taken in a more general sense, since long life is promised to the observance of God's other commandments likewise, that dutiful children shall in general be blessed. Long life being counted a blessing, is therefore in scripture frequently used for it. And the Jews understood it no otherwise, than of being in general blessed.

And he that is obedient unto the Lord, shall be a comfort unto his mother; i.e. He that obeys God's commandment in this particular, will comfort, support, and succour his mother under all his misfortunes, and will particularly will be tender of and provide for her in her old age, when she is helpless: for so I would understand δομινος πατροις δομινος μητροις. Ver. 9, is probably taken, Philen. ver. 20. Or it may mean, that a virtuous good child will be a blessing, and occasion much joy to his mother. Thus Homer introduces Hector embracing his son Astyanax, and saying that he is the greatest blessing that he has, and be a comfort to his mother, xqapi & qiperes pares. The oriental versions understand the place of the reward which attends such obedience: Syriac, omnis mincer de Deo, qui materem honorat; and Arabic, omnis eit premium eus propter obedientiam matri impensam.

Ver. 7. He that seetheth the Lord—shall do service unto his parents, to his masters. i.e. He will set himself towards them with the fear of a servant, as well as the reverence of a child (see Luke xv. 29. Mal. iii. 17. Gal. iv. 1. Phil. ii. 22.) Fathers and mothers have a right over their children by God's authority, and therefore their children must serve them with the fear of their God; and be subject, in all cases have over their slaves by purchase. The one is founded on force and necessity; the other on nature, and those numberless obligations which children owe to them that were not their capacity, but are connected with their own estate. Unto God they are the authors of their being and existence, health, power, and all the advantages either of body or soul which either they or their slaves, in the language of scripture (Exod. xxi. 31), is the manner as it is the means of their being the objects of their service, and that children are the blood and substance of their parents. A slave owes his labour and service to his master; but children reverence and gratitude, obedience, and all the kind returns which it is possible for them to make (Calmet in loc.). Anciendy the authority of the parent over the child was almost absolute; the Roman lawgivers gave the children, when they were of age to the parents' power, in the same state of society, together with slaves, the parents were masters of them, and all they had, till they were emancipated, as slaves are, and had not only power to expose or sell them, but in certain cases to put them to death (Steele in loc.). But these are privileges which do not naturally or reasonably attend the parent's authority and relation; and therefore there is great abatement to be made from all arguments only founded on customs and usages, though of wise and civilized people. The custom and practice of the Jews, and all the eastern nations indeed, sufficiently evidence the parent's authority to include the power of the disposal of their children; but they do not show the reasonableness of such authority, nor is it in the law of God, according to the normae of Lactantius's observation is close to the present. Domitian ciumdum esse qui sit pater, etiam Juria Civilia ratio demonstrat; quis enim potestis filios educare, nisi habes in eis Dominum parentem, aut Dominum possessor? Cuius in manibus, et in consencio, et eorum sententia, et eorum operis, et eorum bonorum. (see Sen. Dei, cap. 3.) It is this very thing considered that the fathers have a right to command of children. To Gaudemiana, concerning the education of her child, Amet, et in Parentem, subjiciatut Dominicus: sit Plato, Mater tu, eadem et hae et. And in another place, Tuis servi vivat impietas, Pater (Asin.).

Ver. 8. Honour thy father and mother both in word and deed, that a blessing may come upon thee from them. The Vulgate adds, et in omnibus parenti, i. e. by submitting patiently to their animadversions and chastisements. Rel. et vsipis is omitted in many Greek copies, as it is also by the Vulgate and oriental versions; the Complut. has it, which our translator has followed, and Cicero, in De officiis, c. ii. 66. 5. 1. of Gaudeniana, concerning the education of her child, Amet, et in Parentem, subjiciatut Dominicus: sit Plato, Mater tu, eadem et hae et. And in another place, Tuis servi vivat impietas, Pater (Asin.).
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The prayer of a parent procures the blessing of God over his children, and is helpful to him that honour and reverence which religion and nature require from them; their blessing is an inheritance, or an estate to their children, though they should have nothing else. Further, it is their duty to provoke their parents, and thereby draw down their curse upon them, have felt the terrible effect of it upon them and their posterity. History furnishes too many examples of the singular care that children take of parents. The most ancient we meet with is that of Noah upon his younger son, Canaan; "Curse be Ca-nan, a servant of servants shall he be unto his brethren," which was accordingly fulfilled, as the learned agree, many ages afterward; and of how great importance a good and dutiful behaviour towards parents is, we may learn from the happy consequences of the parable in which God so confirmed by his providence in the event, that it might powerfully prevail upon children to honour and obey their parents, and not do anything whereby they might displease and provoke their parents and bring upon them a curse.

With this expectation and view Isaac blessed Jacob, and Jacob the twelve patriarchs. Jacob's care in particular not to offend his father, and thereby bring on him strong displeasure. He would have acted thus and by his example taught children not to make light of a parent's displeasure. "My father (says he) peradventure will feel me, and I shall see him to have a displeasure to me, and he will curse me, and I shall be a blessing." (Gen. xxvii. 11. And is not the parent's curse, which Jacob so much dreaded, when forced from a parent by unthankfulness and ill usage, so strong and fatal as to make all our other authorities unnecessary and applicable to all persons at this time, as hereunto a Jew and his children? St. Austin mentions a most melancholy instance of ten children who were cursed by their mother, all children and dutiful children as have been careful to preserve their reputation, by a continual trembling of all their limbs (De Civit. Del, lib. xxii, cap. 8).

Ver. 10. Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee. St. Chrysostom, quoting this passage, illustrates it by the instance of Cethus, who exposed his father's shame and nakedness. "Children ought to be exceeding careful to conceal the faults and mischances of their parents; the same pity would have endeavoured to cover Noah's cruelty or injustice, had he been guilty of that, was so careful to cover his nakedness, folly, shame and nakedness of a man's understanding; and such infirmities being no less dishonourable than those of the body, the like caution should be used in not discovering or exposing such errors as his Bel. He should any assume the liberty to throw reflection upon a parent, to render him little and despisable in the esteem of others. We meet with various things to be done the like, the text being in Abraham, who labour'd to deprecate David his father in the sight of his people, and to undermine and weaken him in their good opinion and favour; "For when any man that had a controversy came to the king for judgment, Abra-horn said to him, There is no man deputed of the king to hear thee; O that I was made judge in the land, I would do to every man right and justice." And by this insinuating and unassuming he stole the hearts of the men of Israel (2 Sam. xvi. 2. 6) This in any other case was criminal —in a son quite unnatural. There is that near relation and intimacy between parents and children, that nothing can affect the father so much as the honour of the former, without being communicated to and descending upon the latter; the branches will in proportion share in the good or ill condition of the root. The object of their prayers, of their care, the sense may be according to Calmet—Be not ashamed of thy birth and original, for this is a reflection upon thy parents, and in consequence a blot upon their own. Abraham was the best father that ever was, and was ashamed to pass any longer for the son of Philip; but when he claimed Jupiter Ammon for his father, he paid so indifferent a compliment to the honesty of his mother, as to render even his own birth tainted and suscius.

Ver. 12, 13. My son, help thy father in his age, and grieve him not as long as he liveth; and if he understand

Ver. 9. The blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

And despise him not when thou art in thy full strength.

"Do not despise him, when thou art in thy full strength," that is, as thou art, as thou art at a later age, when thou art rising in esteem and glory and authority. This verse seems to refer to an aged parent in the behaviour of Joseph to an old blind decrepit father, when he himself was in the highest point of strength, glory, and power (Gen. xlviii.). "For it is a reproach to a man, a young man to despise his aged sire, Isaac, his pains and quickness to oblige him, by getting the venison, and making savoury meat, such as he hath fetched from his hunting. And for his father's blessing, less to be admired (Gen. xlviii.). Calmet understands by ıyśk, riches and power; and then the sense is,—if thou art more rich, more powerful, more honoured, more vengeful and less obedient than thy father, despite of his weakness, obscurity, or poverty. The marginal reading, in all thine ability, may seem to comprise all these, but the first seems favoured by the context. That ıyśk is often understood by riches, when it is not without an unpleasant meaning, as in the Greek, in which our translators render, "Give not thy soul to a woman to set her foot upon thy substance," (see 1 Kings xvi. 11. xlvii. 9. yx. 8, 12, and then the sense and expression here will be equivalent to that in xvii. 6. ים הנפזר פְּלִיו לְרַחְמָא אִנָּה, "he be not unmaid of him in thy riches." Grosius thinks that there is an elision here, and makes the sense to be,—endeavour to ﯿֵּטָא לִי אֵצְלָא, with all thy power, and as much as possible, not to despise, or any way bring thy father into disgrace, nor through any misconduct be the occasion of giving him such a sense of grief or pain, as is contrary to it. And so Junius, Honorine loco omnibus viribus subs, and refers to Gen. xvi. 10, as a parallel ellipsis, and the Tigurine version is to the same effect, illum asperpari et potius eum esse auctor hominum. Much I am surprised that we have not a word to express such an action."

Ver. 14. For the relieving of thy father shall not be forgotten:—אִי יִדַּע יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִדְרִי יִd

And instead of sins it shall be added to build thee up. קא לְא יִדְרִי יִדְרִי יִd

It was a wise and noble institution of Solomon, the great Athenian lawgiver, which decreed, that any child that refused or neglected to support his parents, when their age or infirmities called for assistance, should be branded with infamy, and deprived of all the privileges of society.

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Var. 23. Be not curious in unnecessary matters: for more things are shown unto thee than man understandeth.]

Vet evi pericuris, quibus omnium mundi . Some copies have 

vobis omnis mundi . which signifies, such as it is.

Do not endeavour by the strength of thine own parts to search the deep things of God, since even those that are before us we cannot comprehend, if left to ourselves; and so it is that we cannot know of them merely by our own natural powers; or, Be not curious, for no pericuris is generally understood, or 

non, for no, because God doth not wish thee to cern thee to know, and of which no account will be demanded of thee. The Geneva version renders not amiss, 

be not curious in superfluous things. Grotius under- 

stands not amiss, that to be curious is to press after God's will, when God has not thought fit to discover or reveal; and so does Dr. Spencer (vol. i. ch. 2). God, it is certain, has enjoined the reach of human apprehension, and must be resolved so to limit our powers that the irrational and ceremonial laws are absolute prohibitions or commandments; and no reason of their being forbidden or commanded at all appears.

Ver. 24. A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.]

A hardened and iniminent heart, such as was that of Pharaoh, Antiochus, Judas, the Jews, and such like, is called stubborn.

And by God's calls, or the warnings of his ministers, shall experience his vengeance, and particularly at the hour of their death, they shall be seized with such a dread as shall drive them to despair, and to leave all the fineness and safety behind.

Thus will such not only contract in the house, but also be forewarned; to them for their obstinacy it shall happen, as it did to the Egyptians: vengeance shall come down upon them one way or the other, as thunder and hail, fire and lightning, and, as it were, from the house, through the means of godliness. Our author probably alludes in this verse to Num. xxv. 15, 'Seek not after your own heart and your own eyes, that ye may remember and do all my commandments, and be holy unto your God.'

Ver. 25. Without eyes thou shalt not see; and without ears thou shalt not hear.]

In the former sense of the original word was dehors, which signifies, such as it is.

It is sufficient to say, that the sight of the wicked, if they meet with it at all, is not(I may say) a sight for the eyes of the straight. The rendering of the Greek is, Without the pupil or sight of thine eye shalt thou see light, Pupillae nos habebus inducer. With his eye on such sight, which is the meaning of the word.',

In the latter sense of the word, it signifies, such as it is. The rendering of the Greek is, Without the pupil or sight of thine eye shalt not see light, Pupillae nos habebus inducere.

This verse renders not amiss; for, Without eyes, or eye, shalt thou not see, says the Rubric. By the expression of thy eye, which is used in this place, is meant both thy eyes, or, if thou hast not an eye, or it were not thy eye, or thy eyes, which were not thine ignorant by pretending to knowledge. The sense of the passage is,—it is not only a fruitless undertaking to attempt to see into the works of God, but the more we seek to do so, the more we shall find ourselves in a situation, likewise dangerous, and not to lead such presumptuous inquirers into errors, and sometimes, by the more they understand, to make him more of that sort, or that thou hast not. The literal rendering of the Greek is, Without the pupil or sight of thine eye shalt not see light, Pupillae nos habebus inducere. With his eye on such sight, which is the meaning of the word.' 

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be better rendered by wickleness than sorrow, as it stands now in our version. The sense then of our author in this place is, to fall from one wickleness to another; till he fills up the measure of his iniquities. St. Austinreply compares the habit of sinning to a long chain, which keeps the sinner confined like a pris-oner in prison, and as his iniquities increase, he is unavoidably a slave to it; Vive nee materni tenetisque indoigno nihii extemam fecerit: quippe ex voluntate verter, facta est hiado; et durn servitut hidam, facta est consuetudin; et durn consuetudin, non resistitur, facta est necessitas (Confess. lib. viii. cap. 5).

Ver. 29. In the punishment of the proud there is no remedy, for he does not repent; and the reading is much clearer. The proud man is not healed by his punishment; to which Junius seems to agree. Quam inducturus superbo afflicto, non est curatio, understand sed cura. By this, the proud man is often taken in this boasted boldness, and with a sort of defiance, are, in the scripture phrase, called despisers, according to that excellent description of them, Prov. xxvii. 5, as it occurs in the LXX. with reference to the moral condition, ζευκα την θεον, εσσετετε και ισε διειρυ χαι δοτες, which Jerome's Bible well renders, Impius cum in pro-fusionibus, consummationem ignominiae et opprobrium. The sad catastrophe of such hardened sinner is more strongly noted by our author.

That when God visits such sinners, he does not deal with them, but visits their whole families, and all mortal and incorrigible, and just all remedy; there is no balm in Gilead that can do them good. The Vulgate has Synagoga Superborum non est sanitas, following a copy in the LXX. with reference to the moral condition, την θεον, μοιραιαν, γαρ την οικουμην την θεον συνινευευς. But the Vulgate has Synagoga Superborum non est sanitas, following a copy in the LXX. with reference to the moral condition, την θεον, μοιραιαν, γαρ την οικουμην την θεον συνινευευς. Junius Donnus qui reddit Gratia facta, in posteriorum re- cordatus est. He looks upon what is done to the poor as done to himself, and keeps an account of good and char- itable works, and what he would do in a similar case, 

Ver. 31. He that requites good turns is mindful of that which may come hereafter; O δοανοις θεοι, προειρησθαι εις τον απώλεθαν. The Syriac and Arabic understand this of the beneficent and charitable man, who, for his readiness to succour others, shall himself find help in time of need. Others apply δοανοις to God himself, who requites good works. Of course, everyone has done such works, whether in a more or less valuable and certain security (Hos. xviii. 19).
ECCLESIASTICUS.

Helpeth and taketh under her protection them that seek her. She catcheth hold of them, as Camararius understandeth the word, and recovers them as from falling, snatching them out of the jaws of death, from the mouth of the lion, as it were out of the fire (see his Myrotheciom, p. 304).

Ver. 13. He that holdeth her trust shall inherit glory; and whereas Camararius rendereth, "The Lord shall bless him," Prov. iii. 35. "The wise shall inherit glory, but shame shall be the promotion of fools," where the reading of the LXX. is remarkable, ἡ ἀtheta τις εὐφορὸς ἀφιέρωται, the wicked exalt despairing, for as the transgression of the wicked exalt as much as man's glory as the earth is full of the habitation of vanity is full of the habitation of vanity, if he will hear me. The observation in the latter part of the verse, is particularly verified in the history of Jacob and Joseph, whose God's blessing went along with, and prospered their master's family and substance and force of their sake; but probably this writer alludes to God's blessing the house of Obed-edom, and all that pertaineth unto him, because of the ark of the Lord, which continued in his house three months (2 Sam. vi. 11, 12). In like manner will God bless a soul, into which wisdom vouchsafes to enter, and, by her indwelling, prepares a fit temple for his residence, and a holy temple of God, which is a temple holy unto the Lord, as it was called; and so the marginal reading has it. What may seem to confirm this is, that ὕποσις here used with-out an article, is like a common noun, and not like a proper noun, and as such is used, as a sacred place; whereas when God himself is meant or referred to, he is the ὕποσις, the Holy One, κατὰ φύσιν (see xxiii. 9). But in either sense, it furnishes a very useful reflection, that man should pray, and be reverent himself, and hold in his bosom the sacred office, or execute the ministerial function, but such as are truly wise and strictly religious, for such the Lord requires only to serve at his altar. The Vulgate will ad-
mitt that he be reverent, and pious, and to the latter end, and the oriental versions require it, Ministri ejus sunt sancti ac puri: "Holiness unto the Lord," is their motto. Ver. 14. He that is of an unwise heart, and reverence given to him in a day of misfortune, and an evil time, shall have despondency, and becomes not the desire to get the good opinion of the whole Sanhedrin, and show a more particular respect and regard puerorum to the Lord, the king, and the congregation, is to be feared as being in the way of any man's inheritance, and the marriage of a wife, etc. (see Ps. 73:7) (Daniel xii. 2) (Ecclus. vi. 44). The Vulgate renders, Qui innumerum filium, permanebat confidens, probably followed a copy, which had προσεζήτησιν. The true reading seems to be that which is followed by our version, οἱ προσεζήτησιν, (ver. 74) and, καταρακτήσατε πετασμός, which is a strong expression. See xiv. 24—27, where the like security is prom
anced and described. Ver. 15. In any case commit himself unto her she shall inhe-
rit her; and his generation shall hold her in possession.] Various are the readings of this place: the true seems to be ὅ, ινα ἐκπραξήσῃ, ἐκπαθῆσῃ ἄνθρωπον, in ver. 15, and the marginal, in ver. 16, and even in the Vulgate. One may be, and with faith and trust in him, he will give her to him, and his posterity. Or, If a man is faithful and sincere in his inquiry for her, and constant and persevering in his search after her, and in such a state of inconstancy, he will inherit an inheritance to his posterity; So posterity in possidens, says Calmet; and the oriental versions make the possession to be here and to descend to his posterity. And if a man be faithful, and his posterity shall be established by her, Isa eju ejusbohecoe consistat. Some have forced the words to another sense, That a faithful inquirer shall inherit his possession; or, the advantages which attend upon him, and go along with her, shall be in his possession. But I think, though
Ver. 19. If the first she will walk with him by crooked roads; i.e. The way that leads to wisdom is rough at first setting out, and has several difficulties and turnings to perplex and discourage the traveller. The ancient philoso-
phers called it the crooked road of learning. But it is extremely good for the soul; that which leads to virtue, which is another word for wisdom, and happiness at the end of it, is described at the entrance as rough and unpleasant; but the way which leads to vice is delightful, leading to life, the other opening wide to ruin and destruction (Matt. vii. 13, 14). If we under-
stand this of science, Quinillian's observation will hold true. Liberalius, in his discourses on square and round, says, the
bus omnia, proficisciium juvenca, perniciosam humos.
She will bring fear and dread upon him, and torment him with his discipline, until she may trust his soul, and try him by her ways. Wisdom will prove the discipliner of her addresses to her, before she is familiar with, or communi-
cates herself to him; and particularly at the beginning, or at his first approach, which the Greeks called the straight, to wo o good arg, she appears distant to him, and will make trial of his con-
stancy by hardships and sufferings, and the sincerity of his love to her by his readiness to execute her commands. As a man of understanding, if he be a man of virtue, and the worthy mentioned Wis. x. were proved by sufferings, for her sake, and at length saved through wisdom. The design of the author here is to encourage young candi-
ds to join themselves to wisdom, by warning them of the neces-
sarily of wisdom in this a particular way, proving the integrity of a new acquaintance, before he ventures to take him into his bosom, or make him to confide in him a
way, her company, delights to disappoint, tease, and cross him, and often seemingly shits him on purpose to try his tem-
per, and find whether he is a gentleman or a fool. This is the way how much he is ready to do and undergo for her sake.
Ver. 20. But if he go wrong, she will forsake him, and be over his own ruin. Delapsae sedes eis eis quae
necem erit. Or perhaps, Be peremptory in her demand of the Greek. To deliver into the hands of ruin is a Hebra-
im, not much unlike the phrase in scripture, "The hand of adversity, the hand of hell, and of the grave," So God is said sometimes to give men over into the hands of their own counsel, which is in effect giving them eis the hand. The author still continues the metaphor of two roads, that of virtue is called the straight way, delightful way; the other crooked, wrong, deceitful, and dangerous.
Ver. 20. Observe the opportunity, and beware of evil.] The Vul-
glape adds, dicere verum, not improperly. If by you we under-
stand this, either as a maxim of prudence only, Be careful to do every thing in its proper time and seasons; or it may mean in a moral sense, Observe the time, i.e. be appre-
hi of St. Paul, "See that ye walk circumspectly, because the days are evil." This sense seems confirmed by the context; and because when the times are bad, and vice fashionable, there is danger, through a false modesty, which often hinders men from doing what a good conscience requires of them, for fear of disobligeing, or being thought singular; it therefore follows very properly, Be not ashamed, when it concerneth thy soul nearer to thee. When he is asleep, or other worldly business is pondered by thee. The Vul-
glape adds, dicere verum, not improperly. If by you we under-
stand this, either as a maxim of prudence only, Be careful to do every thing in its proper time and seasons; or it may mean in a moral sense, Observe the time, i.e. be appre-
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Ver. 21. There is a shame that bringeth sin; and there is a shame which is glory and grace. As he that should die of hunger, if he should eat his bread which is gross, it is not the food, would be justly thought guilty of his own death, so he that complies with evil company, or sinful customs, out of a vicious motive, is no less guilty of an evil deed. On the other hand, he who, when others entice him, sheepishly complies even against his own sentiments and conscience, or, to please them, owns and adopts vices he has never been guilty of, is made guilty of a sin which is not his own. There is also a shame which bringeth sin, when a man is laughed out of his modesty, when he is dis-
couraged from doing any good action, or going on in the way of goodness, through being others' scorn, or ridicule; a shame which a soul steadily fixed is resolute enough to despise and withstand. Thus David: "The proud have had me exceedingly in derision, thy fornication and wicked action," (Ps. cxvii. 1). This was the great commendation of Noah, that he went on in building the ark, and doing what God had appointed him, notwithstanding the sneers of an infamy filled with other consideration (St. Chrysostom, in cap. 6, Gen. Hom. 23, who produces this example to illustrate the passage before us). An instance of a commendable shame, and which brings credit and glory to a man, is when he blinks from being mocked and laughed at, as a heap, he is ashamed of a past mispent life, and shows by his great penitence and contrition, that he is determined not to offend in the like instances for the future; neither will I do it again. Our authors resum
this subject, ch. xli. xlii., and gives instances himself, when shame is fearful or commendable: see Prov. xxvi. 11, "There is one who is too bold, and there is another who will do nothing; these are exactly the same as here, eos autem exspectare quos maius, et autem aliquam diem et ipsi hostes,"
Ver. 22. Accept no person against thy soul.] Those that under-
tend the metaphor of two roads, that of virtue is called the straight, the other crooked, wrong, deceitful, and dangerous.
Ver. 23. Refrain not to speak, when there is occasion to do good.] i.e. When you have an opportunity of doing good, either to religion, if it is attacked, or to thy injudicious approbation of it, or the neglect of it, or the unkind hopes others have of you. But St. Chrysostom extends this brotherly reproof to all that are incommodate or faulty in one's family or neighbourhood; he expresses himself very strongly, τον τον των φωνας των την εκτροχοις, τον την εκτροχοι,
the (in cap. 9. Gen. Hom. 29). And in another place, his con-
cern for a lapsed brother, and his warmth to reclaim him, are truly noble, διδωκε, τιλω, διδωκε δια τελος καθηκοντος, τιλω δια τελος.
Das saluvm volo facere fratrem, peremptum animam cerno, neque cognatione junctos possum contemnere; reprehendat qui velit, accesse qui veli; imo vero nemo reprehendat, omnes laudabunt, quod apud nos tanta sit via caritatis (Hom. 47. in Julian). We are also obliged to break silence when we may save an innocent man's life or property by speaking seasonably, and when we discover any wickedness, then we are bound to bring this, in temperate language, ye should be rendered, in temperate language, i.e. on a proper and fit occasion, the perfection of speech: being the meaning of it. A word spoken in season, how good is it!" as Solomon observes. And hide not thy wisdom in the dust of. As the Vulgate omits the word eis the hand, only which makes the difficulty. The Vulgate turns them to an evil end, either for sin of omission, or i.e. Hid not the beauty of thy wisdom, when it ought to be displayed, and may do service. Grotius takes it in the same sense, but supposes an ellipsis here. For when they are wise, eis the hand, eis the hand eis the hand eis the hand 1. e.e. Hide not thy wisdom as beauty, which is carefully guarded from the sun and weather. The author may be supposed here to
Chap. V.

Ver. 33. The Sire of the feast unto his house, and the Lord spoke to him, saying, 'You are the father of the wise, for you have taught your children to walk in wisdom and to follow the path of understanding.'

Ver. 34. The Sire of the feast said, 'I have observed in my house, and in the presence of my servants, that the wisdom of my children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 35. The Lord said to the Sire of the feast, 'You have observed correctly, for the wisdom of your children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 36. The Sire of the feast said, 'I have observed in my house, and in the presence of my servants, that the wisdom of my children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 37. The Lord said to the Sire of the feast, 'You have observed correctly, for the wisdom of your children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 38. The Sire of the feast said, 'I have observed in my house, and in the presence of my servants, that the wisdom of my children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 39. The Lord said to the Sire of the feast, 'You have observed correctly, for the wisdom of your children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 40. The Sire of the feast said, 'I have observed in my house, and in the presence of my servants, that the wisdom of my children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 41. The Lord said to the Sire of the feast, 'You have observed correctly, for the wisdom of your children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 42. The Sire of the feast said, 'I have observed in my house, and in the presence of my servants, that the wisdom of my children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 43. The Lord said to the Sire of the feast, 'You have observed correctly, for the wisdom of your children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 44. The Sire of the feast said, 'I have observed in my house, and in the presence of my servants, that the wisdom of my children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 45. The Lord said to the Sire of the feast, 'You have observed correctly, for the wisdom of your children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 46. The Sire of the feast said, 'I have observed in my house, and in the presence of my servants, that the wisdom of my children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 47. The Lord said to the Sire of the feast, 'You have observed correctly, for the wisdom of your children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 48. The Sire of the feast said, 'I have observed in my house, and in the presence of my servants, that the wisdom of my children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 49. The Lord said to the Sire of the feast, 'You have observed correctly, for the wisdom of your children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 50. The Sire of the feast said, 'I have observed in my house, and in the presence of my servants, that the wisdom of my children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 51. The Lord said to the Sire of the feast, 'You have observed correctly, for the wisdom of your children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 52. The Sire of the feast said, 'I have observed in my house, and in the presence of my servants, that the wisdom of my children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 53. The Lord said to the Sire of the feast, 'You have observed correctly, for the wisdom of your children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 54. The Sire of the feast said, 'I have observed in my house, and in the presence of my servants, that the wisdom of my children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'

Ver. 55. The Lord said to the Sire of the feast, 'You have observed correctly, for the wisdom of your children is not begotten by reason, but by the presence of the Lord, who, by his wisdom, has taught them to walk in the footsteps of understanding.'
God is not so hasty as they would make him, nor yet so ready to strike as they represent him. I have hitherto found him favourable, I have escaped unpunished, though I have delighted in wickedness, and practised all uncleanliness with greediness; and [Plutarch] observes, that this is the result of such false reasonings and conclusions: God's forbearance is no sufficient reason to overlook his justice; he often spares a wicked person or nation, not because he will not avenge his punishment, but to increase their guilt and bring down on them a more dreadful vengeance. He suspends his judgment till the wickedness of the Amorites is full, and when iniquity is at the height, then he smites, at his arm, and destroys them as our own in his justice. St. Chrysostom finely exposes this kind of false reasoning, \( \text{καθ' ἰθέρας, ἑαυτῷ μὲν ἐναργῶς ὡς ἔκτοθεν, κ. Ἱ.} \); but Cicero saith quidem to quidem non sic dignius, interdum non enim ad illud judicium, sed etiam, sicut etiam, ad causam in ipsius quantum. But he that has hitherto escaped the common calamities of all other men, is no more than a man who has often been near death, for he is as much in peril as he that has been many times at the point of death.

Ver. 5. Concerning propitiations, he not without reason add sin unto sin: \( \text{ἀπὸ χαίρετος τῆς λόγου, γάρ.} \) Do not presume too much upon pardon, and thereby he induce to sin the more frequently, in expectation of it; which seems no more than to be afraid of provoking him by repeating the acts of sin. Some copies read, \( \text{πᾶν τὸ ἔργον γὰρ ἐν πληγομένῳ προδότην ἔργα, ἐν ἑαυτῷ, ἢ ἐν ἱππαρκῷ.} \) The meaning of which additional phrase either is, that we should not be too confident, or so abundantly secure in \( \text{πληγομένῳ} \), for our sins shall be forgiven us as in our immediate need; or it is a word of caution, and a matter of much consideration, which may betray us into presumption. Lastly, if \( \text{πᾶν} \) be understood as the act by which God is appeased, viz. the offering of a propitiatory sacrifice (\( \text{ἐκ προδώσεως,} \)), \( \text{ἔργα} \) and \( \text{ἔργαι} \) are generally, I believe, taken; then \( \text{ἐρωτήματα,} \) which follows, may signify a sin-offering; see Lev. iv. 21. Rom. vii. 3; and so the original word is used.\( \text{τὸ ἔργον} \) signifies both the crime and expulsion of it. But the sense either way comes to the same thing; a caution to be fearful of provoking God by many sin-offerings, or propitiations for sin; for no such sense is to be understood of propitiating super peccata. The meaning of which additional phrase either is, that we should not be too confident, or so abundantly secure in \( \text{πληγομένῳ} \), for our sins shall be forgiven us as in our immediate need; or it is a word of caution, and a matter of much consideration, which may betray us into presumption. Lastly, if \( \text{πᾶν} \) be understood as the act by which God is appeased, viz. the offering of a propitiatory sacrifice (\( \text{ἐκ προδώσεως,} \)), \( \text{ἔργα} \) and \( \text{ἔργαι} \) are generally, I believe, taken; then \( \text{ἐρωτήματα,} \) which follows, may signify a sin-offering; see Lev. iv. 21. Rom. vii. 3; and so the original word is used.\( \text{τὸ ἔργον} \) signifies both the crime and expulsion of it. But the sense either way comes to the same thing; a caution to be fearful of provoking God by many sin-offerings, or propitiations for sin; for no such sense is to be understood of propitiating super peccata. The meaning of which additional phrase either is, that we should not be too confident, or so abundantly secure in \( \text{πληγομένῳ} \), for our sins shall be forgiven us as in our immediate need; or it is a word of caution, and a matter of much consideration, which may betray us into presumption. Lastly, if \( \text{πᾶν} \) be understood as the act by which God is appeased, viz. the offering of a propitiatory sacrifice (\( \text{ἐκ προδώσεως,} \)), \( \text{ἔργα} \) and \( \text{ἔργαι} \) are generally, I believe, taken; then \( \text{ἐρωτήματα,} \) which follows, may signify a sin-offering; see Lev. iv. 21. Rom. vii. 3; and so the original word is used.\( \text{τὸ ἔργον} \) signifies both the crime and expulsion of it. But the sense either way comes to the same thing; a caution to be fearful of provoking God by many sin-offerings, or propitiations for sin; for no such sense is to be understood of propitiating super peccata. The meaning of which additional phrase either is, that we should not be too confident, or so abundantly secure in \( \text{πληγομένῳ} \), for our sins shall be forgiven us as in our immediate need; or it is a word of caution, and a matter of much consideration, which may betray us into presumption. Lastly, if \( \text{πᾶν} \) be understood as the act by which God is appeased, viz. the offering of a propitiatory sacrifice (\( \text{ἐκ προδώσεως,} \)), \( \text{ἔργα} \) and \( \text{ἔργαι} \) are generally, I believe, taken; then \( \text{ἐρωτήματα,} \) which follows, may signify a sin-offering; see Lev. iv. 21. Rom. vii. 3; and so the original word is used.\( \text{τὸ ἔργον} \) signifies both the crime and expulsion of it. But the sense either way comes to the same thing; a caution to be fearful of provoking God by many sin-offerings, or propitiations for sin; for no such sense is to be understood of propitiating super peccata. The meaning of which additional phrase either is, that we should not be too confident, or so abundantly secure in \( \text{πληγομένῳ} \), for our sins shall be forgiven us as in our immediate need; or it is a word of caution, and a matter of much consideration, which may betray us into presumption. Lastly, if \( \text{πᾶν} \) be understood as the act by which God is appeased, viz. the offering of a propitiatory sacrifice (\( \text{ἐκ προδώσεως,} \)), \( \text{ἔργα} \) and \( \text{ἔργαι} \) are generally, I believe, taken; then \( \text{ἐρωτήματα,} \) which follows, may signify a sin-offering; see Lev. iv. 21. Rom. vii. 3; and so the original word is used.\( \text{τὸ ἔργον} \) signifies both the crime and expulsion of it. But the sense either way comes to the same thing; a caution to be fearful of provoking God by many sin-offerings, or propitiations for sin; for no such sense is to be understood of propitiating super peccata.

Ver. 6. Not a little is there satisfaction upon goods unjustly gotten; \( \text{καὶ οὐκ ἔχοντες ἔθεσιν ὑδάτων.} \) All the editions have \( \text{οἵτινες ἔχουσιν,} \) but the reading followed by most of our translators, \( \text{ὅτι ἐξ ἔργων παραλαθήσονται.} \) When the author here asserts that riches unjustly gotten will prove a snare to them that have them, he says nothing that will not neither prevent nor alleviate any ill, nor that they will be of no service to a man at the time of his death, because he remains in his way. In this they will not be dissuaded to live in vice, nor shall the sovereign Judge have any regard to or consideration of the power, dignity, or estate of such offenders as have enriched themselves by repeated acts of injustice; but seek to themselves the satisfaction of conscience, and shall they rise from thence, to appear at the great tribunal: according to that of the psalmist, \( \text{Ne utroph} \) utroph, \( \text{οἰκοίνων} \), \( \text{οἰκίας,} \). He that wills not to give to the poor (\( \text{Ps. xlix. 5.} \)), even though he be very rich, yet shall he depart from him. But the sense of the proposed verse is, that riches unjustly gotten will prove a snare to them that have them, because they will be of no service to a man at the time of his death, because he remains in his way.
sions. The Complot, indeed has it, from whence our translators and Dr. Grabe took it; but it seems improperly placed here, for it disturbs the sense, and spoils the connection.

VI. 1. Without giving an answer." St. James expresses the same by ἐφη λεγόντας καὶ στόλησεν, i. e. give a true and right answer. The Vulgata is very full, Cum sopitiionis prohiberet responsuum verum.

Ver. 12. If thou hast understanding, answer thy neighbour; if not, lay thine hand upon thy mouth." Digitio comproprietatis; so the Vulgata. This is Latin law, and appears maxim very like this, ος οδιος καταθήκη τοις νόμοις και τον ἱλαρόν ἀνθρώπου, etc. It is a law, and care of the tongue. The Vulgata inserts a reason for such a caution in speech. Ne capiatis in verbo indiscreti, et confundaris.

Honour and shame are in talk." Solomon has more fully expressed this when he says, "Life and death are in the power of the tongue." Prov. xvi. 21. Nothing is more serviceable, and at the same time more misleading, than the tongue. He adds, an advanced doctrine is that it exposes them to shame, according to the good or ill use that men make of the blessing of speech. It is the seat of persuasion in some, and a world of iniquity in others; it shines in and recommends the man of eloquence in a good cause, and disgraces the libellous labouring in a bad one. When employed to bless and praise God, it is the best minister of its own advantage; when it is used to mock and curse men, it is set on fire of hell, and will sink men into it. It is therefore of the last importance to know how to govern the tongue, without a discreet conduct of it, a man may speak some things of cheap and mean life, nor esteemed religious before God. The tongue of man is his fall. This is rather too laxly expressed; the Vulgata very properly adds, Linguis imprudentis subvertere est ipsius. Euripides has a sentiment very like this, ἄνθρωποι στόματα τοῦ ἐξουσίων.

Ver. 14. Be not called a whisperer, and lie not in wait to hear with your ears." The strength of this passage is that of one neighbour privately, and doing an ill turn by a secret and sly insinuation to his prejudice. This sort of a slander is a poisoned arrow that fleeth in the dark, that wounds covertly; and they who wish to be despised are frequently called by this writer, "lying in wait with the tongue." καταθήκη καὶ λεγόντας, hoarding and railing, differ from this vice only in degree. Solomon has admirably described this practice. Prov. xvi. 28. 29. "Whoever has no wood is, there the fire goeth out, so where there is no talker [in the Heb. whisperer] striketh censers. The words of a talebearer are as wounds, and go down into the innermost parts of the belly." Such insidious persons are with reason compared to the serpent, which bites without giving any warning; one feels the sting without knowing from what quarter the mischief comes. Solomon uses this comparison in Ecclesiastes 11. 4. "Surely, there is a sound will bite without enchantment, and a babbler is no better," according to our translation; but the Hebrew words truly render the word ὠπομονοῦντος, i. e. he is a babbling. Proverbs 26. 22. "Whoever has no wood is, there the fire goeth out, so where there is no talker [in the Heb. whisperer] striketh censers. The words of a talebearer are as wounds, and go down into the innermost parts of the belly." Such insidious persons are with reason compared to the serpent, which bites without giving any warning; one feels the sting without knowing from what quarter the mischief comes. Solomon uses this comparison in Ecclesiastes 11. 4. "Surely, there is a sound will bite without enchantment, and a babbler is no better," according to our translation; but the Hebrew words truly render the word ὠπομονοῦντος, i. e. he is a babbling. Proverbs 26. 22. "Whoever has no wood is, there the fire goeth out, so where there is no talker [in the Heb. whisperer] striketh censers. The words of a talebearer are as wounds, and go down into the innermost parts of the belly." Such insidious persons are with reason compared to the serpent, which bites without giving any warning; one feels the sting without knowing from what quarter the mischief comes. Solomon uses this comparison in Ecclesiastes 11. 4. "Surely, there is a sound will bite without enchantment, and a babbler is no better," according to our translation; but the Hebrew words truly render the word ὠπομονοῦντος, i. e. he is a babbling. Proverbs 26. 22. "Whoever has no wood is, there the fire goeth out, so where there is no talker [in the Heb. whisperer] striketh censers. The words of a talebearer are as wounds, and go down into the innermost parts of the belly." Such insidious persons are with reason compared to the serpent, which bites without giving any warning; one feels the sting without knowing from what quarter the mischief comes. Solomon uses this comparison in Ecclesiastes 11. 4. "Surely, there is a sound will bite without enchantment, and a babbler is no better," according to our translation; but the Hebrew words truly render the word ὠπομονοῦντος, i. e. he is a babbling. Proverbs 26. 22. "Whoever has no wood is, there the fire goeth out, so where there is no talker [in the Heb. whisperer] striketh censers. The words of a talebearer are as wounds, and go down into the innermost parts of the belly." Such insidious persons are with reason compared to the serpent, which bites without giving any warning; one feels the sting without knowing from what quarter the mischief comes. Solomon uses this comparison in Ecclesiastes 11. 4. "Surely, there is a sound will bite without enchantment, and a babbler is no better," according to our translation; but the Hebrew words truly render the word ὠπομονοῦντος, i. e. he is a babbling. Proverbs 26. 22. "Whoever has no wood is, there the fire goeth out, so where there is no talker [in the Heb. whisperer] striketh censers. The words of a talebearer are as wounds, and go down into the innermost parts of the belly." Such insidious persons are with reason compared to the serpent, which bites without giving any warning; one feels the sting without knowing from what quarter the mischief comes. Solomon uses this comparison in Ecclesiastes 11. 4. "Surely, there is a sound will bite without enchantment, and a babbler is no better," according to our translation; but the Hebrew words truly render the word ὠπομονοῦντος, i. e. he is a babbling. Proverbs 26. 22.

For thereby thou shalt inherit an ill name, shame, and reproach. Our version follows a copy which reads, ὁ ὀνομα τῆς προφητείας, ἀπελεύθησάντων καὶ ἔκατον τῆς κληρονομίας. Heuschelius has οὐκ ἐπηρεάζεται, in the third person, and so the Vulgata, Improperly or unhappily. The passage is frequently quoted by τῆς ὀνοματοποίησεν, not an ill name, but an ill name. And so indeed ὀνομα is sometimes used (see Acts i. 15. Rev. iii. 3. 6. Prov. iii. 19. 47. Tit. iii. 1. etc.) in a sense like manner. Nam. iii. 40. 43. xxvi. 53, 55, and other places.

Ver. 15. Be not thyself a great matter or a great small. If this be understood strictly, such a perfection as this is not possible in our weak state, and therefore all such confidence or assurance rather is—endeavour to get as much knowledge and insight into affairs as you can, whether they be matters of speculation or practice. The Vulgata seems to understand the words in a judicial sense. Justinus pulsium et magnum stimuleri, as if the meaning was,—that in any suit or controversy, the same fair and impartial judgment should be pronounced in the cause of a poor, as well as a more rich or more powerful person, according to that charge of Mercur. D. II.

There is also another sense of this passage,—"Fall not into any sins of ignorance or inadvertency, commit not any sin, either great or small, but have such a guard over yourself, as not to be surprised into them, by any great or little occasion. And thus the Syrius understands it, Multum, vel parum ne delinquas. And so spagios is often used by the Hermætics and Hellespontines, as opposed to great and small, as equivalent to labellum; and so it is often to be understood in the LXX., see Num. xii. 11, &c. I Esdr. viii. 77, and by this writer himself it seems to be used, xxiii. 22. 1 Esdr. xxvi. 22. Hooker's Heb. Bible, etc. The reading away is said, 'That we should be diligent observers of circumstances, the little regard wherof is the nurse of vulgar folly; and Solomon's great attention thereto was what made it so difficult a subject for him, and so wisely and sincerely to pierce every thing to the very bottom, and by that means gained more knowledge, and became the author of many parables' (Ecc. Pol. p. 169).

CHAP. VI.

Ver. 1. Instead of a friend become not an enemy. The whole of this verse has been thought by many to belong to the fifth chapter, because the conclusion of that chapter seems at first, consisting only of the period or sentence, contrary to the general method of this writer. 2. This chapter, it is observable, begins in the Greek copies with a conjunction, καὶ ἔνα ὀνόματα ὑπὲρ ἔνας λόγος, which implies some conclusion or the like before this verse; and therefore also, and particularly the Latin ones, do actually so connect them; and, according to Rabanum, this sixth chapter does not begin till the fifth verse in the common editions. Lastly, The context, etc. It seems probable that this chapter is only a continuation of the same subject: for the words, "Instead of a friend become not an enemy," may very well refer to the sin of whispering, or backbiting, which is so dangerous and unclean to friendship and to the public, as the true friends of one another, that may traduce him more effectually, and under that mask undermine him more successfully. The English version, "Instead of a friend become not an enemy," is therefore a true translation of τῆς ὀνοματοποίησεν, and if so understood, this passage should have been translated, "Instead of seeking an enemy, find a friend; for he that tells lies, is harmful to the man; and he that seeks an enemy, is an enemy to himself, and to his friend. But the friend that knows how to be silent, is the friend that knows how to be等等.
CHAPTER VI.

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though this may seem overrating the point, yet has it a good moral, and intimates the sense of our author. 

Ver. 1. Whoso faeth the Lord shall direct his friend's ight: for as he is, so shall his neighbour be. To be blessed with a sincere and valuable friend is a particular gift of God, a reward of a man's piety and virtue. Such persons are the sweet odours of heaven, pleasant and pleasant to the sense, of good ances- tance and pattern of friendship recorded in story; the scripture describes it in the fullest and most sensible man- ner, when it says that the soul of Jonathan was knit with the soul of David; and he deploys the power and the margin furnishes another sense, Get him in the time of trouble, to expresse, and so Junius renders, Sir comparat- orius emendamus. I think that the εἰδηνα should be joined with άναστην, as our translators seem to understand it, a more proper construction; only it may still be asked, why does Solomon say this in this instance and not in the Corinthians? And so the Syriac, Ne temere te conscendas illi; to which agrees the Rome's Bible, and that of Junius; and so παράθεσις is used. John ii. 21, ἐν αὐτῷ ἦν ζαυγὴ φαντασία των παράθεσεως. That pre- sent of Solon, φίλον μη μενείν αὐτῷ, κοινονοῦντος μενείν αὐτῷ άπολλονίου. Μέλι άπολλονίου is an unusual expression, and wants an authority to con- firm it, except απ᾽ αυτοῦ is sometimes debet to be understood from 1 John iv. 1. To make this join is too hasty, and too sure a conjecture, κοινονοῦντος is too technical and too mistalce. Hesychius, from some authentic copy, as I presume, and not by mere conjecture, reads κοινονοῦντος με; and why might not some other ancient copy formerly have κοινονοῦντος, as I have conjectured, in the place of κοινονοῦντος, as unfortunate words? As Isa. lvii. 3, ἧς ἀπολλονίου, χόρον αὐτοῦ, καλλήρετα χαίροντα, and the εἰδηνα might be absorbed in that which follows. The Vulgate seems to read bnteludens, rendering, Conspiciemus adhuc. Of the sense of the passage, a genuine friend changed into an enemy, will reveal all the faults which he knows, has heard, or observed, during his acquaintance; and the more intimate and longer the friendship has lasted, the more it will be dreaded; the more noise will it also make, and the more fierce and implacable will be the hatred; according to that wise observation of Pliny, Aristarchus necessitatis, si quando contingat dirimi, in summa virtutis simulation, et e artissimus federibus, si semel rampartum, maxima nascendar e diesida (Lib. xxxix. cap. 4). This and the following verses are waning in the oriental ver- sus. 

Ver. 13. Separate thyself from thine enemies, and take heed of thy friends. i. e. Avoid suspected or declared ene- mies, and avoid your friends; and you may place no certain confidence, such as are described, ver. 8—10. Companions only of the table, flat- terers, and occasional attendants upon great fortune or power; to look upon them in a colour, and not in a due and true indistinctness, and perhaps openly or secretly do you some ill turn, when you are reduced to misfortunes. Count there- fore none real friends, but such as you have proved, and have found faithful in adversity. Phocylides describes the ἑκάστην προσβολῆς έγκλεις, almost in the same terms, whose maxims very often agree with those of our author. King Antigonus's wish or prayer, as recorded by Plutarch, is agreeable to the advice of this wise writer, and proceeded from a like sentiment, "The gods keep me from pre- tended friends; against open and avowed enemies I can guard; but what betrays me?" Closer has the same like observation, έαυτὸν διδασκομένην, τις την προσέγκλεις, δια την (Strom. lib. vii.). 

Ver. 4. A faithful friend is the medicine of life; and they that fear the Lord shall find him. Friendship is the very life and soul of a man, as necessary to his subsistence and well-being as medicines are to preserve health. Nay, other medicines, and indeed their excellence is much less signal and superior to those that are in health; but friendship is neces- sary to both. The Latins have well intimated this by the terming friendship necessitudo, and friends, necessarii. For all those who fall short of the true friends, are but wind and sand, till friendship seasons and gives a relish to all enjoyments. For what pleasure is there in life, ex- cept one has a friend to whom he can talk his soul, who will divide his griefs, and double his joys? What fellowship is not ungrateful, if we have none to share with us in it? and what calamity is not

ECCLESIASTICUS.

though this may seem overrating the point, yet has it a good moral, and intimates the sense of our author. 

Ver. 7. If thou wouldst get a friend, prove him first, and then let him partake of a few with a worth and merit; by this means you will not have many enemies, and only valuable friends (Ad. Damon). 

Ver. 5. The story; may make both. The margin furnishes another sense, Get him in the time of trouble, to expresse, and so Junius renders, Sir comparatarius emendamus. I think that the εἰδηνα should be joined with άναστην, as our translators seem to understand it, a more proper construction; only it may still be asked, why does Solomon say this in this instance and not in the Corinthians? And so the Syriac, Ne temere te conscendas illi; to which agrees the Rome's Bible, and that of Junius; and so παράθεσις is used. John ii. 21, ἐν αὐτῷ ἦν ζαυγὴ φαντασία των παράθεσεως. That present of Solon, φίλον μη μενείν αὐτῷ, κοινονοῦντος μενείν αὐτῷ άπολλονίου. Μέλι άπολλονίου is an unusual expression, and wants an authority to confirm it, except απ᾽ αυτοῦ is sometimes debet to be understood from 1 John iv. 1. To make this join is too hasty, and too sure a conjecture, κοινονοῦντος is too technical and too mistalce. Hesychius, from some authentic copy, as I presume, and not by mere conjecture, reads κοινονοῦντος με; and why might not some other ancient copy formerly have κοινονοῦντος, as I have conjectured, in the place of κοινονοῦντος, as unfortunate words? As Isa. lvii. 3, ἧς οὐκ άναστήναι, χόρον άπολλονίου, καλλήρετα χαίροντα, ...
goodness of metals is proved and tried. And this the Vulgate, the Geneva, and Coverdale's version, seem to fol-
low. But the first sense seems preferable.

Ver. 22. *For wisdom is according to her name,* and she is **he**, and whoever has an instinct therefore, even if it were Hebrew or Syriac, not being extant any-
where, one is at a loss now to know what particular word was understood. The Greek word ἡ̂ θεος, translated *he*, first, and then the meaning of it, the allusion would have been plaider and better understood. It is probable, the translator derives the Greek word ἡ̂ θεος from an eastern root; and a strange use of it as a verb: it is a translator who was skilled in that, and the Greek tongue, 
endeavours to preserve in this version an allusion to some Hebrew word, which signified cow or lid. If there were no such word in the Hebrew tongue, he would, in essential wisdom, used also for secrecy and concealment, which was its primary sense, the name might then metaphorically be translated a *concealment*, for some things hiden and covered. Possibly there was a Syriac or Chaldean noun formed ̂ ἦθς (whence ἡ̂ θεως) from ̂ ἦθα (see Dan. i. 20, magus, bogtyn, which by pharsalia is rendered in Greek, ̂ θεος. It is well known that the wise men in the earlier age used to communicate their parables and figurative expressions. Hence the learned have contended, that they were then called ̂ θεωροί, or ̂ θεώτεροι, or ̂ θεωκρίται. And the word is derived from a root which signifies hidden, by interpretation is the ̂ ὅθους among the Persians, answering to ̂ θεος, or the wise man among the Greeks. The same root is likewise in the word ̂ ναβαλ. *Nabal* (says Abi-
gail) is his name, and lolly is in him; as his name is, so is he (1 Sam. xxv. 23). Nabal in the original signifying a *foolish man*; or ̂ ναβαλ signifies him, who, or one whose name is, is not exact, yet it was sufficient that they were probable and known, and warranted among those to whom they were spoken, so that we are not to be surprised, that false writer should derive his hero from a Hebrew root, which signi-
fies hidden. As to the truth of the observation itself, that wisdom is concealed, he intimates it, i. 3, and xxiv. 4, where he elegantly describes the throne of wisdom to be in a cloudly pillar. And the sacred penmen, particular Solomon, use a term for wisdom no less expressive, viz., ̂ κλάδος, which means and implies obscurity, both in the Hebrew ̂ קָלָדָא, and the Greek κλέας. And to give them the following words, which are parallel to those of our author, *Whence then cometh wisdom, and where is the place of understanding, seeing it is hid from the eyes of all, and sweeter than honey, and cannot be found?* The word ̂ ωθος, not amiss when he asserted, that truth, which is another word for wisdom, lay hid and concealed in the bottom of a great deep.

Ver. 23. *Put thy feet into her fitters, and thy neck into her chain.* The wise man represents wisdom herself as a sover-
regnue queen of such great worth, that her service and even her chains are honourable (see Prov. i. 7—9). Calmet says he alludes to an ancient superstition custom of the Babylonians (see Herod. lib. i. Bar. vii. 42), and of the Egyptians (see Tab. Isaeus, or Germans, who put chains about their persons, and on themselves before their devils, to testify their close and inviolable attachment to them: Dum lucem Dis sacram ingredieantur, vinculis as oblagat, at seae Dis obstructos propiusque proximam devictos esse. And perhaps the next verse may have some such allusion too (see Bar.
vii. 62, Isa. xlii. 7). Or the meaning may be, that by her thou shalt be advanced to great honour and dignity (see margin). The literal rendering is, "The desire of wisdom shall be given thee;" and thus the Vulgate, Conpencispinon sapien-
tias dabitur ibi, which is a Hebraism, and equivalent to "the desire of wisdom shall be given thee." The sense is, thou desirest shall be bestowed upon thee; and so the Ti-
gurine version, Et quam desideres, sapiantia ibi dabitur; and the Syriac is to the same purpose, Ipe vata tanzi dimit-
trunt a nobis. And perhaps the poet, or poet, or poet, doeth the patristic, "He will inform thee, and teach thee in the way wherein thou shalt go, and guide thee with his eye" (Ps. xxxi. 9). I shall only observe farther, that our author in the latter part of this chapter sets down five means or
CHAP. VII.

Ver. 3. *Sow not upon the fruitful of unrighteousness, and thou shalt not reap them secretly.* The Scripture often uses this comparison in speaking of sin. See Hosea x. 13. xxvi. 12. Deut. xxiii. 25. Jeremiah xxii. 15. Whence we find the *verse of righteousness,* "Sow to yourselves righteousness, and reap in mercy." Job has the same observation in the like terms, "They that plough iniquity and sow wickedness, reap the same." (vv. 8, 9.) The last part of the LXX. is more express, εἰς τοὺς φιάλης σαφῆς ἐπιδέοντι, and thus Solomon, "He that soweth iniquity shall reap vanity!" (Prov. xviii. 28), which the LXX. give more properly and fully, εἰς τοὺς φιάλης ἐπιδέοντι, καὶ ἐπὶ πεπλάσματα καὶ ἐπίθεσθαν ἑκάστους κατάστασις. And St. Paul, "Whatsoever a man soweth, that shall he also reap; he that soweth to the flesh, shall of the flesh reap corrup tion!" (Gal. vi. 7, 8.)

Ver. 4. *Seek not of the Lord prescience, neither of the king the seat of honour.* The design of the wise man in this chapter is to dissuade the hearts of men from the practice of those ambitious spirit of such aspiring persons as are full of themselves, are fond of titles, and forward to thrust themselves into places of power and authority, and perhaps are not able to perform the duties of power and authority. Like the sons of Zebedee, they have the vanity to ask to sit the one on the right hand, the other on the left, in the kingdom, whose forwardness our Saviour reproved (Luke xix. 11), and whose thought may be that those who were most pressing for preeminence, and the seat of honour, are generally such as are least qualified for it. It is the most promising circumstance in a man's favour, that his ambition is directed into an office of importance, or raised to some dignity, against his own will and inclination, or however without his seeking or applying for it. Such a man we one may be sure is devoted to mischief, and was counselled rather by very wicked and depraved minds than seeking preeminence. This is well shadowed in Jobham's parable (Judg. ix. 15), wherein the bramble is represented as more ambitious than the olive, fig-tree, or vine, and prosecute accepts of that power and sovereignty, which the rest had the modesty to decline. This is applicable to prelirerces in the church as well as in the world. For instance, the Roman synod of Rheims, and the synod of Rambanus extend it even to the episcopate, to which high dignity humility is no little recommendation: such a self-denying and modest temper, as St. Cyril commands in Cessar. xiii. 1. *Vivite, obdurate, et quietus et modestus, et quales esses consueverunt, qui ad hunc locum divinissimum eliguntur; non vim fecit, ut episcopus pecunia; sed ipse passus est, ut episcopatum coactus quadrempe adiuvavit." —Curt. lib. vii.

Ver. 5. *Justify not thyself before the Lord; and boast not of thy wisdom before the king.* The former part seems to be an imitation of Prov. xxii. 2, at least the Vulgate so understands it, adding the latter part of that verse (Quo- jam agnitor cordis ipsae est) to this passage; and indeed the addition contains a substantial reason against spiritual pride, because a man, however plausible or sanctified he may appear in the sight of others, cannot hope or think to impose upon God, who knows the imperfection of our best services, and that no flesh should glory in his presence. As we are told, therefore, before God, we must be neither expected nor prepared to his presence; we must be so far from being supposed to know the grace of God, as to be astonished at it, and to expect no merit of我们的 own, but what is thought as considerably less than our power and capacity as they are elevated above others in point of rank and dignity, they have a sort of jealousy, a kind of secret dislike against such as make a figure; and therefore, as far as we are able to rivet them in, the more they have a train of followers, and much court and deference are paid to them, and great things are said in their commendation; even merit, when so distinguished, becomes an argument for their human actions, and an occasion to ject their hatred. David did not draw upon himself the indignation of Saul, till his great valor appeared, was confessed, and extolled; nor could envy bear that depreçating song. Saul has slain his thousands, and David his ten thousands: and when the victories of Antipater, or any of his generals, were mentioned to him with applause and commendation; no burst of applause was made, nothing glads his heart, for he was vanquished, but then he was jealous and grieved that it was done by another hand than his own; Vincit quidem hostis volat, sed Antipatrum viros insigniabatur, sum tantum temporum triumpha, quibus deinde victoriae (Curt. lib. vii.). Democritus mentions the like temper in his father Philip; and how envy and discontent work in the great, we may see in a much lower instance mentioned by Xenocrates, who, hearing of the public success of a young man's son, merely because he had outdone him in desti- crity, and being a better marksmen had slain a lion, and beat, which the prince's javelin had missed (Episcop. lib. iiii.).

Ver. 6. *Seek not to be a judge, being not able to take away iniquity;* i. e. To break through or withstand all the secret arts of iniquity to pervert you; for great are the dangers and temptations to which a judge's office exposes him, either from the attempts of designing men, or the importunity and solicitations of friends. But an upright and just judge will apply the readiness of his heart, and the wisdom of his mind, to those arts which all may with hid eyes, and prove stumbling-blocks in the way of his uprightness, ought not to be applied to; but for they who thrust themselves into the tribunal, and, through ambition, covetousness, or any prevailing interest, betray its sacred oracles, and make such use of them as are not only unprofitable to the public for every instance of negligence, corruption, and want of judgment. The judicious Hooker applies this direction to the high stations and functions in the church; "For with respect to these, it is always a special mark of God's good grace, to give any of his people the power of the public for every instance of negligence, corruption, and want of judgment. The judicious Hooker applies this direction to the high stations and functions in the church; &c." (Eccl. Pol. b. v. p. 316.)

Ver. 7. *Let at no time thou fear the person of the mighty, nor a stumbling-block in the way of thy uprightness.* i. e. Should commit an offence against thee uprightness, by being awed through the power, or swayed by the authority, of one of the great personages of the kingdom, you are, in the loss, or defect, of that power, or character, which are so commended to you, as a mark of God's good grace, to be the judgment first, lest they should be biased by the judgment of those of greater. And this seems to be the meaning of that pre- cept, Except, Ezech. xxv. 1. "And they that use thee to wrest judgment;" and the charge to Joshua is, who had the care of God's people after the death of Moses, "Be strong and of a good courage, be not afraid, neither be thou discouraged." (Josh. i. 16.) These prayers which are commendable qualities in a private person, often become criminal in a magistrate; his silence, easiness, or indifference, is, as it were, a consent to the crimes of others, and he commits an evil as often as he does not hinder or punish one. A judge, says Plato, ought to be both wise and resolute; wise, so as to judge for himself, and not be influenced by others in giving his determination; and resolute, to pronounce his sentence without fear, and execute it without concern or partiality (lib. ii. de Leg.). Messiares of Port-Royal apply this passage to the go- vernors and subordinates, to whom it must be observed, qualification, "They ought to be both in season and out of season, to reprove and rebuke with all authority such as oppose the truth," or occasionally "as they are against, through an evil conduct. Athanasius Chrysostom, and other primitive lights of the church, were as remarkable for their resolution and courage on such occasions, as for their charity and meekness on others; and St. Peter and John is, "Lord behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word" (Acts v. 29.). If the heart be want- ing to speak, nothing but a "slow and steady growth," that finest understanding without this will make but slow pro- gress in the work of the Lord.

Ver. 7. *Offend not against the multitude of a city, and then thou shalt be safe* (or, and thou shalt not fall down among the people.) The words and then, inserted without authority, by our-
Calmet, is, Provoke not the multitude or people by rough language, or a haughty and imperious behaviour, or by an odious and disagreeable law, or a hard and oppressive sentence, which will strike them with terror, and make them run into the other extreme by an abject flatness, or mean compliance, which will make them insolent and assuming; but preserve a medium between pride, vanity, and contempt, and the servile and abject ascendant; nothing is more difficult than to temper severity and compliance, as to preserve the love and affection of the people, and to avoid the displeasure and discontent of the multitude: by the following advice of the young men, he answers the Israelites readily; and by threatening to chastise them with scourges, he endeavours to frighten them into obedience. Nor was he less imprudent in sending Adoniram as his ambassador to them, who had the principal care of those tributes of which they complained, the consequence of which was, that they stoned him; and the king himself was obliged to provide for his own safety by flight (1 Kings xii. 11, 18). Vatubulus understands the passage of mixing in public tumults and quarrels. And so；not more can be made of the other, 

For instance, translators, public us, and the not generous of this latter sense, according to Calmet, — Be not afraid of asking too much of God, who is infinitely rich, and has gifts of immense value to bestow; but covet earnestly the manifestation of his power, and let him wellOW him all that is necessary to make his majesty to be acquainted with, or grant. Inmate. Solomon herein, who asked not long life, honour, or riches, which in the opinion of men are of great worth; but only true wisdom and a gift worthy of God to bestow, and of such a prince to ask.

Ver. 11. Laugh no man to scorn in the bitterness of his soul: i.e. Let him lay in his heart, for he that insult such a one affronts God that made him so; according to that of Solomon, " Whoso mocketh the poor, reproacheth his Maker; and he that is glad at calamities, shall not be unpunished." (Prov. xvii. 5.) If a man falls into disgrace, or comes to misfortunes through his own fault or mismanagement, even then one should spare reproaches, and consider, that he has probably suffered enough for his sin, and is not to be further impressed with his sufferings; for, instead of adding his confusion, or adding to the load of his misery: but as to such as lie under natural infirmities, either of body or mind, who are born handicapped, or suffer from their own overbearing, or such as are reduced to poverty, through some sad accident, and not through any real fault or negligence of their own; to sport with such unhappy objects, to pro- ceed and mock and jest at them, to make fun of, to present them or their parents as sinners above all others, whom we ought rather to pity and to comfort, is not only an instance of rash censure but of great cruelty. True and true humanity and condescension rather sympathize with the afflicted, and weep with those that weep, especially such as Providence has visited in so severe a manner, and whose own voice, and whose own sin it is, that makes their behaviour and rude insult in Shimei cursing David, when he fled in great anguish and grief from the face of his son Absalom (2 Sam. xvi.); and in that scornful taunt of the Babylonians, as is one of the songs of Zion? (Ps. cxxxix.) Isocrates has just the same sentiment with our author, and assigns the like strong reason against upbraiding others in their dis- tress, "ο βαλει επι κα ριν κα παινιον και εμοι δομησιμωσιν." (Ad Durmon.)

Ver. 12. Drive not a lie against thy brother; Παρεκδοή ψευδών, (see the like expression, ver. 13.) Calmet thinks the original word was "charosch, which signifies to invent, as well as to plough. There is the like advice, Prov. xi. 29, where the Hebrew word is the same, which makes a pro- duction; or, as it is rendered in the LXX. into a field, or into a vineyard, which signifies to have the land prepared; and in the LXX. have well rendered the place, μη τρόμοιν από δια μαχαιρίων, means that our version gives but imperfectly. The sense is, Do not invent any false accusation, or any ill words or false arguments against thy friend or brother; an injury of this sort done to one near a relation, and one that puts his confidence in thee, will aggravate the guilt; or, if we understand this of lying, strictly called, the phrase then denotes the secret and clandestine manner of it. It is a Hebraism, which signifies to work under ground, that, as the husbandman toils in ploughing up the ground, to raise an increase from it, so a wicked man labours in his mind, and turneth over his heart to invent a lie, which he may do mischief with.

Neither do the like to thy friend; Μη δὲ δογμα τον αδελφον. This differs very little from the former, and the ancient versions explain it as meaning the same thing. Our learned Fuller only gives a different sense to this pas- sage, " Do not secretly forge a lie against, while you are de- vising or preparing it," (see Leg. lib. x. Simón Epict. cap. 38. Ecclus. xxxiv. 19.). This irreligious temper, in supposing by gifts or money to purchase heaven, Lucian well expresses in his treatise, De Sacrifice. Epictetus, "οι φαγεται, δακρυαινοι κα παροικοί ερείπεις." (Stat. vi. 540.)

Ver. 10. Be not partialhearted when thou mockest thy prayer, and neglect not to give alms. Be not discouraged in thy prayers, nor fall into despair about the success of them, if they are not immediately answered, or in the manner thou wouldst have them; if God defers giving what you ask of him, he seems perhaps that it is not proper or expedient for you to have it; or imagine that you have done truly, and must have safety and happiness, and he will at length reward your patience, and trust in him. To your prayers add alms, as the most effectual means to reduce past defects, to amend the future of your children, and to prevent the sins of others; and from this sense of this farther sense, according to Calmet, — Be not afraid of asking too much of God, who is infinitely rich, and has gifts of immense value to bestow; but covet earnestly the manifestation of his power, and let him wellOW him all that is necessary to make his majesty to be acquainted with, or grant. Inmate. Solomon herein, who asked not long life, honour, or riches, which in the opinion of men are of great worth; but only true wisdom and a gift worthy of God to bestow, and of such a prince to ask.
casional he was innocent in some certain cases; as when told, for instance, to avoid a greater evil, as poisons are given, or go to prison as a punishment. And to this contrary in a set treatise on the subject; it is likewise forbidden in the law without exception, and by our Saviour in the gospel.

For the custom theref is not good.] It will by degrees lead you to other bad acts, as perjury and false swearing. Thus Cicer. Qui mentiri solet, pejorare solet: quem ego, ut matutinae inoccavisse possint; ut pexur, exorare facile poscunt. Ver. 14. Use not many words in a multitude of elders.] If, by elders, we understand ancient men, there is exactly the same reason. "When ancient men are in place, use not many words," for before such, reserve and silence are always commendable, especially in the younger sort; but if by elders we mean scribes, and persons of a public character, it stands to them as a metaphorical precept, that, the oriental versions have it, the advice then is to speak gravity, weightily, διαλογιν πολλα, "much in a little!" not to adopt a show of learning, or sport with words of fancy; nor to wander from the matter in debate, or tire the audience by a tedious barangue, which is wasting the time of such a solemn assembly, where only matters of the greatest consequence are attended to, and come under their cognizance.

Ver. 15. Use not vain repetitions by asking the same things in thy prayers. The Scripture represents the worshipers of Baal as much addicted to this request as to singing. Raging Baal, hear us! and it is the character of the heathen in general, that they thought to be heard for their much speaking. Such repetitions our Saviour condemns, but he does not absolutely prohibit them. We should not be always not be always making the same requests, through distrust or inidelity, as if God would not otherwise attend to our prayers, or they would be ineffectual without them (see Ezek. 20:26). This generalization of frequent relapses into sin, and asking forgiveness often for the same faults; as if the advice was, Repent sincerely of your sins, that thus may not be obliged to mention them often. We are not to be so vain in our requests, nor to be so circuitous, as not to be every day asking pardon for repeated transgressions (Isa. lxxiv.).

Vulgar latine work, neither husbandry, which the Most High hath ordained.] The words, Gen. iii. 19. "In the sweat of thy brow shalt thou eat bread, until thou return unto the ground," are not only a curse, but a figure of speech, urging Adam, and all his posterity, to take pains for their livelihood, and to employ themselves diligently in their several generations for their own support, and the profit of their country, and learn for what it needs one to cultivate the earth. It points out the way to another place, as a precept of divine institution, and not merely a curse, because Adam, before he had deserved a curse, was yet enjoined to till the ground, to show the pleasures of industry, and not merely to enjoy the pleasures of it. And though its fertility was such as perhaps not to need any husbandry; yet God, by thus employing Adam, intended that he should be diligent to till the ground, as Adam himself lived himself, so we may presume he bred up his children in like manner; his two first-born, though heirs-apparent to all the world, had yet their peculiar employments, the one in tillage, the other in pasturage (Gen. iv. 2). According to the learned Bochart, the improvement of soil was at first by the direction and instruction of the Most High himself; and Cain, a tiller of the ground, had the realities of husbandry communicated to him by inspiration (Hieroz. par. i. lib. ii. f.). Anciently the greatest men esteemed nothing more honorable and worthy their study than the art of agriculture; and the careful observation of the Old Testament, and of the first founders of kingdoms and states. Among the Jews, Persians, Greeks, and Romans, kings, consuls, dictators, generals, were not ashamed to assume the character of husbandmen. And thus, Virgil, Pliny, and other great names, who tempered the severity of their studies with the pleasing toils of agriculture; some of the first note among the Romans in the middle ages, are put among the parables of our Saviour; his discourse was so full, that we could find Virgil, Pliny, and other great names, who tempered the severity of their studies with the pleasing toils of agriculture; some of the first note among the Romans in the middle ages, are put among the parables of our Saviour; his discourse was so full, that we could find in the New Testament, such as Camillus, Regulus, Fabius, and Cincinnatus, were fetched from the plough, as Gideon was among the Israelites, from the threshing-floor, and was called to be a prophet, as when he was driving on the twelve ploughs his father had going in the field.

You. 16. "Neither thou art among the multitude of a sinful multitude," and of them, white and green long. In Isa. 1. Join not thyself to, nor be ranked with, the congregation of wicked and ungodly men; but be assured that God will take speedy vengeance of all such as know not him; or possibly it may mean, Do not comfort thyself with the presence of sinners, or the company of wicked men, as you see them to be wicked in the sight of God, and are allowed to be in the world; that are led astray to the calamity of the world, is, if a society in wickedness was any alleviation of thy fault, or was any safeguard or security to thee. The Alexandrian MS. agrees with the copy which the Vulgate follows, and so does the Vulgate. Most other Greek copies transpose part of this and the following verse thus: μονομοιον εστιν εσπευτικον πεπικελθον πολλον την φυσιν ους. Medieval MSS. and several Jewish translators, as Coverdale's. The same passage, which Coverdale's version follows. The Syriac and Arabic in rendering ver. 17 take no notice of the version of the Saviour; nor of the Vulgate, and some are assigned them; the reason there given for humility is general, and affects every man, Quomion postremus omnium hominum finis ad vernes et corruptionem tendit.

Ver. 17. The judgment of the most wicked is fire on worms. Some understand this passage of the dead bodies of criminals, that were denied burial, and consumed by worms, but more commonly by fire, lest they should infect the city by their stench; but it seems as if a greater and more intense punishment than that in the valley of Hinnom, was here to be understood. It has been variously controverted among learned men, what this fire and worms signify. Some think a fire in heaven, more valuable, more copious, and more terrible. In this case, it is joined with the valley of Hinnom, as a place of torment, which the Greeks, Romans, and the most valuable of the ancient writers, have understood in exactly the same manner. Some take the fire and worms of the Syriac rendering of the place, the sense will conclude much stronger for a material fire. 3. They urge the approval of the Saviour. (Hieroz. 11. 9.) Most Commentators, and especially the Saviour himself; for which conjecture is confirmed by the Syriac rendering of the place, the sense will conclude much stronger for a material fire. 4. The testimony of the ancient versions. (Hieroz. 11. 9.) If we read the estimonum, with a late learned editor of Junius, and the Vulgate, we take the Hinnom, as a place of torment, and the valley of Hinnom, as a place of torment, the sense will conclude much stronger for a material fire. On the other side it is answered, that the texts of scripture above are to be understood, and they are material and matter, and not to be understood in a metaphorical sense; the very topography of the place, the topography of Hinnom, and the figure and picture of hell. 2. That the quotation from Judas is apocryphal and may likewise be so the next in sequence. In the day of judgment, by putting fire and worms into their flesh, and they shall feel them, and weep for ever, διενοθεσθαι το ανθρωπικον ανθρωπων; or if we read the estimonum, with a late learned editor of Junius, and the Vulgate, we take the Hinnom, as a place of torment, the sense will conclude much stronger for a material fire.

But I see no reason why both these may not be admitted, and reconciled in the following manner, viz. That corporal sensible pain, such as that of fire and worms, shall torment the bodies of the wicked, and stings of self-condemnation and the horror of despair shall wound and gnaw their conscience. Take the expression either way, sufficient unto the sinner is the evil thereof, and dreadful is that fire.

Ver. 18. Change not a friend for any good by means.] Μη δεδομενοι φιλον εις εικονα φοινικον. This is accurately rendered, φιλον δεδομενοι εις εικονα φοινικον. The clause is attractive or valuable, and also the Tigurine version hast it, Νε περιμενεται αναμνευ το φοινικον. But the place is probably corrupt, and the true reading is, φοινικον, and so one MS. agrees with the copy which Junius follows, and the Vulgate, but not the Tigurine conjecture; and Ossabouen makes the same emendation. See notes on Thoeph. Char. p. 89, where the definition of sordidness is, "πολυθρονμισθωτος, which see. The word is an adjective of riches, 2 Mace. i. 35. iii. 6. iv. 8, and the oriental versions expound it by πεσκινιν in this very place. It should also be so corrected, xxvii. 12. 17. Euripides expresses himself upon the subject like this writer: Ουτων τι πλοννιν δεδομενοι μοιοντο φιλον. Αυτων εκτελεσθαι βολητας, καινος γενεστε. And Plato speaks to the same purpose; μοιοντας φιλον αυτων μοιοντο τη δωμενη γενεσθαι, καινον γενεστε. This writer's
sentiments upon friendship are much to be admired; he sets the like value upon it, ver. 11, 15.

Ver. 19. *Forego not a wise and good woman: for her grace is above gold.* My *avtani* γυναικα μεγαλην, a, e, c. "Must not be despised," she values, and values so highly, even a one be thy principal aim and mark to choose for a wife, and take care not to err or mistake in a matter of such importance. The prophet makes this a general, eternal rule, as the like express, viii. 9. A woman of such qualities as are here described, viz. discretion and goodness, is a gift that cometh of the Lord, and ought to be esteemed better than gold (Proverbs 8:11). The Vulgate undersetters, in this place, and that of the next, render what the word of God calls a great fortune. She is such a peculiar blessing, that this author says, "She shall be given in the portion of them that fear the Lord" (xxvii. 3). The Vulgate undersetters, in this place, and that of the next, render what the word of God calls a great fortune. She is such a peculiar blessing, that this author says, "She shall be given in the portion of them that fear the Lord" (xxvii. 3).

Ver. 20. Whereas thy servant worketh truly, entreat him not evil, nor the thee treing that bestowest himself wholly for thee. *Sedevae xwro aitw e, i, e. Who wastes and impairs the passage is, his health, and strength, in thy service, exposed to a variety of dangers, and particularly to heat and cold, and the inclemency of the seasons (Gen. xxxi. 40): none of them following such laborious occupations as inensibly ruin health and strength, and when written, render them continually liable to hurts and accidents. The author seems to make a difference between a servant and a mercenary, the work imposed upon the latter, is so much more severe, that he requires diligence in both, not merely an eye-service, and orders a proportionable recompense and return to be made to them. Not to entreat them earnestly, and with an earnest heart, to have their health and strength, for to entreat them earnestly, and with an earnest heart, to have their health and strength, for this is the only way to the success of the work.

Ver. 21. Let thy soul love a good servant, and deuad him not of liberty. The author is not here speaking of a slave taken in war, or bought with money at a market, but of a native Jew, who serves a Jewish master; the law appointed that such a one should have his liberty in the sabbatical year (Exod. xxv. 44). The sense of his words is, that the master takes not a servant, not a slave, but above a servant, a brother beloved, both in flesh, and in the Lord." (Philem. ver. 12, 16, see also Apost. Constit. iv. cap. 12. Ecclus. xxxiii. 30, 31.)

Ver. 22. *A wise woman will keep the care of her body,* and show not thyself cheerful toward them, i. e. Be not so indulgent or over fond of them, nor ready to grant them every liberty they may wish to have, for liberty often terminate, and be to them a ruin in the world. The话说 was the ruin of Dinah; her curiosity to visit the daughters of the land at a festival time, and to partake of their amusements and sports, was the occasion of the vile disturbance that befell the family. Wherefore it advises to keep young men out of the way of all company that may corrupt their morals; but this caution is much more necessary with respect to women, whose innocence is more hazardous, and who are principally attended to, and secured, and the carriage of all about them be more circumspection and reserved before them. Cato the censor carried his resentment very high for a vulgar infraction of this law, that he boxed the ears of his son that received any pretty and lovery woman to *their* table. (In Vit. Cat.) The wise Solon's saying, ἄρα γαρ ἁπάντων ἀσύλλογον τῆς, the

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Ver. 23. *As to the care necessary to be observed towards children in their youth, this was also general, expressive of the manner in which they were set upon in the Apostolic Constitutions: Κοιδόμοις ως ἐν τοίνυς τό κόσμος τῆς σιτίας ἐπὶ αὐτὸν ἀνελθέντες καὶ διότινας, καὶ μισοῦσιν οὐκ ἔσθε σύνοικοι τῇ χαίρεισιν ἐκ τῶν γυναικών, e, t, l, lib. iv. cap. 11, and at the conclusion of the same constitutions, this subject is given out for fixing them in marriage soon and wisely. The education of daughters among the Jews was formerly very strict and severe; they seldom married before their eighteenth year is seen. In this respect, a daughter is called in Hebrew, alınus; i. e. one concealed, or shut up.

Ver. 25. *Marry thy daughter, and so shall thou have performed a wroth and a mercy; but give not to woman of thy standing.* The Jews had a high opinion of the married state, and matched their children early, which they did so to fix their inclinations, but were very cautious about the moral qualifications of their daughters-in-law. And indeed in marrying daughters, regard ought chiefly to be had to those which are likely to promote their best and truest interest. For happiness is not possible to be attained in marriage without actual and true affections of husband and wife, associate, which are not always the attendants of high birth, wealth, or honour. Parents, therefore, in settling their young children, should have a care for the choice of their choice and conduct; but rather virtue, sobriety, and discretion, which afford a much more reasonable prospect of happiness in that state. These accomplishments which Abraham took against the daughters of the country, and his express commandment for a wife to be taken to his son out of the faithfull, teaches us plainly, to prefer religion and the true fear of God to honour, wealth, and the like. This wise author accordingly advises, to prevent coming to this extremity, not to marry a person whom one cannot love, or has such forbidding qualities, as to create disgust; to take a woman in marriage, not for the sake of her nobility, and the like. In this, the same advice is given out for all marriages that we shall make, either for ourselves, our friends, our children, or such as are under our guardianship and charge (see Gen. 22. 29. 31. 41.)

Ver. 26. *Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.* Our translators seem to have understood this passage of unfaithfulness to the wife, long-kept and loved, and the giving way to another and a more adorable woman for evil seasons for woman for evil: but be serious; which (probably is a forensic term) seems to relate rather to casting out by divorce; which is confirmed by *έφθη*. which, and is properly rendered by the Vulgate, edithui, and in the margin, "a hateful woman," one that is disagreeable in her person, or odious for her bad qualities. According to the law of Moses, one might put away a wife not beloved, provided there was a legal cause for so doing; but divorce, though tolerated among the Jews, was never approved or condemed by the wisest of that nation, unless some unmentionable crime was committed. This advice is not necessary. This wise author accordingly advises, to prevent coming to this extremity, not to marry a person whom one cannot love, or has such forbidding qualities, as to create disgust; to take a woman in marriage, not for the sake of her nobility, and the like, which is as bad, condemning a man's self to live with an odious and disagreeable partner for the term of life; but choose rather a daughter that is adorable. She, who will sweeten life, from whom, as there can be no occasion, so there ought to be no inclination to part.

Ver. 27. *Honour thy father with thy whole heart, and forget not the commandment of the Lord.* This verse was not forgotten of them; and how canst thou recompense them the things that they have done for thee? The advice of Tobit to his son is very like that here given; *My son, son, son, son;" to live upon, and not despise not to live, but despise not to live, nor despise nor despise. And this opposition, to live, and not despise to live, nor despise; and this opposition, to live, and not despise. And this opposition, to live, and not despise; and this opposition, to live, and not despise;

Ver. 28. *Honour thy father with thy whole heart, and forget not the commandment of the Lord.* This verse was not forgotten of them; and how canst thou recompense them the things that they have done for thee? The advice of Tobit to his son is very like that here given; *My son, son, son, son;" to live upon, and not despise not to live, but despise not to live, nor despise nor despise. And this opposition, to live, and not despise not to live, but despise not to live, nor despise nor despise. And this opposition, to live, and not despise; and this opposition, to live, and not despise;

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gers for thee, when thou wast in her womb." "St. Ambrose has some sentiments upon the occasion, which one cannot but admire. The poor may "dwell with the mother undergohes for the child, as sickness and louting during the time of gestation; the strict regimen she is obliged to submit to: the great confinement and self-denial in which she is placed; the everlasting "horrors of the birth of children; the certain great pain, and often death itself, attending the birth, and the constant fear for the child's life and safety.—immediately adds, St patres maternum, non recordantur. Nisi propter Te, Domine, quibus te gestavit, non alimenta quasi tibi tribuit, vero pietas tua affectu immutabiles labrath, non sanctam, quam pro te daremos, sed tibi momentum, tibi monumentum..." (Eccles. 20. iv. viii.). —See note on i. 8. By Plato, parents are styled, οις τε γενεσθαι; and Plato gives the reason why they are so called, as being a sort of visible gods, imitating the Invisi- ble in bestowing life; he has the same observation with our author upon the occasion, Oiño τοις γενοντιος ὑποστρατεύων, αὔριονγενεσι γινοντος γένος (Allegor. lib. ii.). Aristotle mentions three sorts of persons whom we should be solicitous to render like-minded with the gods, our parents, and our instructors (Ethic. lib. ix.).

Ver. 31. Fear the Lord, and honor the priest; and give him his portion for the first fruits and the trespass offering, and the gift of the shew-bread, and the sacrifice of sanctification, and the firstfruits of the holy things. There is the like advice, ver. 29. The sacrifices and offerings which were offered were for the sake of the soul of the man, and probably here means maintenance. The duty of main- tenance is expressed in various terms by this writer; as, not forsaking his ministers (see the like command, Deut. xix. 20.); and theEpistle of Austin, De sac. 15.); and the prayer: and to ascertain what belongs to them, he enumerate five particular; mentioned also in the law: 1. Αρνε- ς, offer his good haves, ou debes quos ea (Com. in Lev. xviii. 31.); 2. τοις τε γενοντιος ιερεις, in the sense of τοις τε γενοντιος; 3. ἐπαναναφασαν ἐπειδῆ ης τὴν ἐνεργίαν, ἐν ἑαυτῷ ἐστιν ἐν σιν διανοία. 4. τιμή, τιμάω, and 5. πιστις, and a properly rendered, and a trespass offering. Trespass-offerings were for sins of less note and import, sins of ignorance or omission, through forgetfulness; as, not observing the legal washings and purification of the priests, not yielding the firstfruits, for voluntary crimes, and willful violations of the law. 3. The gift of the shoulders in the peace-offerings (Exod. xxix. 27. 35.); and of the fourth and firstfruits of the vines, the wine, and the oil, fuge, &c. (Deut. xxv. 3.) to which some add, the firstfruits of animals. These were also called παρουσαεις.

2. The offering πουτας, or such portion of the vic- tim, or trespass-offering was usually belonged to the priest which indeed was the whole of it, except the kidneys, and the ramp, and the fat upon the inwards, which were burnt upon the altar (Lev. vi. 5—8). It may not be improper here to observe, that in Eastern countries, especially in Persia and Arabia, and a sacrifice was offered. Trespass-offerings were for sins of less note and importance, sins of ignorance or omission, through forgetfulness; as, not observing the legal washings and purification of the priests, not yielding the firstfruits, for voluntary crimes, and willful violations of the law. 3. The gift of the shoulders in the peace-offerings (Exod. xxix. 27. 35.); and of the fourth and firstfruits of the vines, the wine, and the oil, fuge, &c. (Deut. xxv. 3.) to which some add, the firstfruits of animals. These were also called παρουσαεις.

The Greek sometimes preserves the Hebrew name, manuam (see Exod. xvi. 5, 7, 11), and often uses סיה celery sim- ply for it (Lev. ii. 13. vi. 14. 15. Exod. xv. 14. Amos v. 2.): Sometimes it is called παρουσαεις (Ps. x. 6. 7. Prov. x. 5, 10.), and by this writer, θεος δύνανε, as being the most holy of the offerings of the Lord made by fire; and, accord- ing to the Hebrew, in holiness of holinesses (see Lev. ii. 3—10. vi. 17.). The remnant of this was Aaron's and his sons, the priests: and their maintenance. The firstfruits of holy things; this differs from θεος before mentioned; it seems to be the tithe of the tithes, sanctitatum de- cina, which the Levites themselves paid the priest (Neh. x. 38. 39.; xx. 28.); for the Levites are not mentioned in the context of holy things, because all the tithe, whether of the land, or of the fruit of the trees, being the Lord's, it was holy unto him (Lev. xxvii. 31.; 20. xxx. 8, 9., 20.)

[Note (hand in poor).] That noth- ing may be wanting to recommend thy service, join works of charity and mercy; invite the Levite and the poor to dine with you, as the laws appoint, Deut. xxiv. 26. xxxvi. 9, 10. Some understand this place, but I preserve from the context, that it relates to the poor man's tithe on the third year, which yearly was taken in kind and given to the Levites; but the husbandman carried not to Jerusalem, but spent it at home, within his own gates, upon the Levite, father-
CHAPTER VIII.

Ver. 4. *Just not with a rude man, lest thy ancestors be disgraced.*

Ver. 6. *Help to any man in distress; ...* for so Coverdale's version, "*Keep no company with the unlearned,* lest he give thy kindred an evil report;" i. e. *Have no acquaintance, friendship, or intimacy, with rude, unlearned and untaught persons, lest it bring a reflection upon yourself and family, as if your own education had been bad or neglected, by your choice of such a companion.* All acquaintance with the unlearned and untaught, is dangerous to thee and to all around thee; for there is great reason to be afraid that it is not faulty, such as has humility and ingenuity enough to acknowledge its low state, and inclination and desire to learn more. Besides, a rude man is such, as are here condemned, and their company to be avoided, whose ignorance is wilful, and who obstinately resist in it; who consider knowledge as a burden, and truth as their antagonist; and who set rights above truth, and ignorance and weakness should be discovered. As we are sure, by telling such the truth, and kindly admonishing them of their mistake, to have care for itself, it is better to have no converse or society with them, lest by our honest freedom, either to instruct or reform them, they should think themselves affronted, and turn their minds and inclinations against us. And, further, we report something to their disgrace and prejudice, which may affect and wound us through their sides. But the sense followed in our version seems preferable, and more agreeable to the original; for it is better to have a man that is rude, and wants good breeding; for if he knows any family misfortune, which persons of politeness would overlook or cover over, he will not fail to make it known, and make their failings and infirmities to be the subject of his coarse raillery.

Ver. 4. *Reproof not a man that turneth from sin, but remember the days of his youth, how he was sofull of virtue, and was without sign of humility and grace to turn from sin, so it is an instance of great degeneracy, to reproach or ridicule any one for becoming better. A good man will not revile a sinner, even while he corrects such, and may set an example to all; but rather show a generous pity and concern for him, and endeavour to restore such a one in the spirit of meekness. The stead of supposing one is6, and strongly condemning him, consider him as fall as an instance of human frailty, and it serves to remind him how liable he himself is to miscarry every moment; to convince him, that he stands as much need of God's help to continue him in a state of grace, as the sinner does of his mercy to restore him to it; and that if God should proceed against him with rigour and strict justice, he deserves nothing but punishment. He is therefore tender of the returning prodigal; he goes out to meet him, he embraces him with joy, and as he finds him thoroughly sensible and ashamed of his past folly, he testifyeth his love, and shows him that his resolutions increase pleasing hope, by opening unto him the riches of the goodness and mercy of God.*

Ver. 6. *Dishonour not a man in his old age; for even some of us are like him;* i. e. *a very stout old man, who for we wax old also;* i. e. *shall come, if we live, to the same state, and may reasoning the exact to reprove ourselves, when the infirmities which are inseparable from age begin to overtake us; therefore let us bear with them.* Ne derides in senem decerpit; scio, nos, si vixerimus, grandavi ac senes futuros. Consider also, as the Geneva version has it, "that they were as we which are now old;" were once in the prime of vigour, though now the objects of ridicule, and that we are hastening to the same period, to partake of what they suffer. Are not all men disposed of long life, and is it not looked upon as a particular favour of heaven when extended to any great term? How then can old age be dishonourable, which is not an evil in itself, and all covet to arrive at? If to be cut off in the midst of our days, that we may "be carried before our time, and brought as an offering into the temple of God;" if to have our lives to be full of days, especially if time has been well improved, may surely be a good and a blessing. According to Gellius, age in itself is not an evil, that neither birth nor fortune was more respected; that a kind of veneration was paid to persons advanced in years, as to so many gods and fathers; Apul antiquissimos Romanos, antiquissimos, et pauperum annos honorem, satis multos annos, annos etiam, quos non amare et sinceris tribut, quam autem solius; majoresque natu minoribus celebrant ad D.Cum prope et parum victum, etique in omnino, loco omni specie honoris, priores potestosque habitur (Nech. cap. 15; Theop. cap. 86; Lib. 2).

Ver. 7. *Rejoice not over thy greatest enemy being dead;* One should not rejoice at any accident or ill fortune that happens to an enemy, even in his lifetime. Charity enjoins this, but humanity commends rather a concern for

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him when he is dead, and it is out of his power to injure us any more; it is both decent and just to spare his ashes, and to wash his bones. He should be buried with respect; but should never be immortal, and pursue a man into the other world. Our author probably alludes to Prov. xxv. 17, "Rejoice not when thy enemy falleth, and let not thy heart be merry, when he is cast down." Job comforts himself by the thought that "he had never rejoiced at the destruction of him that hated him, nor lifted up himself when evil found him." The spirit of this verse, with that of ver. 29, Many of the Greek copies omit τό δένδρον ἤνεκα, and read in general, "Rejoice not over a dead person;" and so the oriental versions, Nētartion de meo utucalls. According to that of Homer,

"remember that we die all;" i. e. Must all die; and so the oriental versions, Memento nos omnes mortuus. As death is the common lot of all, we are all mortal, as well as all our enemies as whom we triumph over; and we should be very unwilling, could we possibly foresee or know it, that others should rejoice at our deaths. And this I take to be the meaning of the additional clause in the Vulgate, Est in gudium nolnus venio. The expression here is very particular and observable; it is not said that "we shall all die," in the future, but that, "we die," in the present tense, τονος τηρομαῖς, intuitively probable the shortness of life, that death is always present with us, that in the midst of life we are in death, and may be said to die, at every moment. I have here expressed this amiss, when he says, Vita hinc non est vita dicenda, sed mora, in qua momenta singulis mortuarum, per varias mutabilissimae divitas diversior genus mortis. Moro, hoc est, de vita, quam dicemus, sed de morte, quam eosquis dicimus.

Ver. 8. "despite not the discourse of the wise, but acquit thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease." In all discourse with men of consuit wisdom should be observed, and submit patiently to be heard, and be informed by them. Nor let a vain conceit of your own abilities produce a contempt of their well-grounded maxims and aphorisms, for you may be assured they were not taken up and uttered at random, but were the result of a long and judicious observation, and will be found of the greatest use in life. This discourse and these proverbs do require to be heard by him who is wise or wise man must be φιλοσοφός, φιλόσοφος, γνώμην, "willing to learn, attentive to others, and of an inquisitive disposition." (De Rep.) And for these qualities he highly commends Socrates, in Theophrastus. This advice is repeated in many parts of this book. To as the skill here recommended, of knowing how to please great men, and acting in their service with credit and approbation. (Homer, Iliad, lib. i.) Nobody is so wise or so well-informed as to be proper to advise how to behave in this respect; and to deliver maxims of just conduct, as a person long used to conversation with great men. The great experience which he who has had in the world, must give him in this respect a knowledge which is not to be fetched from books, nor acquired in the schools. The course of his life is long, he has usually conversed with many, and know little of, and have seen it only at a distance; and therefore the direction and countenance of those who have conversed long in it, and who have the art of pleasing and recommending themselves to the great, must be of more service than the most refined speculations, or any rules of general conduct laid down by others.

Ver. 10. "Know the ends of a sinner, lest thou be hearted with the flame of his fire." There is the like metaphor upon the same occasion, xxvii. 11. The Vulgate renders, Non incendes carbones peccatorum, and then adds, by way of explanation, quos omen est, quod est, "You should not easily encend the reasonable reproof of a sinner. For though brotherly reproof is a most necessary duty, yet much prudence and caution must be used in giving it. The most favourable opportunity to do it with success is when circumstances have joined to make him the subject of a most suitable difficulty; he is to have the most weight; we must do it with temper, and take care not to inflame the party reproved by any indiscretion, which will serve only to draw a connection of the sin committed, and delay the end proposed. Sometimes reproof is altogether useless, as when a person is incorrigible, and upon good grounds we foresee that it never will do, or if it is to effect no change. In such a case we may spare ourselves both the pains and hazard; it is only casting pearls before swine, who in requital will turn again and rend us. God approves of all good intentions, but a good will not make the end right. He", and the best things cease to be so when they are done out of season. St. Jerome very wisely remarks, that neither

king Hezekiah, nor his people, gave any answer or reproof to the repeated blasphemies of Rabascas, for fear of provoking him to an open war. Some think, in the allusion here, these repetitions are intended; nor always safe, to reprove a person almost in the very instant of sinning, in the hurry of his passion and folly, when he cannot attend to cold reflection or friendly admonition; for he cannot, when once he begins to act, draw back his fleet hand, nor be sensible of the danger it entails, and the loss he suffers by it. It is not easy to utter reproof when he is once made to understand the folly of his sinner, and the great and lare destructions which will follow his obstinacy. And besides, he is always ready to take the sinner upon his own account, and enter into the heinousness of his offence, and imparts to him his message from the Lord. The oriental versions understand the words of keeping company with sinners, and suffering by their evil communication, as if the sense was nearly the same with the Prov. vi. 27, 29, "A man take fire in his bosom, and not be burnt? so he that goeth in company with sinners shall not be unharmed.

Ver. 11. Rise not up in anger at the presence of an injurious person, lest he lie in wait to entrap thee in thy words." This is not accurately translated; the words are翻译: an anger an ungoverned, and make thee to utter foolish words, and thus fall, and bring them, by that stratagem, to condemn his own guilt, in the person of another, before he says to him explicity, Thou art the man. This, as it were a kind of reproofi, he then enters upon the heinousness of his offence, and imparts to him his message from the Lord. The oriental versions understand the words of keeping company with sinners, and suffering by their evil communication, as if the sense was nearly the same with the Prov. vi. 27, 29, "A man take fire in his bosom, and not be burnt? so he that goeth in company with sinners shall not be unharmed.

Ver. 12. "Lend not unto him that is mightier than thyself; for if thou lendest him, cast it but lost." θἀξουντίκς γίνοι, which is well rendered by Junius, Petrine εἰς, inasmuch as every one of us is under a debt, but drawing on you a new and powerful enemy. Les Grands (says Calmet) de siemten choques, lorsque l'on repete ce qu'ils demand. Great men often take it in their head to be affronted when they are asked for what they owe; and if you are necessitated to attempt to recover your own by a course of law, it is often in their power to displease their creditors in their attempt, through their interest, or by insisting on their privilege. Lend not therefore more than what thou canst afford or art willing to lose, for thou hast but little prospect of receiving things again. But if you are disposed to lend money, you should lend it to such as are in particular distress, and under a great necessity of having it. Look upon yourself as the debtor, and consider how most effectually to discharge yourself. Use all diligence and application to make the person you lend to sensible of the importance of his indolence, lest, at the time appointed, he should not be ready or able to make the payment, for you may be assured the creditors will come upon his security, if he himself does not. It is very necessary to have some prudence in many parts of the book of Proverbs, vi. 1. xi. 15, 17, 18. xx. 16. xxii. 26. 27. The last comes nearest this place, and expresses in the strongest manner of all, the importance of such a particular care in a person's estate. Do not thou one of them that strike hands, nor of them that are sureties for debts; if thou hast nothing to pay, they will take thy very bed from
under the...

The ancient sages have always looked upon this as a necessary piece of advice to be pursued in life, and are unanimous in their cautions on this head. "йгйгі (д'Ан) was a maxim of such consequence as to be thought worthy of note on the walls of Delphi: To be heedful not to be bowed above one's power, or for one that is mightier than thyself, to make as if one were the consternation, and as if one were the object of that which is beyond."

Ver. 14. Go not to law with a judge, for they will judge for him according to his honor. The Vulgate renders, Non judices contra judeum, quia potestas suae, ut possint ad rei iudicium veniunt. Others understand it in the following sense: To avoid the necessity of a lawsuit; and, if this be the interpretation, it is the advice last given in the margin, with the translation, "Do not contend with law, or have any suit with a judge;" for, according to Calmet, Les autres juges souffrent leurs col leagues, ou leurs confreres, et lui donnerent gain de cause, ou confirment son jugement; the other judges will support and countenance their comrade, and will confirm his decree; they will judge and determine, earh yfй the dйnй, either according to his dignity, or, as the margin has it, according to the opinion which he had in the cause. (Mons. de Bogs, in loc.)

Ver. 10. Open not thy heart to every man, lest he require thee with a shewed term. I. e. We should be cautious and sparing in our intimacies, and of disciples, lest we be concerned in any of their conversations, or in any of their opinions or ten Scrudance, and tenderness to our interest. Our charity indeed should be universal, and extend to all mankind; but if it is by no means convenient our friendship and familiarity should do so likewise. We often find that a person very little known to us, recommended to us perhaps by some accident, and whom, upon too slender an acquaintance, we have unwarily unbaromed ourselves, are the good opinion of the kind of him before, and betrayed the confidence we reposed in him, to our great prejudice. The Vulgate renders, Ne forte instruct tibi gramin falso, cum in curru ait. Not unlike that of Solomon, Prov. xiv. 10, according to the Vulgate, Secretum extraneo non reveles, ne forte insoluet tibi cum audierit, et exprobare non cesset; i. e. do not suffer yourself to be made a prey to the treachery of a treacherous person you have opened your heart to, and intrusted with your secrets. Sacred story informs us how dear it cost Samson for discovering to the Philistines the secret of his strength, and thus gave us this remarkable instance of Pompey's great fidelity and secrecy. "That being sent ambassador by the senate, he unfortunately fell into the hands of king Darius, who made him his prisoner, and exposed him to the contempt of his embassy, but Pompey, instead of answering, put his finger into the flame of a candle, and let it burn there without crying out. The action so expressively described, "The kingdom, instead of being forced to yield, which nothing could force from such a man a secret which regarded his country" (Vialer. Max. lib. iii. cap. 3).

CHAPTER IX.

Ver. 1. Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself. "Wife of one household, familiar; a faithful housekeeper." So in the Hebrews (Deut. xiii. 6. xxvii. 54. Mic. vii. 7). There are some certain affections wherein too much circumspection is dangerous; one often suggests and a prudent person should endeavor to prevent it: Quiddam fallere docuunt, dum haud est adpiscere ille, tum illud fallat, et illius pecentu suspicando occasione praeuentur. Disturb often pursues persons upon wicked enterprises by which they are not only the other of the sort is unjust the suspicion of a husband, which has often raised an unclean spirit in the wife, out of mere spite and revenge, to resolve to give him reasons for her suspicion, she must undergo the ignominy. A woman of honour is affronted when she is but suspected of being capable of falsehood, and if she is not one of the party to get them to reason with the manner which the jealous person so much dreaded. A good woman, says a polite writer, wants no bars, and a bad one will not be confided on by them; watching only serves to make her the more odious.

Theophrastus, as I find him quoted by St. Jerome (lib. i. cont. Jovin.), has the like remark: Quid prodest etiam diligens custodia, cum amo servari impuritate, quae est ... alteri ... quidem ... quid impediat, ut patriae est necessitas est necissitas. Such outward restraints rather provoke than do good. A generous confidence in the honour and conduct of the wife, and faithful and open communication in part of the husband's transactions, is the most and most lasting security.

Ver. 2. Give not thy soul unto a woman to set her foot upon thy substance,

Ver. 3. Give not thy power of life over her head, and become impious."

The Vulgate has, Non des mulieris postestatem animae tuae, ne immoderat in virtute tua, et confundamur, ut omnes in te Jesu, qui est jussit ut non deserat se curam, quia ... nos, quia ... ab auctore; ... ilia ... et ... per gentes; ... s. f. et ... ibid. ... f. et ... ibid. ... s. f. et ... ibid. ... f. et ... ibid. ... s. f. et ... ibid. ... f. et ... ibid. ...

Ver. 5. Use not much the company of a woman that is a singer, lest then be taken, or by her allurements."

The margin has, With one that playeth upon instruments; the Vulgate, with St. Cyprian, renders, Cum saltatricit ne asseisias sibi, following a copy which read, προ ανθρωπον, which probably may be the better reading; for Calmet, as that the eastern dances were less modest than the modern, less decency observed, and more freedom taken. Herodias's dancing shows the power of that entertainment over an enamoured mind, and her bloody request the abuse of that power. The advice here given is, to avoid all occasions, opportunities, and temptations to imparity, not to induge a wanton eye, or an enticing ear, or run into danger by concerning with pleasing, but yet unsavoury things, such as is here talked of. Pro facie multa vox sua una fuit.

The verb means, to look with attention and earnestness, with a sort of wonder worse than amaze (see Matt. xxviii. 21. Luke xxxii. 7) (Oxf). It expresses in one word what the apocryphal Esdras describes by a long paraphrase, 1 Esdr. iv. 19. Message, xxxv. 2-6. Royal observe with reference to the conclusion that the eastern dances less free upon a prudent reservedness towards women, as he enjoins it in so many particulars, and so remarkably diversifies his discourse about it.—Not to sit, eat, or look upon them, but according to the strictest rules of decency, even though they may be as fair in character, as in person; as such interviews are always attended with danger, open or secret. The world, indeed, esteem gazing, as both inoffensive and indifferent, and that it is a guilty precaution to confine modesty so strictly; but experience confirms the necessity of the advice, and that the remedy is no other, or greater, than what the world of wise persons advise. David was, and have not received more grace from heaven, that we should have that command over us which he was. What and what was it that raised the fear of a beausiness? How were they to get the farthest distance from him? Let us be afraid of a stumbling-block, which the saints would not have been by, if they had been watchful as they ought, and would have been careful that that was not the case.

There is not a greater discretion, than for men to imagine that they, can live in the midst of flames, and not be burnt; such a persuasion is a sign, that they think the devil's work, but it is the work of the greater irregularities, but by guarding against the less, which are the avenues and inlets to them. Discretion as it was the barrier of chastity; these two often support each other, and the neglect of one cannot long keep the other" (Com. in loc.).
That thou fall not by those things that are precious in thee. But thou art involved in her punishment, according to some expositors; or, as St. Austin strongly expresses it, Ne cum perenne deceptur, et infra tua mentem, a CONCEPTUAL division thereof. But if thou fall falsely, then the sins of others shall become to thy account. But I would rather read, ut eis inducti esses in eis injusta. But I would rather read, ut eis inducti esses in eis injusta. But I would rather read, ut eis inducti esses in eis injusta.

Ver. 5. Give not thy soul unto harlots, that thou lose not thine inheritance. The mischief arising from these is prettily couched under the fable of shipwreck, which is common and familiar enough, and so well understood by the translators. The advice is very seasonable in the following verse, to frequent suspected places, or wander about in quest of women of such infamous character; and is agreeable to that using and thinking about the matter, so as to avoid it right on, as they think, and thine eyelids straight before thee. Ponder the path of thy feet, so shall thy ways be ordered aright (Prov. iv, 25, 26). It was a wise appointment of some of the ancient schools, to order the temple of Venus to be built out of the city, where temptations of this sort are more frequent, and inviting, if the man had no other measure of decency, or to freemasonry, might be observed by the younger sort. Ver. 8. Turn away thine eyes from a beautiful woman, for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire. One cannot conceive anything stronger to express the power of beauty, than what is mentioned concerning Holofernes's passion for Judith. "That her beauty took his mind prisoner" (xvi, 9). And his fate shows the danger of being a victim to it. In the contest at Darius's feast, the advocate for beauty finely urges, "I should have been a woman!" and he exhorts him to use his reason, and not to be carried away by his passion. The great was sensible of its power, when he denied himself the pleasure of gazing upon Darius's daughters, his pretty prisoners; alleging, with a resolution agreeable to his character, that he did not want to shade his grace. It is a clear proof that he should not suffer himself to be overcome and captivated by women. None commit matrimony with vipers, a most vicious insect. Murusus gives much the same account of the original of love, with our author: "It begins with the vessel of habitation, in whom it is nourished and set on foot, and covered with all the ornaments and art and fancy that can bestow." Averte faciam tuam a muliere computa. The primitive fathers and ancient sages are on no subject more copious than in condemning a gaudy excess of apparel, or superfluous ornaments ravished upon the person. They looked upon all affection of this sort, not only as an impediment of mind, but as a sign of a loose turn of mind. St. Cyril, accordingly remarks, Ornamentorum ac vestimenti insignia, et lenocinis, fornacibus, non nisi prostitutis et impudicis feminis contexta, quinque deinde cupidus est, quarto praedacious e isto (De Hab. Virg.).

Ver. 9. Nor sit down with her in thine arms. This sentence is wholly omitted in many Greek copies, particularly those of the old Latin and new, and is generally omitted in ancient versions. Such editions as retain it, read very differently. Our translators follow the Complut., which has, ἐν συνώπειᾳ συντικά μετ' αὐτής, and is but imperfectly rendered by them; it means rather to lie in her embraces, in amplexus gremius uxoris dormine, according to Grutius. And thus the Tigrine version, Nec inter ulnas ejus recumbas; and Junius is to the same effect. Grutius has, in' dveµeµeι της κυρίας της κυρίας, and so they are to be read, if κυριακός καὶ κυρίαμετ' αὐτῇ: "Lie not upon the same couch or bed with her at meals!" alluding probably to the ancient posture at entertainments.

Clem. Alex. vulg. 2, 42, "Get thee away from the company of sinners, and with a good man, and he will do good to thee. And in the manner, and explains it manifestly to this sense (Paddag. lib. ii. cap. 7); and thus the Vulgate also renders, Nec cum eccum es super cubilium. It may be proper here to inquir, whether the scandal mentioned, is so connected as to be applicable to one who enters same at table with a married woman. Calmet observes, that at the ancient entertainments the husband sat at the head of the table, and the guests on one side, and the women on the other. The daughters of Midian, they prevented the plague which consumed the chosen men in Israel; and, not to mention David, had the elders, instead of admiring the beauty of the women, so as to look after that way, they had prevented their ignominious execution.

Ver. 6. Through thy inordinate desire or lust, thou wilt be brought into misery and ruin. This is a Hebraism; that language expresses any affected manner by translating, and it is not necessary to carry it so far as to mean that which is becarne a man to offer to engage in, and unseemly in a woman to accept. It is improper also, as seems to be in the ancient versions, to render it, that we are going so often together, that the names are almost synonymous. See Prov. xxxii. 21, where μεθομοσυν, και παροιμοσυν are joined together by the LXX. Lest thou shouldst provoke her, and so through thy desire that fall into destruction. Το τιμηταίρα tó, o, Through thy inordinate desire or lust, thou wilt be brought into misery and ruin. This is a Hebraism; that language expresses any affected manner by translating, and it is not necessary to carry it so far as to mean that which is becarne a man to offer to engage in, and unseemly in a woman to accept. It is improper also, as seems to be in the ancient versions, to render it, that we are going so often together, that the names are almost synonymous. See Prov. xxxii. 21, where μεθομοσυν, και παροιμοσυν are joined together by the LXX. Lest thou shouldst provoke her, and so through thy desire that fall into destruction. This is not comperable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure. Friend of a new time, the friend of a new age, is here, as often in the Vulgate, the friend of the time. As is mei, and it is more mei, and it is of the time. As is mei, and of mei, and it is of the time. The old friend, (say he) is at first like new wine, sweet, but withal unpleasant; but when it has age, it mellowes, and is in its perfection. Which is the common meaning of the word, new friend, and, as it is used here, receives hereafter the reward of their unrighteousness (2 Pet. ii. 12, 13); or, lastly, may not the word be understood in some such impure sense as that of Juvenal—Accepit saepe invidius Sabazianus (Sat. 1). Ver. 10. Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure. Friend of a new time, the friend of a new age, is here, as often in the Vulgate, the friend of the time. As is mei, and it is more mei, and it is of the time. The old friend, (say he) is at first like new wine, sweet, but withal unpleasant; but when it has age, it mellowes, and is in its perfection. Which is the common meaning of the word, new friend, and, as it is used here, receives hereafter the reward of their unrighteousness (2 Pet. ii. 12, 13); or, lastly, may not the word be understood in some such impure sense as that of Juvenal—Accepit saepe invidius Sabazianus (Sat. 1).
tion on this place: "Man is too weak to guard against that which flavors his vanity; he is always fond of glory and greatness, and admires and cavils in it; but it is faith alone which discovers that the pride of all this is vanity, and greatness which enables him to despise and resist the temptation. It is for this reason that the wise man so often reminds us not to suffer ourselves to be dazzled with the power, nor to endeavour to carry their own weight in a dishonourable condition; but to assure ourselves, that their elevation portends their ruin, as it occasions a forgetfulness of God and his judgments, and serves only to lay down his own weight and greatness.

Ver. 12. Delight not in the thing that the ungodly have pleasure in: let all evil that you may withal. The Vulgate renders, Non peneat cuius iniuriam injustam, following the Latin copy, propterea ut non obstat, &c. After the advice in the former verse not to envy the glories of sinners, it follows very properly, not to delight in their customs or pleasures, as we are too apt to receive it, which dictates the conduct of such, whose condition we admire, and whose greatness we envy. Besides the common exposition of the words, which at first offers itself, of not approving or joining in the amusements, follies, and vices, of the abandoned and prodigal, the sense may be,

Do not value or pride yourself in having the approbation or good word of sinners, whose praise is an ignominy, and whose condemnation a comfort. And this is the Port-Royal comment. Ne vous reajuez point d'avoir l'approbation des prodigues.

But remember they will not go unpunished unto their greatest and last destruction. Drusius understands the words as our translators do, but the sense of which literally translated may either be, That they shall not be just, or esteemed by the wise; or that they shall not have rewards, or received the false praises of others, men shall at length change their opinion of them, and be convinced of their mistake in esteeming them, and shall not only condemn, but shall reprove the wise man to be true, "That there is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12). And this sense serves very well in meaning the end of such people, and the extent of their power and measure of their greatness. Men shall not be found just unto their grave; or, they shall never be justified, shall always continue wicked, and shall never repent so truly and effectually as he, who before he was wicked, but afterwards was justified: for it is covered in the sense: or, lastly, that they shall be so far from being justified or acquitted, that misfortunes shall overtake them in this life, and after death God will punish them with larger vials of his wrath. See note on xvi. 22, where the sense of δικαιοω is enumerated more particularly.

Ver. 13. Keep thee far from the man that hath power to kill, and from the man that is able to destroy. The advice here is to avoid the court of princes, especially of tyrants, who often abuse their power, and sport with the lives of their subjects. The king is the head and undoubted being of a nation, but he has not so much distance with them, is both frequent and dangerous; to keep at a distance therefore is most prudent, so that thou be safe, and out of any apprehension of death. Our word destroy is a Latin translation of the Greek, ὠ而现在, ὁ συνεχεσθή, and thereby obscure; nor is the Vulgate much clearer, Et non subcursus timorem mortis. The meaning is, that by keeping altogether away from the person of such impious and tyrannical persons, as have it in their power, and may have it in their inclination, to ruin us, or by being so wise and circumspect in our conduct, if we do approach them, as shall not give us the power to give an offence, that may expose us to their censure and displeasure; we shall not only be out of the reach, but out of the fear of danger, and need have no doubt or suspicion of any. Coverdale by kill translates it; "So now if any man be not afraid of death;" which is agreeable to the oriental ones, Procul aestiate ab eo, qui hostes terrae habet necis, et terrae mortis ne reformedit. The phrasing of this verse is a lively representation. The sense of which I presume is, Thou shalt walk amidst the arms of enraged enemies, disposed to give no quarter to those that fall into their hands.

Ver. 14. As near as thou canst guess at thy neighbour. Our translation seems here not full enough: for more guessing is not a sufficient foundation of security in the choice of friends. It is a great deal more than the metaphor taken from shooting, and the whole sentence, κακεν το ἐνεχεσθή εἰς κακόν, means, to take good aim, to look steadily upon the mark, and to apply all our skill and spirit to arrive at it. Will therefore be a most essential counsel under it is, that to form a right judgment of our neighbour, we must make all necessary inquiry concerning him, and try him in all possible instances; we must look into his past conduct, and consider of his principles, the views and intentions of others, whether in all respects, such as temper, faithfulness, love, discretion, virtue, &c. he is a proper person to make a friend or confidant, to be satisfied we may safely trust and communicate our most secret affairs to, and be assisted in them by his wisdom and experience.

Ver. 16. And let just men eat and drink with thee. This advice somewhat resembles that of our Saviour, Luke xiv. 12. not to call our rich neighbours to our feast, such as are recommended to us merely by their state and riches. The Ionian copy, σιωπησθαι, is a word which intimates to be silent, to hold the peace, and put the disportment of our good things, to have regard chiefly to merit, and especially men's moral qualifications. To prefer a man of strict sobriety, to an intemperate or noisy companion; and one of an abandoned and prodigal rake. And we have the reason in the former verse for the preference here given, because when thy table is furnished with despising and reviling, and in the wise, shall thy communication in the law of the Most High;" and indeed the Vulgate so transposes the verses. We may also apply this direction to charity in particular, not to be partial to our kin or kinsmen; and recommend every one to the esteem of the most worthy and pure, among such these we have more eminently distinguished themselves, and merely because they have so. Thus Tobit, when he saw abundance of meat prepared, said to him, "Let us have such a man, who is mindful of the Lord" (v. 1, 2). And our Saviour promises a reward to them that receive a prophet, or a just man, or shall give only a cup of cold water to a depository, Elias a viduam, scientia, quod hominem Dei pateretur, et propter hoc pateretur (Aug. Confess. lib. xiii. cap. 26).
Ver. 1. A wise judge will instruct his people; and the goods of judgment will not perish for ever. A wise judge, i.e. such as the Jews have their Josue, Gomorathus, and Esdras. Josue were wise moralists in general; Gomorathus were those that were skilled in the knowledge of the law, and interpreted it to the people; Esdras were those that were skilled in mythical and allegorical interpreters of scripture. We meet with them all together. I Cor. i. 20. The scene, according to Calmet, is, That God puts upon the person or face of the sacred book, a portion of his word, which he has compassed, a portion of that light which shine upon the face of Moses (Exod. xxxv. 33); or, that God gives to the wise all the light which they have occasion for, to fulfil their duty; that is he which crowns their skill, and gives them success and honour to them; that the dignity which a learned man through his merit arrives at, is from the Lord, who has enriched him with learning, and made him wise by his instruction, by which he became so eminent and useful; or if, by scribes, we understand magistrates or public officers of state, whom we read of often under the kings of Judah, both in times of war and peace; the meaning then is, that God has made persons of such a public character, in some sort the representatives of his power upon earth; that they are in this respect the images of God, and, in proportion to their dignity, claim reverence and honour. The oriental versions understand the place in a moral sense, duties common to all men, i.e. Those who honour God to his neighbours, he will not forget them. The Port-Royal comment applies it to the clergy, to whom, when God can observe an honest care of his cause, an upright administration of the public affairs, and an unspoilable spirit of the pastoral office, he gives the spirit of wisdom and understanding at their desire, and the rest of the good gifts of the Holy Spirit. The Vulgate renders it as, To understand the high priest in particular, may refer to the majesty of God upon the dindsay of his head (Wisd. xvi. 24).

Ver. 2. As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein. An wise king destroys his people; but through the presence of them which are in authority the city shall be inhabited. Good kings, such as Josiah, Hezekiah, David, &c. who have themselves a true sense of religion, and a regard for the honour of God, will be zealous in promoting the right worship of him, and encouraging it in others; but such an evil one as Jeroboam, who introduces wrong modes of worship, will occasion the Lord's people to transgress in the like instances of holy. We may make the like reflection with respect to the Roman emperors, whether we instance in Augustus, Trian, or Vespasian, the delight and guardians of their people; or to the Saracens, who, through the blemishes of passion, forebode the pests and scourges of them. Cicero has the like reflection with respect to our author: Ut cupiditatibus principum et vitii infici solut, civitatis, clemens et corrigi continentur. Good and bad princes are of common occurrence; as, on the contrary, by their goodness and regularity, it is amended and improved, so that the vices of princes are not so much to be lamented, though they be so evil, as that their vices were drawn by the contrary of an imitation to them. One may observe in the history of all nations, that such as were, such by degrees was the city itself, out of the part, is the fittest and most profitable. And thus God in due time raised Cyrus, who was prophesied of above a hundred years before his birth, to be a special instrument of his power and pleasure. Princes of sense and spirit, by whom the whole body of the people is governed, must have recourse to its necessary guide and direction (Eccle. de Peccat. et Confess.)

Ver. 4. The power of the earth is in the hand of the Lord, and he directeth all things as he pleaseth. God, as he is the sovereign Lord of the world, disposes of the kingdoms of the earth according to his pleasure; he pulleth down one, and setteth up another (Ps. lxxiv. 7. Dan. iii. 41). As he best saith with the designs of his providence. He rejected Saul from being king over Israel, for not executing his commandments, and promoted David to the kingdom, though chaste out of the people, as the fittest and most profitable. And thus God in due time raised Cyrus, who was prophesied of above a hundred years before his birth, to be a special instrument of his power and pleasure. Princes of sense and spirit, by whom the whole body of the people is governed, must have recourse to its necessary guide and direction (Eccle. de Peccat. et Confess.)

Ver. 5. The Israelites have power over goods; and man may be well for his own good; but the body is not therewith affected, nor its general use obstructed; but if through some calamity the eyes are blinded, or the head dangerously wounded, the whole body suffers. The word of God is the fittest and most profitable. And thus God in due time raised Cyrus, who was prophesied of above a hundred years before his birth, to be a special instrument of his power and pleasure. Princes of sense and spirit, by whom the whole body of the people is governed, must have recourse to its necessary guide and direction (Eccle. de Peccat. et Confess.)

Ver. 6. The Jews have their Josue, Gomorathus, and Esdras. Josue were wise moralists in general; Gomorathus were those that were skilled in the knowledge of the law, and interpreted it to the people; Esdras were those that were skilled in mythical and allegorical interpreters of scripture. We meet with them all together. I Cor. i. 20. The scene, according to Calmet, is, That God puts upon the person or face of the sacred book, a portion of his word, which he has compassed, a portion of that light which shine upon the face of Moses (Exod. xxxv. 33); or, that God gives to the wise all the light which they have occasion for, to fulfil their duty; that is he which crowns their skill, and gives them success and honour to them; that the dignity which a learned man through his merit arrives at, is from the Lord, who has enriched him with learning, and made him wise by his instruction, by which he became so eminent and useful; or if, by scribes, we understand magistrates or public officers of state, whom we read of often under the kings of Judah, both in times of war and peace; the meaning then is, that God has made persons of such a public character, in some sort the representatives of his power upon earth; that they are in this respect the images of God, and, in proportion to their dignity, claim reverence and honour. The oriental versions understand the place in a moral sense, duties common to all men, i.e. Those who honour God to his neighbours, he will not forget them. The Port-Royal comment applies it to the clergy, to whom, when God can observe an honest care of his cause, an upright administration of the public affairs, and an unspoilable spirit of the pastoral office, he gives the spirit of wisdom and understanding at their desire, and the rest of the good gifts of the Holy Spirit. The Vulgate renders it as, To understand the high priest in particular, may refer to the majesty of God upon the dindsay of his head (Wisd. xvi. 24).
tion which enervate, public injuries which irritate, and riches which create envy, are temptations to their neigh-
boring pride, and are facilitated by the multitude of their own
nable causes of their weakness, and final overthrow.
Besides the infinite power of God, who is the sovereign
arbiter and disposer of kingdoms, and overthrows them oft-
er for the good of his church, and to make evident the in-
plainly discover a natural cause of the fall of states and em-
pires, which is no other than national injustice, or the am-
commitments of the people. For where the public spirit is
lost and destroyed, and liberty itself is no longer valued as a
blessing; when ambitious and aspiring tenderers seek only their own benefit, and are regardless of the
public welfare, that is, when that spirit is extinct in a

dom cannot long stand, but must at length sink under
the weight of its burdens and oppressions. This observa-
tion is justified in the translations and fate of the four famous
monarchs of antiquity, who are notice; and I refer to these
fered to others, self-interestedness, and a disregard to the
principal things, both civil and sacred, were the occasion of
their overthrow.
As to the Roman empire in particular, Cato's account of that people's gradual degeneracy and fall is worth transcribing, and is a close comment upon the passage before us; *Noli existimare magnos nostras armas Remp. ex parvo magnam fuisse.*

CHAPTER II.

Is the reading in all the editions of this place: but I cannot understand, that it is built, constructed: I therefore pointed: I propose it therefore as a conjecture whether the true reading might not have been, ver. 8. *Bona &c.* 

My reasons to support this conjecture are these: 1. In ver. 7, two verses are only mentioned, pride and injustice, as the cause of the fall of Rompers, and this place it seems wrong to insert a new particular in the verse following, which is a continuation of the same subject. 2. That, according to the common reading, there seems to be no sense or connection in ver. 9, whether or not he proceeds from vestibulis, et, &c. as it is done in some editions, or follows after it, as it does in others. 3. If he proceeds be carried forward, and joined to *idem vestibulum,* the subject of the whole verse is led from its proper subject, and the subject is subjoined to pride upon account of riches, viz., that the *vestibulum,* or person fond of wealth, who is resolved to go to the *vestibulum* for all, never salir in the first, and the second sentence: you have the pleasure to find that Messieurs de Port-Royal confirm this conjecture in their comment on that place.

Ver. 9. *Why are earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale: because while he liveth he casteth away his bowels.*

That this verse is mangled and imperfect, appears from the different reading of it in most of the printed editions, and from all the ancient versions, none of which agree in placing the sentences, or representing the sense of the whole alike. The Syriac and Arabic say nothing of the covetousness of the wicked, nor are the intermediate sentences in the Vatican and Alexandria. Dr. Grabe, indeed, by a transposition, Ecclus. x. makes him their ninth verse, but from what authority he either transposes or modifies them, Doctor Pearson says, the Vulgate has the whole, but in different order. Our translation follows the Complut. an edition of great authority as to this book (see Grabe's Prolegom. cap. 3. sec. 1.): yet here differs

The subject and the incoherence of the text itself, have induced many to think of a transposition, particularly Jansenius and Mess-

ed to be a fleshy leathern object, and inherit creeping
things, *Cain,* i.e., poisonous insects, and worms, is no
sufficient to mortify all pride, even in the best or greatest
of the specious iniquity, or the meanest public sin. And
though the sense is improved and well connected by it, without some authority from MSS. or printed copies to

It is certain, that the prophets, to abate human pride, represent the present state of man, his highest enjoyments of life, and the final period of it, under the most diminutive terms, and the weakest resemblances and comparisons. (Rom. 2. Dei incompreh. Dei Nat.)

Because, while he liveth, he casteth away his bowels.*] The reading of this passage is very different. Our translators follow a certain passage in Ezek. ch. xvi. where it is stated, that the city of Ador, which the Vulgate seems likewise to have followed.
The sense is that it is perplexed; the best that offers seems to be this, that the covetous man, for the sake of money
pawns his soul, or forfeits his salvation, because, from an

Chapter, which the forber becometo see and *be\* shed.* To shed a man's bowels, is a Hebrew phrase for an assassination, or sudden slaughter of a man. Thus in the passage of Job and Amos, it is said, *He smote him under the fifth rib,* a

Such a phrase as this is also to be found in Daniel, ch. iii. 47. *And Pharaoh said, *Let me slay* all the men of the land of Egypt,* and the reference we should draw from it is, that the most secure state (seemingly from wealth and power) is not exempt from sudden accidents, nor more safe from violence than from natural death; which seems to be a more natural sense than that of Grothus, who understands the place of cli-

various readings of this passage likewise; the two principal are, *mepra\* kCorrectionis\* terapiai, which is followed by our translators, and approved of by Drusius and Grothus; and *mepra\* kCorrectionis\* terapiai, which is followed by Calmet.
The sense of the former is, that as a physician careth a long and inveterate disease by the application of suitable remedies, so God often takes away suddenly, by the stroke of death, a tyran, although he has been a long and sore evil and plague to the state; which seems to be the sense of the Vulgate rendering. Omnium potentissimae brevi visio, though this probably was a marginal note, and considered as an emendation, is also a common reading. A long disease baffles or puzzles at the physician; and, con-
sidered jointly with the following sentence, *the king is that to-day, to-morrow shall die.* There are two

Hence, if we labor to find a modern instance of a sudden overthrow, of a people or a state, which is not entirely
available, it may be found in the sudden and unexpected death of a tyrant, or the sudden and unexpected death of a
availability, have taught even tyrants not only a sense of their mortalitv, but of submission and humility. When the
hand of God lay heavy upon Antiochus Euphrates, he
ECCLESIASTICUS.

Ver. 12. The beginning of pride is when one departeth from God, and his heart is turned away from his Maker. *scripsi superbiae, abUltra* deu creatorem, which the Vulgate manifestly follows; i.e. from God is the beginning of pride, or rather pride is the cause of a man's revolting from the Lord. Thus the Syriac, Intitulatio de unum humanae superbiae, as if the reader was to understand that pride is the cause of man's turning away from God. According to Grotius, the sense is, that it is *scripsi superbiae*, the height of pride, fastigium superbiæ, to depart from and rebel against one's Maker; and so rash is the sense and knowledge of himself, when wrong reads the man to whom the Lord imputeth no sin, and there is no guilt in the spirit of him; so the Heb. *אֶחֱטֵית יִשָּׁהְלָה* (yehethit yishahelah) so the LXX.—and yet our rendering is proper, and may be thus rendered; *scripsi superbiae* is not 'written', as our translators have done in other places. The truth of the observation itself will appear from considering the first and principal instance which is given, that of Sennacherib, the greatest conqueror, and by far the most renowned, and was indeed filled with rage to kill his brother, the protoanomy of the Old Testament.

Ver. 13. For pride is the beginning of sin: i.e. it is the source of all or the greatest sins, or it is itself the chief of all sins; and so Grotius expounds it, *Sumnum omnium pecatorum est superbia*. Fulgentius says, Pride is properly styled here *scripsi superbiae*, because sin springeth from it, as from its root (De Virg. et Hamilt.). And this we may either understand, with that writer, of the sin and fall of Lucifer, for so high does he trace the original pride (De Premiet. lib. 1). So does St. Austin (Hylas. De Civit. Dei lib. 1). Thus we may compare to Adam's in the corruption in particular, as others do; or we may take pride in a larger sense here, to signify, in general, a contempt of God. Pride being the root of all manner of sins, many interpreters think that of Proser. Nullum pecatum fieri potest, potius, aut poterit, sine superbia; si quidem nihil aliud est omne pecatum, nisi contemptus Dei (De Vita Contempt. lib. ii. c. 15). Pride is the first of all vices, the experience and observation confirm, for men grow more or less wicked in proportion as this vice of pride gets ground. Some degree of it is to be found in every set of disagreeable persons, and is one of the most common impediments to the contempt of the authority which enacts it; but when pride is grown up to the height, it exalts men into so vain an opinion of themselves, that they lose all sense of duty, lose all sense of those obligations which they owe to their Maker, and the overflowings of their godliness are like a mighty torrent. The psalmist therefore, with great propriety, gives this as the character of an ungodly man, "That he is so proud about himself, and is a mighty high fellow, that it is thought of the whole world" (Ps. x. 4). And as pride was the original of sin, so is it still the promoter and continuator of it, pride being the fountain of most of the heathens and schismatisches which have disturbed the church, and the chief cause of that, as this account the prophets frequently denounced destruction to Nineveh, Babylon, Tyre, and Jerusalem itself. And one end of the ruin brought upon a wicked people, is to show how little the other is, to make them ashamed, and humble before God. And therefore the Lord brought upon them strange calamities. As pride is the root of sin, so God's judgments are upon it. Therefore we see, that there are two readings of the Greek; *πορευόμενος ἐνοχὸν τῶν συναγηθέντων*, which is followed in our version; and though this expression is somewhat particular, yet it is warranted by a parallel, I Deut. xxviii. 20, so that when they return to the Lord, and have humbled themselves, and humbled themselves, and have, manifestly, expressed,自制其伯父之仇, it is used, xvi. 7, 8. Upon a similar occasion the Vulgate favours this sense, Exonovarit convenit malorum; and so is the reading of the Greek, and the sense of the passages in Coverdale's and the Geneva versions, are to the same effect. In either reading there are memorable instances of the truth of the observation. Thus God brought strange calamities upon the inhabitants of Sodom and Gomorrah (xvi. 7, 8. Pliiso and the Canaanites, which are particularly referred to in the context, Shinmarres, Sennachera, Nebuchadnezzar, Nebucho, and other great monarchs. Some say that pride is so earnestly praised in the habits of those, whose actions are recorded in sacred and profane history—all at whom *fell away in the strength of their foolishness, and were abhorred by God for their pride*. Ver. 14. His anger is fierce, and his furious anger for them that are born of a woman. *Οδικὸς ὁ θυμός καὶ θυμὸς ροταμίων* ἐκ τῶν γυναικῶν: *scripsi* no furious anger for them that are born of a woman, which is well rendered in our version, and with it agree Drusus, Junius, Badwell, and Bosquet, as also the oriental and Coverdale's versions, is strangely misunderstood by Gro- tius, and very badly rendered by him, "for furious anger for the female sex." Had he attended to the use of the phrase, Job xvi. 14, xxxv. 4. 1 Macc. iii. 45. Matt. xi. 11, he might have spared his unhandsome sneer and unjust reflection. Sunt quidem malus neque irae sanci sed justiciae invenies causas. "There are many offenses, and much hatred, in the heart of man, and the eye is in a heavy sort of rage. Neque ira de præteritio nationum mulierum: as do Messieurs of Port-Royal, and the Geneva version, and some other versions. But there is reason to think, that this expression may have been used in the same sense, and seem not to have consulted the Greek, which gives no handle, as there is no foundation in nature, for such an abuse. I shall only set down this criticism about his anger being so much against the sex, even though they were not guilty of evil. Other vices are more open, and strike a sort of horror in the commission; but pride springs from our very virtues, it grows up with them, and lies concealed under the pleasant names of being learned, clever, and sagacious; and corrupts all within, however beautiful the outward appear-ance may be.
CHAPTER
*'a mistaken," or, as the margin has it, "an unstable
Our translators follow the Complut. with which
seed."
agrees Camerarius's copy. But neither the Vatican, nor
Alexandrian MS. nor tho Vulu;atc, nor Syriac, nor DruThe other Greek copies havc,^ S7rfp/<a
sius, follows it.
£i'r(/(Oi'
fiEi'Ot

&TIHOV

TToroi'

rot'

OTTfp^a dt'OpC'TTOv' cirqifia

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Kvpiov'

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;

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urt^ou

ol -rrapai^aivovni

7:oTof

tiToXai*

•

ttoiov

iuTijioi/

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which

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(l>oliuv-

dfOg<-h-nQ\)'

anifjita

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closely attended

to, though seemingly intricate, affords a sense easy and
natural enough, viz. What is the precious seed (or what
race of creatures is peculiarly worthy of honour) ? the
seed of man, viz. the human race alone, of all the generaWhat is
tions of creatures upon earth, claim this honour.
this precious or honourable seed (viz. of man) ? they that
fear the Lord*. What is said of (nrtppa uTifm-, which immediately follows, if pursued in the same light, will be equally
The first answer to the question is true so far as it
clear.
goes, but being not complete or explicit enough, ihe question is put a second time to draw out a full answer. The
repetition of questions in this manner is not unusual in
scripture, and in these sapiential books especially, instances
10, and
of which we have Ecclus. ii. and iii. Ps. x.\iv. 7
many might be fetched from the Proverbs. Of the two
Greek readings, if one only is lo be admitted, there seems
much the greater authoriiy for the latter, which our transWiiether both be genuine, cannot
lation hath omitted.
be determined. Hceschelius indeed has joined them, but
irom wliat copy, or whether fron\ a very ancient one, does
not appear. The Geneva version makes one verse of
'* There is
both, and sets the sense in no indifferent light
a seed of man which is an honourable seed the honourable
seed are they that fear the Lord. There is a seed of man
which is without honour; the seed wuhout honour, are
they that transgress the commandments of the Lord it is
a seed that remaineth which feareth the Lord, and a fair
plant that love him ; but they are a seed without honour
that despise the law, and a deeeivable seed that break the

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commandments."
Ver. 20. Amoiig brethren he that is chief is honourahle;
so are they that fear the Lord in his eyes.] i. e. Honourable
The Syriac rendering is preferable, Liter
in his eyes.
fralres natu grandior est honorabihs, at qui timet Dominum
and the Tigurine version agrees
honorabilis est praj illo
;

with

it.

Ver.

2L The fear

of authority;

hut

of the Lord goeth before ihe ohlaintng
pride are the losing

roughness and

This verse is omitted in many Greek copies, the
Vulgate and oriental versions: our translators follow the
Complut. There are two readings of the first sentence,
viz. Trpd \fi^C(i}; dpX'ii, <polio; K>-piov, and irpoh)ip€oJi dpxh x. t. A.
HK^np^aiiQi is rather hardness of heart, than roughness, such

;

—

was that of Pharaoh's. The history of the different fortunes of Saul and David is a full comment on this verse.
Ver. 22. Whether he he rich, noble, or -poor, their glory
is the fear of the Lord.] i. e. In every state of life, the
fear oi" the Lord is most to be valued and regarded.
Whether a man be rich and honourable, or poor and disregarded, under each of these conduions let him act agreeably to what God requires from him. In the former state
let him not pride himself in, nor presume too much upon,
a great fortune, nor be tempted to forget God. the giver of
it.
In the latter, let him not offend against his neighbour
by wrong or robbery, nor against his God by murmurs
and discontent. The author seems to allude to Jer. ix.
23. 24.

Ver. 23. It is not meet to despise the poor man that hath
understanding; neither is it convenient to magnify a sinful
man.] In the proverbial books, wisdom and religion mean
the same thing, and accordingly by a man of understanding
And thus the Vulhere, is meant a jast and good man.
gate, Noh despicere hominem juslum pauperem, et noli
magni facere virum peccatorem divitem which last word
is very properly added there to preserve the antiihesis,
;

which is likewise inserted in the oriental, the Tigurine,
and the old EngHsh versions.
Ver. 25. Unto the servant that is wise shall they that are
free do service:] See xi. 1. It is not properly speaking
ciiher birth or fortune that makes the free man or the
man of a good and great soul, of an elevated
slave.
genius, and of surprising parts and accomplishments, in
whatever condition he be with respect to his outward circumstances, is always free, and fit to preside over his suHis great abilities will always
periors in birth or fortune.
command respect he will shine either in private or public
life, and is born not to instruct children only, but to teach
senators wisdom not to command a single family or neighbourhood, hut provinces and kingdoms. Joseph's great

A

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Vol. III.— 122

know how

to comSolomon has an
observation resembhng this, "A wise servant shall have
rule over a son that causeth shame," Kparfjaci (3£(J7ra>^o5^

peculiar greatness of soul replied,
mand free men (Apud Laert. fib.

I

vi.).

according to the LXX. (Prov. xvii. 21.
he that hath knowledge will not grudge when he is^
reformed.] Many copies omit 7ra;t!£i'<7/t:io;, and the sense is
good without it. But if it be admitted, it should not be
rendered reformed, but either instructed or reproved, as
the Vulgate has it; i. e. No man of knowledge or sense
will murmur lo be either instructed or reproved by one
who is his superior both in skill and power.
Ver. 26. Be not overwise in doing thy bnsi7tess; and
boast not thy^self in the time of thy distress.] i. e. Be not
conceited ot thy work, nor boast "of thy superior skill itt
the way of thy profession or trade, and be not slothful in
time of poverty, or ashamed to get your livelihood by labour, nor say with the unjust steward, "I cannot dig, to
beg I am ashamed;" which was a ridiculous pride. Or
the sense may be, Invent not pretences to excuse yourself
from labour, nor scruple through a false shame to get your
own living by it in a low estate and thus the Geneva
version, *' Seek not excuses when thou shouldest do thy
work, neither be ashamed thereof through pride in the time
of adversity."
The Arabic version too seems to favour
this latter sense, Ne sisignavus in opere tuo, nee impediat
te pudor, cum fueris egenus ab his qucc tibi prosunt, following probably a copy which read i'omlH',o>\ The PortRoyal comment is. Be not exalted or proud upon having
done your work or duty, for when we have taken the
greatest pains to do our best, we are hut unprofitable servants but such is our nature, that even our virtue and
goodness itself is apt to betray us into pride.
Ver. 27. Better is he that lahoureth, and ahoundeth
all things, than he that hoastefh htjnself, and wanteth bread.]
Calmet thinks our author here aims at exposing the ridiculous pride of the stoics, who made their wise man, though,
starving and naked, a demigod.
dii-p6uo}v,

And

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thereof.]

as

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X.

accomplishments, though sold for a bond servant, could
not be confined to Potiphar's little concerns, which his
skill and faithfulness greatly improved, but gave him authornor was Daniel, one
ity over the whole land of Egypt
ol the children of the caplivily, less in favour and power
Diogenes, when exposed
at the court of Nubuchodonosor.
at a public sale, and asked what he knew, conscious of his
own worth, and of the importance of his abilUies, with a

Ad summam sapiens uno minor est .Tove ; dives,
Liber, lionorutus, pulcher, rex deiiinne repnm.
(Hor. Epist. lib.

Some

i.)

others omit
T7£pi7:ariiv, and have only i) & doiasOjiei'Oi.
I think the true
^o^a^upEio^
nEpnranTw
which the Alexandrian
reading is,
MS. has; 1. e. one that struttelh and walked proudly, that
goeth about boasting as vain and idle persons are wont to
do, one of a quite different character from cpyasiificroi immediately before.
As St. Paul's words, TTepnraTovi'Tas (iru/crwj
priSlf ipya-oiiUovg, express the full opposition to his comcopies read

1)

TrEptTTarioi'

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mand

My

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^la^oiicuoi

;

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iVa piTii Ji<jo\iai ipya^6pEi'oi

Ver. 2S.

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soji,

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k. t.

X.

(2

Thess.

hi.

glorify thy soul in nieelness,

11, 12).

and give

honour according to the dignity thereof.]
The sense
xxi. 19, "In your patience
possess your souls;" but the expression here is much
stronger.
It is rendered more clearly in the Geneva version, " My son, get thyseU praise by meekness, and esteem
thyself as thou descrvest ;" i. e. If thou are in want and
poverty, be not dispirited or dejected, but preserve a constant evenness of temper, and endeavour to act up to the
dignity of your nature or there may be, according to Calmet, this fariher meaning, as Tiph often signifies maintenance in this writer. Provide for all the necessary wants of
life, by allowing yourself food, and all things convenient,
according to your condition and circumstances. In the
foregoing verse the wise man condemns those who out of
a foolish vanity were ashamed to work, though ready to
perish with hunger; see Prov. xii. 9, to which probably
he alludes. Hero he attacks those who, out of a shameful
principle of avarice, refuse themselves the common necessaries of life, and are afraid to use those good things winch
they have in their power and possession. This sense seems
countenanced by the following verse. This advice may
also be extended to persons succeeding lo great fortunes,
or advanced to high posts of honour, to behave with moderation in their new state, nor to be puffed up with pride,
nor yet to demean themselves, or act below the dignity of
their rank, and thereby forfeit the regard and deference
due to it but this is not so agreeable to the context.
it

seems the same with Luke

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Ver. 29. Who will justify him that sinneth against his expectation? Occasionally of the sin of neglection, or defrauding himself even common necessaries, and failing in the duty which he owes to himself, cannot expect that others should justify him, or speak in his behalf, or that he will receive any relief from any part of the verse, "Who will honour him that dishonoureth his own life," is paralleled to that of Horace, Mnevin, cum tu argento post omnia postos, Si nempe prætent quem non meretur semper? (L. D. 1. sat. 1.)

Ver. 31. He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more so in poverty? for the same man, that behavio in the management of a superior fortune; but he that cannot live upon an overgrown fortune with credit, will be laughed at and despised, when reduced almost to poverty; he has the sense may live, if a poor man; by his skin and merit, acquires honour and esteem, how much more would he have been respected, and his accomplishments extolled, if he had been master of a great fortune. A poor man of real and intrinsic worth is more to be esteemed and valued than one who is simply rich, and has nothing else to recommend him; for the reputation of the former must arise from himself, and his own personal merit, which he has by means of many difficulties and oppositions in the way. Whereas the honour which attends the rich, and the regard paid to him, is founded upon something foreign to himself, the sense may live, what may be, and sometimes is, the lot of the worthless and underserving. Diogenes and Epicetus adhered a very mean condition, as Joseph was an instance of a just conduct in both states.

CHAP. XI.

Ver. 2. Commend not a man for his beauty; neither abhor a man for his outward appearance. By which is not meant, that it is no advantage or recommendation to a man to have a fair person, or to be admired in respect of his personal qualifications, but that a man's merit or excellency is not chiefly to be placed in the size or lineaments of the body, since the mind is the true and lasting beauty, in the accomplishments of which consist both the advantage and dignity, and the honor and usefulness of God. As outward beauty therefore does not confer merit, so neither should the want of it in any instances occasion ridicule or contempt. Loveliness of stature, which with some persons for a sort of deformity, is no reason for mercy or reproof; so sometimes great souls inhabit little bodies, and much merit may be concealed under a disagreeable outside. St. Paul's person and appearance was, according to tradition, but ordinary and contemptible; and yet, if we consider his great qualities and attainments, he was rather an angel than a man. Poetry is here called spec, vana, and properly regarded; "the appearance of the external, and so spec is used in many places by this writer (see xxix. 21. xxxix. 26. Ps. cx. 3. Amos vi. 16. which the author pertinently interprets by the example of the bee, which, though little in size, and scarce presentable, by its industry produces fruit of most admirable use and sweetness.

Ver. 4. Beast not of thy clothing and raiment. These are good indeed for the use which God designed them to defend us from the weather, or to cover our nakedness, but it is folly to boast of that as a perfection, which owes its original to our shame, our weakness, or natural necessities (see Chrys. in cap. 3. Gen. Hom. 18. and to this sense what follows may also be explained, "Exult not thyself in the day of honour; for that οὗτος signifies "glorious apparel," see Addit. Esther xv. 1. Luke xii. 27, where is χαλκος, and highly regarded, "the glory of the body," and so χαλκος is used in many places by this writer (see xxix. 21. xxxix. 26. Ps. cx. 3. Amos vi. 16. which the author pertinently interprets by the example of the bee, which, though little in size, and scarce presentable, by its industry produces fruit of most admirable use and sweetness.

Ver. 5. "Neither do I condemn thee" (viii. 11), which we are not to understand as if he thought her innocent, or any way approved of her actions here; not out of any ignorance of what was done, for he should the omniscient God, Odes, yeoceron, be ignorant? but out of his wonderful clemency and unspokeable moderation towards man, and to instreet his credit, after he had proceeded with the same clemency, and not to be precipitate or rash in their censures or rebukes. This is the very inference which St. Chrysostom draws from it, λιθούνθηκεν τὸν οὐκ ἔτοιμον τὸν ἔστω σαφώς, οὐδὲν ἀπώλεσαν οὐκ ἔτοιμος, ἵνα, κατανοῆσαν τὴν ἀνάλογιαν προσφοράν. (Ex. 4. 19.)

Ver. 6. Exalt not thyself in the day of triumph, nor to sit in judgment with sinners. A man may perhaps think to show the readiness and quickness of his parts by a hasty determination, but he will rather make himself ridiculous, and be in danger to pervert judgment. According to that of Solomon, which this writer had certainly in view, "He that answereth a matter before he heareth it, is it shame and folly to him." Hence judges were, for their prudent deliberation in matters that were to be decided, "Wisdom is called to the judgment of princes," Is. xxv. 7. and it is a thing to be mindful of that he knew not, that Job put on righteousness, and it clothed him, and his judgment was as a robe, and a diadem (xxix. 11. 16). From hence also it is evident, that no man is fit for a public office, nor to suffer ourselves to be led away by vague and uncertain reports, or hastily credit accusations to the prejudice of our neighbour, without knowing the truth and foundation of a thing, whether it be good or bad, and the changes of princes and mighty men, deposed, vanished, made prisoners, and led in triumph by the conquerors. Scripture shows us Samson in the hands of the Philistines, and Zedekiah with a rope about his neck; it is just to be sufficient to show the truth of the observation in the two following verses.

Ver. 7. "Behold not before thou hast examined the truth; understand first thyself, and inquire into the doings of thy heart, and into the reason and deliberation, and to examine into the merits of a cause, before sentence is pronounced, is agreeable to what God himself hath done upon many occasions; for with respect to his first parrets, he had given them the liberty of inquiry about the offence, and to examine the fact, before he gives sentence against them. The like behaviour is observable in God with regard to the murder of Abel; he first asks him, says, Genesis, xxxi. 4, "Is there any room to excuse himself, if he could, before he pronounced, "Thou art cursed from the earth. The like compound is, ch. xvi. 5, when he said, "The Lord came down to see the tower," before he would confound their language. And again, Gen. xviii. 20, 21, speaking of Sedom and Gomorrah, he says "He will go down and see, whether they have done altogether according to that which is come unto him." He, from whom no secrets are hid, even he first examines the fact, and will hear first what miserable man can say for himself, before his sentence shall be pronounced. He has, therefore, as the schoolmen say, non auditu solo pecoreos condemnatur nisi, sed etiam una reginae, nisi si dubium, non dubium, nisi si accusationes proximum condemnatum (Conim. in loc. Mede. Disc. 40). This rashness David was guilty of, when he hearing to the false suggestions of Ziba, he condemned his master (Nebuchnehzar) to death (2 Sam. xiv. 4). It was matter of continual grief to Constantine, that he had put his son Crispus to death by a hasty credulity; and for the same reason Eusebius condemns the proceedings of Theodosius the Great, against the people of Thessalonica. "Doth our law judge man before he hear him, and know what he doth?" was Nicodemus' wise answer, to the Pharisees, John v. 31, and from hence we may explain our Saviour's answer to the woman taken in adultery, "Neither do I condemn thee" (vii. 11), which we are not to understand as if he thought her innocent, or any way approved of her actions here; not out of any ignorance of what was done, but that he discharged her at this time, as her accusers through self-consciousness had fled, and she had not been formally convicted of the crime. Ver. 8. Exalt not thyself; nor to sit in judgment with sinners. By hasty proceeding thou wilt probably make the matter; and if thou judgest right, it is but chance; and therefore thou wilt not escape censure, according to that of Seneque, Qui statuit aliquid, parte inaudita uterr, Aequumhic destatur, hancae quis crit. (In Medec.)
marginal rendering. "Sit not in the judgment of sinners."

The sense may be, Sit not on the bench with corrupt judges; or, applied to private life, associate not nor con- suit with sinners; according to the advice of the psalmist (Ps. xcvii. 11-13) "Judge not, and thou shalt not be judged; condemn not, and thou shalt not be condemned: for whatsoever thy hands have done shall be done unto thee." Nothing is more common, says Na- zianzen, quoting this passage, than for men to interj in things that have no relation to them, and to set up them- selves as judges of things which they are ignorant of. God com- mand us to judge ourselves, and not others, and we al- ways do the contrary. We are at no trouble to know each other's defects, and to correct each other's faults, or their others, whom we know nothing of with certainty. Thus the wise man calls sitting in judgment with sinners, who make themselves such by an unwarrantable way of acting, fear of way of and injustice.

Ver. 10. My soul, meddle not with many matters: In any business or profession, a man should not undertake more than his time, condition, or the nature of his affaires is to be well managed, will admit of: for either they must be performed imperfectly and in haste, or some of them be neglected. Life is too short, our minds too limited, our bodies too weak, even a publican is limited, and must give up many things at once; for the surest way of doing nothing well, is to attempt a multiplicity of things together. It is a very just observation, Imprum quippe inventor ad singulara, dividatur aedificandorum labor, that although many men are proper in spiritual matters; when we are about any part of our duty, we must avoid, as much as possible, the dis- traction of business, and to meddle with the concerns of others, standing, when perplexed with several objects, is intent upon none of them as it ought, so the soul, divided between heaven and earth, and the cares of each, makes slow pro- gress, and is apt to faint; nor can the spirit of a man be used with a variety of worldly interfering cares, it will intrude themselves, and abate the fervour of devotion. We may also hence, as a reason of the same origin, be by God dividitur ab orientibus, the soul, through a multitude of secular business, or a con- tinual round of pleasures succeeding thick one upon an- other, is apt to forget herself, and her true concerns, and, in a manner, is thus the same time the trust reposed in us by others, and the duty which we owe to our own selves. "If thou meddle much (says the wise man), thou shalt not be innocent;" rather, thou shalt not come off harmless or unhurt; or, the reason immediately follows, sa (which I would here, with the oriental versions, render etiam), for if you "follow after;" i. e. attempt them, "thou shalt not obtain," i. e. because thou canst not manage them (being many), "neither shalt thou escape by fleeing," i. e. neither can you clear your hands of them: the consequence is, ye can get no good, but must get trouble, and may get mischief by them; or, as they render it, "Thou shalt not escape hurt." Bossuet's exposition is to the same effect, Multa implicitus negotiis multa pecunia, multa sectators velit capit, multa comites, expendit eo non notarum, sed amicorum, laborans, qui qvem cum sociis, non immunes inimici delecit; following a copy which read ab- ravor, and will it agree the Tigrane, Geneva, and Cover- dale's Vulgate, but the etiam of the other verse according to this reading is, Be not too intent upon getting riches; for it is so always dangerous to pursue them with too much eagerness, so, when gotten, they do not always satisfy, and often injure more than they are worth in their effects. For the providence of God governs all things, and if it is not his will that a man shall be rich, in vain does he run after them, they shall flee from him. If he allure him, then he shall not escape from it by any art or endeavours; but with the blessing of God, riches shall court a man, and shall come to him without his labour or seeking.

Ver. 11. There is one that laboureth, and taketh pains, and medleth haste, and is so much the more behind."

This withal temporum invenit, quod vobis, as a negative instance, is better preferred by the Vulgate, Ex co quod deest ilia; et testimoni et dolentes impius, et tanto negius non abundat. The latter part is but indifferently rendered; for poverty is, as a general rule, the highest blessing in the sight of God, Greek, by want, than by not abounding, and is even more proper and expressive than vanitatem repugnavit in the follow- ing verse. Senece well defines it, "Vapartus non ab eo segete, et co quod deest et tempus temporis labore; Luke xxi. 4, "ab eo foro evangelion abominabat," is evidently well translated by the Vulgate, Ex co quod deest ilia. The Vulgate properly inserts satisse, in the passage before us; for a wicked man's life is not to be ranked with those of the virtuous, "hastes to rise up early, and eat the bread of careful- ness," and employs the most usual and probable means, shall not find success, he proposes in the psalm, for want of the blessing of God going along with him, which alone maketh rich (Prov. x. 2). Messiahs of Port-Royal exposed this in a spiritual sense. The proud pharisae, in the gospel, whose life was irreproachable, who fasted at all the stated seasons, and paid tithes with the greatest exactness, but yet through his spiritual pride was rejected, is an instance of what is mentioned in this verse, as the happiness of God's people; according to many of the psalms fol- lowing, that a sinner like him, under a true poverty of spirit, who has a sense of his guilt, and acknowledges his own wickleness, has the best prospects of the kingdom of heaven, the pharisae did the publican, yet God looks favourably upon him, and will regard him the more for not daring to lift up his eyes to heaven; for the time, and with the same estimation he here excepts the breast he testifies his true penitence, and uses for mercy in the posture and language of the greatest of sinners. Ver. 15. Love, and the way of good works are from hym. The wise man, meditating on these, and seeing how they come from the Lord, such as prosperity, riches, health, long life, proceeds to show that spiritual goods, the endow- ments of the mind and the affections, are superior to the gifts of his bounty and liberality. Not only the knowledge of human hearts, and proficiency in science, but all virtues and good qualities, such as love, both to God and man, and God's success he proposes in the psalm, and good works, their natural fruit, come from the Lord. This verse and the following are omitted in the Vatican, and many other Greek copies, nor do they occur in all the La- tin ones. The Syrac has them, and the Complut, and this last probably our translators follow.

Ver. 16. Error and darkness had their beginning to- gether with sinners: and evil shall war with evil with them that are in error. God made man originally upright with the sense and knowledge of his duty clearly stamped upon his mind; he created him not unto error or sin, his will was perfect as his nature, and could have no better. "Error has been less able both to discern and practise his duty, and darkness and error are as it were natural to the whole species; but in sinners the sad consequences of the fall have more visited them, and the melancholy picture of them more early appear in them, that they may seem to be born with them, according to that of the psalmist, "The ungodly are froward even from their mother's womb, as soon as they are born they go astray and speak lies," Ps. lviii. 3. Though all men are born in sin, it is certain the wicked seem to have brought into the world with them worse dis- positions than others; whether owing to their natural tem- perament and constitution, or to the increasing the evil leaven through their own fault, they have the habit of sin so deeply rooted, as if it was even natural; instead of growing in grace, they pride themselves, and say they are, in their shame, and, through a long continuance in it, strengthen themselves, as the psalmist expresses it, in their wickedness; and so they grow hard in it, Contum- cent in malo. Vulg. and die without repentance or amend- ment. Ver. 17. The gift of the Lord remaineth with the gooly, and his favour is for them that be upright in heart. The gifts, or graces which God gives to pious and good men, are durable and permanent, nor is he easily induced to withdraw his loving-kindness, according to that of St. John, "They are written in heaven, to be fulfilled in due time," Com. xi. 29; i. e. he does not hastily revoke what he has granted, nor recall the favours which he has once vouch- safed, arbitrarily; but without reserving, if these two great truths, that all the good things of this life come from God, and that all the evils of
It are many punishments sent by him, he adds here, that the gifts of God to the righteous are attended with happiness. This observation is nearly, and instantly, here his heart shall be renewed, to which the same proffered help, increase unto more ungodliness. This observation is equally true, if applied to spiritual favours. The gifts of the Holy Spirit, received into a heart well disposed, like the seed which fell upon good ground, take root and grow; the feeling mortifying, to be such is always increasing; for the good man is daily improving the talents received, is continually adding to his virtues, and proceeding from grace to grace, till he arrives at that height, which he himself, by the same proffered help, increase unto more ungodliness.

Ver. 18. There is that wasteth rich by his wantonness and pinching, and this is the portion of his reward; whereas he saith, I have abound rest, and now will not contraddle my goods, and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die: This is not rightly transcribed; it should be rendered, "This is the portion of his reward;" or, "This is all he getts by his pinching;" viz. be vó ἀνόητος abúlo, to say, or flatter himself, that he can now take his ease, and live upon what the hats of God to good men is insowing. Matt. vi. 2. Luke vi. 21. Phil. iv. 8. and by this writer, xiv. 6, upon the same subject. Horace too (epist. 1st. lib. i.), and other pure writers, use pretenia in the like sense. The purpose of life ( Luke xx. 37.) is much as resembles the description of this writer, who said to himself, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." And the indifferent writer of the ancient sages assures us, "The night shall thy soul be required of thee; and then, whose shall those things be, which thou hast provided?" And it is observed of the rich miser here, that, notwithstanding his laying up great stock for futurity, he knoweth not what may happen, or how long time he shall have to live, or what opportunity of using them; nor considereth how uncertain life is, and that he may soon die, and leave his riches for others. In the Greek there is ἐπιτρέπειν ἰησοῦς ἔρρεσθαι; for death precedeth the leaving our goods to others. We have the like inverted order, Luke x. 15, 31. Solomon well saith, "Wisdom makest rich, and strengtheneth the hearts of the rich."-There is one alone, and there is not a second (ε. ν. no heir); he hath neither child nor brother, yet is there no end of his labour, neither is he satisfied with riches, neither saith he, For whom do I labour, and bereave my soul of good?" (Eccles. iv. 8). The observation of the son of Sirach is a consequence of the former verse, where he saith, the destruction; and blessed with success; here he shows, by way of contrast, that the good things which he sometimes bestows upon the wicked, who please themselves with the hopes of long enjoyment, are taken away in the twinkling of an eye, when from their own hands imagine themselves most at ease, and in the greatest security of the fruits of their labour, God suddenly takes from them what so much set their hearts upon, and takes away their stock, and account of it.

Ver. 20. Be steadfast in thy covenant. In the covenant made with God, in which all the Jewish posterity were included, as well as their forefathers, and each one personally, by undergiving the rule of circumcision, the seal of this covenant. The Israelitish first entered into the person of Abraham, the founder of their race (Gen. xv. 8); next, by that made with their fathers in the wilderness at mount Sinai (Exod. xix. 6—8); after, by the covenant with Joshua upon their entrance into the promised land (Josh. xvi. 3).; and, lastly, at their return from the captivity under Artaxerxes, by promises entered into before the captivity, renewed (Neh. ix. 33. x. 1, 2). The latter part of this verse, "Wax old in thy work," is rendered by the Vulgate, in opere mandatorum tuorum venesteres. This advice may consist in a good report of the Christian order, religious vows, pious promises, orthodox faith, &c. in all which, as an obligation is brought upon persons by their stipulations, so are they in conscience bound according to the good word of order of the government, to be steadfast in their covenant.

Ver. 21. Marvel not at the works of sinners:—for it is an ease of a wicked man, to make a poor man rich. Mt. so γραφεῖν ἐν ἡμέρᾳ ἀπόμειον, ὅσανότων is taken in a different sense here from what it is ver. 13. For besides the common sense of wondering, it may either be a proffered help, increase unto more ungodliness; and in this sense it is used, Job xxxii. 22. Eccles. vii. 31. xxxviii. 3. or, "Do not envy or desire the riches and prosperity of the wicked," or, "Be not offended at the works of sinners;" and thus it is used, Eccles. vi. 8. "When thou hast done eating质量问题，why should not he either exalt, envy, or be offended at the matter?" See also John vii. 21, where ἀνεμοῦ ὑπερηφάνειας is explained, ver. 23, by ἀπαλλαγή. And the repetition of the same observation, why should he not either exalt, envy, or be offended at the matter? because the power of God can immediately alter the state and condition of his creatures, and deal with them as he pleaseth, and in his own time, his will, and wisdom, and pleasure, to give a man wealth and riches, and increase of possessions, to express the swiftness of his dealing. He can suddenly overturn the high estate of a rich sinner, and, as suddenly, make his blood to flourish upon the gods. And the abrupt and abrupt manner of the speech of God, in Numbers xix. 22, 23, and Jacob, for his penity, with the blessings of plenty and abundance, which the law promised to the faithful and obedient.

Ver. 22. Say not, What profit is there of my service? and what good things shall I have hereafter? These seeme to be the words of a poor man in despair, pouring forth his complaint in some such melancholy strain: What reason is there for me to desire to live? Of what use am I in life, what advantage can I propose by a longer stay, or what hopes have I of bettering my condition? After all the care I have taken to give to my duty and satisfaction of God, and an inviolable attachment to his service, what good have I received from him in return? Am I the happier, or more at ease in my condition, have I received any benefit or moral advantage by my conversation and account? In the like strain Job's wife says to subdue his integrity. After all the misfortunes which are come upon thee, the loss of thy goods and children, which with such pain and difficulty thou hast gathered together, as a token of his displeasure, the fire of God falling from heaven, dost thou still retain thy integrity, and continue to serve him? Whence, in an uncertain state of things, can I except taking away your life, as a return for all your fruitless services!" Curse God, and die." The speech of Job's wife is indeed but short in the English version; but the curios, by consulting the LXX, and the Septuagint, show that a great length, may see enough of her outrageous temper. Tobit's wife, too, insults the goodness of her husband in the same scolding manner. Where are thine aims, and thy righteous conduct? If thou hast been, or are now, in trouble and in distress, have the charities which you have exercised all thy life profit you nothing; they have not kept you from blindness, which deprives you of all comfort,—behold, thou and all thy pious works are laughed at, and every one is sensible of, and makes sport with, thy disgrace.—Imitate not, says this pious writer, such idle persons in their profane talk, entertain such evil blasphemy against him, or to murmur at the methods of his providence. He will reprove your service and faithfulness, when in what manner he wills and how he wills and to whom he wills, and you may be assured of a future and better recompense. In the next verse we have a rich, insolent person described, triumphing in his imagined self-sufficiency, as above the reach and account of all his vassals and servants. As the life of present joys, and quite indifferent and unconcerned about what may happen to him hereafter, like the worldling described in the gospel, an equal monument of weakness and folly.

Ver. 25. In the day of prosperity there is a forgetfulness of affliction; and in the day of affliction there is no more remembrance of prosperity. The author here replies to and reproves the usual habits of the rich, who usually attending each extremity. He begins with the last first, that the conduct of the conceited rich man is entirely owing to his forgetfulness, and want of remembering the condition of the poor, and the circumstances of his own case, and the great power and greatness, which God delights to overthrow and confound, when men affect to be independent, and are regardless of his power and providence. On the other hand, the poor have a sense of present enjoyments, and quite indifferent and unconcerned about what may happen to him hereafter, like the worldling described in the gospel, an equal monument of weakness and folly.
vice, and it is worthy of remembrance: In die bonorum ne minus amantur quae sequuntur singula, quam etiam eis annis bonis; but thus prudently managing the two different states, by reflecting often that a change may come, we shall avoid pride, and not sink into despair.

Ver. 28. Judge none blessed before his death; for a man shall be known in his children. St. Chrysostom very highly commends the son of Siraach for this fine reflection, in terms of great honour and respect, Hom. 51. in S. Eustath. Antioch, which he expatiates upon after his literal meaning, viz. that, upon the truth that the uncertainty of human happiness, have been almost unanimous in subcribing to this aphorism. That none can be pronounced happy before his death; for the most glorious and happy part of life may be blighted by the concluding stroke, and the last period may sully the beauty and glory of all that went before. This truth Cresens, when his boasted happiness was depopulated, could not bear it, his eyes, quae in hac vita fuit, erat at leavis sensible of; and acknowledged before Cyrus the justice of Solon's judgment, who, from a sense of the event, and before he died, said he had learned that a man's happiness could only be determined truly by the circumstances of his death. This writer rests the verdict of a man's happiness upon the condition of his children, their prosperity, their kind and humane disposition, and making up good or evil dispositions, and moral conduct in life; for the judgment of a man's felicity is not always to be determined by himself; if his children be in want and come to misfortunes, or, which is worse, if they prove extravagant and vicious, we account such a father truly unhappy, and his grave, to which their evil conduct will have contributed, will be attended with deep sorrow. When degenerate and unworthy sons succeed to a father of distinguished merit and character, and by their misconduct or weaknessully the inheritance, and weeps over the monuments of their great progenitors, and is convinced that misery and unhappiness can overtake a man even in his old age. We are equally affected with applause about the education of their children, and to give them, as it were, a second birth by the nurture of their souls, it must doubtless be an uncommon affliction to them, if, in the midst of unbounded hopes and wishes, and their children and family are dishonoured by their evil conduct; especially as the world is generally so ill-versed as to ascribe the misfortunes of children to the negligence of their parents, and to suspect even their virtue on that account. According to the observation of St. Ambrose upon the place, Unusquisque in novissimis suis agnoticiis, et in his suis substantiis, et canis filii, filiae instituit, et disciplinasdamnum esse; si quidem ad neglegientiam patris referatur dissolution illorum (De bono Mortis, cap. 8). Many are the instances, both in sacred and profane history, of children degenerating from the blessing of unceasing parental care. The destruction of their generations, and thereby disturbing their domestic peace, and making their exit less glorious and comfortable. Of the several instances that Moses, the lawgiver, gives, as instances of this great, and the wise Antoninus, gave a check to the great name of his father. These instances are sufficient to show that the measure of our happiness is not always to be taken from the present alone, for we cannot possibly regard their unworthiness, was a great alloy to his honour and comfort. The like may be said of Solomon, whose glory and happiness were much ruffled by the conduct of Rehoboam, as Herodotus's fame was by that of his son Mas- nasses. Amongst the Romans, the Reputation of the brave Germanicus was eclipsed by the succession of an indolent and unmilitary person whom the wise Antoninus, gave a check to the great name of his father. These instances are sufficient to show that the measure of our happiness is not always to be taken from the present alone, for we cannot possibly regard their unworthiness, was a great alloy to his honour and comfort. The like may be said of Solomon, whose glory and happiness were much ruffled by the conduct of Rehoboam, as Herodotus's fame was by that of his son Mas- nasses. Amongst the Romans, the Reputation of the brave Germanicus was eclipsed by the succession of an indolent and unmilitary person whom the wise Antoninus, gave a check to the great name of his father. 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upon families with an air of confidence and respect, but his design is only, as it appears, to pry into their secrets, and to expose them, Scire volunt secreta domus, aequi indole timent. Grotius thinks hic reprobatur a corrupt reading, and puts instead of it supposierit, i.e. perdues, which indeed is applicable to the Vulgate. Ver. 31. And in things worthy praise will be labe upon them. Most editions have in et quos, but the true reading is in quos. Some of their translators follow, or, volunt, with the Vulgate authors. Et in ecclesiis imperat, paulatim, i.e. he will spy out some fault, or lay something to the charge of the elect; the best and most innocent cannot escape him, for he is applied to persons as things (as being generally omitted), though our version renders otherwise. Ver. 34. Receive a stranger into thy house, and he will give thee seven sons. Or, as Vulgata &c., et salubritatem in locis suis, either out of other's house, or thy goods and possessions. In this latter sense the Vulgate takes it, Abalambes te a suis propriis; and the Targum version, Cum perturbatione subiectum, et ex suis possessionibus; διατρεφοντας δε τραπεζιας is badly rendered by the Vulgate, Subverte to in turbine. The meaning rather is, he will open your house, and distract the peace of, i.e. the temple, by the disturbances which he will occasion. The sense is the same with ver. 29. One cannot but observe a remarkable paronomasia in the words ἀνακλασις ἀδελφον.—see Ex. 16.5, Deut. 26.12, Prov. 28.5, and Jer. 16.6. This is an object of frequent occurrence in private life daily, are Massaum, king of Numidi- din, who, receiving the Juraphia into his familiarity and house, occasioned such disturbances as to prove his ruin. The like may happen to those who entertain strangers, when he return, stole his fair wife Helen, and kindled thereby the long war between the Greeks and the Trojans. Herod, too, asked the children of Herod, and the Virgin marriage; of Mariamne, seized their kingdom, and was the ruin of the Asmonean race (see his life in Josephus). CHAP. XII. Ver. 1. When thou wilt do good, know to whom thou dost it; so shalt thou be thanked for thy benefit. This is an object of great importance in our Christian character, wherein we are advised not to receive a stranger into our house; or, for the most part, without knowing it, one admires a worthless, treacherous, designing person, who will either pay into the receiver's hands, or meddle with what is private and secret, or attempt improper and indecent liberties in it, and thereby give much trouble, and occasion great disturbance. The advice here in is, to make a prudent choice of the persons to whom we do the favour of an entertainment, or other good turn, that we may have the pleasure of obliging worthy objects, and such as will have the gratitude to thank us for our kindness, and the ingenuity to be sensible of the obligation. Or the direction here may be, that when there is a contest about disposing of a post of some trust and consequence, or of a gift and benefit of value and weight, the candidate should not be considered exclusively for his worth, or favour,—in such a competition to deliberate on the merit of each, and prefer one that is most worthy, or has merit, as is said here, or, he who is least in misery, if this is extended to charity, as it is most commonly understood, and with which the context seems to favour, it then points out the great discernment and emotion which are necessary to be used, who know who are real and proper objects. The direction does not seem to include common and daily charities, which offer themselves continually, almost in every quarter, wherein one need not be so scrupu- lous as to extenuate strictly into the merit or the particular wants and circumstances of all that apply to us; lest, if we are too nice and exact in our inquiry, we lose fre- quent opportunities of exercising our charity, and, being too wary in the distribution of our alms, draw upon our- selves the murmurs and curses of the poor; but rather to be inquisitive after and assist distressed merit or per- cepted needs more agreeable to the context. Ver. 2. Give to the poor, and out of the fourteenth part. It is of charity done to such worthy objects as these we are to understand our Saviour, when he says, "I was hungry and ye gave me meat;" and not to imitate (says St. Jerome) the custom of many in the world, who are unwilling to distribute to the neces- sities of the saints, and are regardless of the real wants and distress of those around them, rather than to be chearful of their own plenty; which would make many distressed families happy, upon entertainments and diversions. Ver. 3. There is no good come to him that is always oc- cupied with feeding the appetite, which is never sufficient; he will not seem rightly translated. By the disjunction it looks as if two different persons were here spoken of, whereas the fault only of the uncharitable sinner is hinted at. The sense is, the sinner who liveth to no purpose, who cannot do good; charity being an appointed means of procuring God's favour and reconciliation, and an atonement that shall be acceptable in his sight. Ver. 4. The Lord shall give the seventh year to the poor, and he shall not seem to take it. Non est ei bene, qui assiduus est in malis, et elenemosynas non dant. Alms-giving was accounted by the Jewish doctors one of the essential parts of their religion, and the same is observed by the sacred writers, by the name of righteousness. As by this merciful appointment God has shown his tender regard for even the nicest of his creatures, so the Jewish synag-ogue was very careful to execute the orders of God in this respect. We learn from their writers, that in every synagogue there were two treasury chests; one for poor strangers, and the other for their own poor. Those that were charitably inclined put their alms into these chests at their coming into the synagogue to pray, thereby to recom- mend their devotions, and forward the holy work they met about. Or, in cases of desolation of their children, and cases of calamity called for it, they made collections, upon which occasions the ruler of the synagogue gave orders to ask everybody for his charity. And the primitive Chris- tians were so very zealous in the exercise of this work, that they were seen among them, nor did they extend their benevo- lence to their own poor only, but even to those of their enemies. Ver. 5. Give to the godly man, and help not a sinner. Do well unto him that is lowly, but give not to the ungodly: &c. The former part is repeated, ver. 7, not by any mistake, but to inculete, probably, that in the distribution of our charities we should be careful to give to the godly, and never to those objects on whom we bestow it. The godly and lowly man (for they are equivalent terms in scripture), as most deserving of our help, is most entitled to it; and we have this rather comfort and encouragement, that he will not charge our kindness, but be thankful to us for all the good offices which he receives, and to God for every benefactor he thus arises him up. But the sinner will be so far from making any acknowledgment of our kindness, or indeed any good use of it, that probably he may strengthen himself in his wickedness thereby, or abuse our kindness, and apply the means to his own perdition. And therefore, in the following part of the verse, the advice is, 'Hold back thy bread, lest he overmatch thee thereby.' Frollic panes illa dam, Vulg. Which not only recedes from God, but gives him no alms, and does not give any worthless object, in his indigence, as we do others in the same condition, but that we should discourage others from bestowing charity upon him; for charity is a means to make him and his character, and how unworthy he is of their favour and charity, and not suffer one of so little worth to receive what others want as much, and deserve much better. From hence it appears, that the duty of almsgiv- ing, as it was enjoined and practised in the times of this writer, was more restrained than under the gospel. For under the Israelitish person, though he be as odious to us, as a Jew to a Samaritan, is to be esteemed our neighbour, and as such to be relieved by us; nor are our good offices and kindness to be refused even unto sinners, as the merit of persons is to be no rule of charity, and the distinctions of benevolence to those that least deserve it is the very method of the divine goodness, and as such is recommend- ed in scripture to our imitation. I shall only observe, that the case of the rich man and the poor Lazarus was more like this. The sinner, in the scriptures, is often called the im- pious, or παραλληλος, of the parables, &c., of the word εγκοινων, τον μικρον υδρα ουκ ευρεθη, is very singular, but agreeable to the Attic dialect. There are several instances of this wish, viz. Matt. 5.44, 6.19, 18. 20. 22. 23. 25. 31. 34. 35. 36. 44. John ii. 22. iv. 50. i Cor. vi. 19. But Eph. iii. 10, εκατονταυτας ἐκ τοπων ἀνθρωπων ἐπηκοινωνε· ὁ δὲ, ἀλλ' ἐκ νυμφης, comes nearest this passage (see more instances, Glass, Philol. c. 9. 2. 3.). Ver. 6. For the most High hateth sinners, and kerpeth them against the mighty day of their punishment. This last sentence is omitted in the Vatican edition. The Vul- gate transposes it, and joins it to the end of the fourth
verse, rendering. Ovidius eis in diem vindicta, without the epitaph. The "mighty day of punishment" is equivalent to ἡ μεγάλη ἡμέρα τῆς δίκης, and is, according to the best MSS, ἡ μεγάλη ἡμέρα τῆς δίκης for ἡ μεγάλη ἡμέρα τῆς δίκης, a perfect passage among the Greek answers to resonari and custodiri among the Latins, and are all of them elegantly used of death. The Psalms in the Vulgate are often instances of the same. Thus Prov. xvi. 4, psalmtáντε ἤ διψανες εἰς τῶν ἁμαρτωλῶν, an expression similar to that of this writer (see also Acts xxv. 21). Ovid too has Prene crucianda reservoir.

Ver. 10. Never trust thy enemy. Nothing thy present nor qondam enemy, because he will not soon forget former injuries received, but will revenge himself when opportunity offers. Nothing is to be done upon the spur and without delay. Only suspending, according to that of Horace:

— Male etc.

Gratia necquaque colit, et resstrictum (Epist. lib. i. ep. 3.). He that is hurt and injured with difficulty forgets it, and he that hath done the wrong cannot easily persuade himself that the other has forgotten it, so always suspects him; he hates him, because the injured person is a constant reproach to him whenever he meets or thinks of himself, and imagining him to resent the first injury, is always ready to return a second. Mr. Pope has excellently described this,

"Forwitness to the injured does belong.

But he ne'er perceives he has done the wrong.

For like a foul match, so is his wickedness." The ancients, speaking of envy, malice, and hatred, often make use of the comparison of dance to display their ill effects. Thus Horace:

Hius exercet submissius, hac est doro ergo men.

And Martial:

— Nonique erugiae captor, qui recid ceptique datum est.

The sense is, that as brass (Xαδός, in the Greek, aramen tum in the Vulgate), though you take so much pains to rub it clean and polish it, will quickly again contract a green so much as a green so commonly called verdigris, and will hide his evil dispositions and lurking intention for a time, but will sooner or later return to his old rancour and wickedness; for though he knows how to assemble to advantage, yet the root of malice and bitterness being still in him, it will be sure to put forth. Ver. 11. Though he humble himself, and go crouching, yet take good heed, and beware of him, i.e., such a designing person will put on a friendly appearance, will look humbly, and act submissively, that the person on whom he intends to seduce and vent his malice may lie more the open to his premeditated assault. He is therefore more the more to be suspected for this piece of artifice, and to be looked upon as concealing some design of mischief under such a crouching behaviour; he only wants an opportunity, when he will stab and poison them, and by so doing, effectually, for the disagreeable submissions he has been obliged to, so much against his inclination. The psalmist describes such a designing and dangerous person in the self-same terms, "he falleth down and bendeth himself, that the poor may fall into the hands of his captains." (Ps. x. 11.) Nor is such a prudent caution inconsistent with the best manners, which call upon us, if we would be preserved from the loss of our friends to know and can judge how far each may be trusted and depended on, and deserves to have a greater or less share in our esteem and confidence: and with respect to our enemies, prudence does not hold us bound to be too near or too great a friend to be observed, whose pretended friendship is only for their own advantage. Ecclesiastical history furnishes us with many instances of the constant, and holy female, being upright and well-meaning themselves, and suspending no harm from others' afflicted vicinity, have been deceived, imposed upon, and ruined, by the artifice of false and hypocritical manners.

"Sich aewon Maximi, the eynlphilosopher, having gained upon by his complaisance, address, and inimiation, the use this subile impostor made of the friendship indulged him was, to devery lye, and to seduce him to their purpose, as it were as his rival, and to endeavour to despise him of his dishonour; concealing his ambitious design under the deceitful veil of being his disciple and admirer (Cave's Lives of the Fathers). As this is often the case when a relation of one of the author's observation in this and the following verse, to take good heed and beware of so infuriating persons, who by their hunting, and pleasing, and seeming innocent, view only to their own gain or promotion; who, however humble they appear, mean to stand up in thy place, to seize upon thy office or dignity, the καθαρισμόν, and hope to rise by thy destruction."

Thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away. The Vulgate and Jerome's bible are thus translated. The present rendered the fire of thy eyes, 'erver, as it is, seems to be corrupt, and yet it is in all the editions: I would either read seriam, or with Gratian, occurit, cognosces non esse pane philum eunnemium, and thus Tacitus, cavendos esse inquisitos comminucatos (Annal. lib. vi.). This writer here alludes to mirrors of metal, generally of brass, which were used in ancient times; of which the was the lever of brass and Exod. viii. 8. The nature of there is such, that when once the rust has eaten into them, though they are wiped carefully, and all endeavours used to remove it, it will be permanently returning, and all the polishing of the mirror is only as a film can never be gotten out, and quite spoils the polish of the mirror, and by that means renders it useless. Such is the concealed hatred of a false friend, reducing the innocent, which is firmly riveted, will soon break out again, and you will perceive and experience his old rancour.

Ver. 12. Yet will pity a charmer that is bitten with a serpent, or any such as come with high words boasts?" (Psalm iv. 1, 2) Vulpis may either mean wild beasts in general, or serpents and vipers, and such like venomous creatures. There was a sort of spiritual physiognomy among the Hebrews, Calmet calls them enchanters, who took upon them to charm serpents, and hinder them from stinging, or to cure those that were stung, by enchantments and spells. It does not appear there was any such office as a serpent charmer, of the sort of the bite of a venomous animal, such as modern times have discovered; and therefore these enchanters often failed of success, and the charmer, however he may profess to charm, and may thank themselves for their ruin; or from the context we may suppose the meaning rather to be, that as one does not pity those who boast of their skill to charm serpents, and have the rashness often to handle them, if they are at last bitten by them, because they voluntarily run into such danger, and vainly thought to escape that harm by art which St. Paul once did by miracle; so neither is any pity due to them who trusts to a seeming and friend, one suddenly taken into favour from an inveterate enemy, that person who one knows not thoroughly, or has reason to know cannot be trusted, to expect any good from him for the future; to adopt such a one, upon whom so little dependence can be fixed, either as a companion or friend, is courting danger, and betraying one's own safety."

Ver. 16. An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit; he will weep with his eyes, but if he find opportunity, will not be defrauded with a pitiful countenance. A hypocritical enemy, a deceitful, a harmful, a relentless, a cruel enemy, a false pretender, a loathsome parasite, who flattereth with his lips, but imagineth mischief in his heart. The psalmist describes such, when he says: "They give good words in their lips, but dessemble in the heart." They have honey upon
their tongue, and the poison of asps under it, which Plautus well expresses,

In melte lingue sunt sine atque eratones
Lacteae: corda solius sunt atque acerbo acuto.

(Graec. prescript.)

Believe, therefore, neither their words, looks, nor even their tears; they are false and designing, the tears of a crocodile, which aims to devour its prey the next moment; "Fides a falso lacrimis, esse ante amplexo semen, extraque sub nomine amicitiae, et officii simulacrum oleatutur," says Cicero. It was by her false tears that Samson's wife deceived him, and got from him the secret of the riddle. He solved it, but immediately afterward, "sacrae tur," and by the same artifice Delilah stole the intelligence from him wherein his mighty strength lay. Against such sort of deceivers, who have the art of moving by their tears, Odes, let us be on our guard.

Neque psallamus lacrimas movecre, ecavo;
Ut frero, octo erudiri suos.

(De Remis. Amor.)

It was thus that Ishmael, the son of Nethaniah, slew all those Jews who were marching to join Gedaliah, by going in a friendly manner to meet them, by disconcerting freely with them, and treacherously sweeping all along as he went (Jer. xii. 6, 7). By which artful deceit he prevailed to stay numbers of them, and cast their dead bodies into the pit at Gedaliah. Solomon gives the like description of such dangerous disssemblers, "He that sateth, dissemblers with his lips, and layeth up deceit within him; when he speaketh fair, believe him not, for there are seven abominations in his heart; one is against the heavens, and he concealeth that to surprise and ruin thee. The rendering of the LXX. is much stronger and closer to our purpose, ἐν τούτῳ ἀθιαστικὴ, ἐν εὐαγγελίᾳ, καὶ ἐν αἴσθησιν αὐτοῦ, ἐν τῷ ἑαυτῷ ἐναντίον ἐγκακίᾳ ἀλήθειας, αἱ ἀδικίαι αὐτοῦ ἐν τῷ καρδίᾳ αὐτοῦ, καὶ αὐτὸς εἰς τὸν ἐναντίον. Or, as we have before translated it, "if he be the first officiously to intrude himself, even before your friends and acquaintance." Ver. 15. He will shake his head, and clap his hands, and whisper much, and change his countenance: i. e. He will shake his head at thee by way of contempt and insult (see Eccles. xiii. 7): clap his hands, in token of his rejoicing at the ruin and woe which befall thee; whisper many words, that the sense of them may be secret, by insinuations and whispers, and be quite another person from what he appeared to be; or rather, the man will then show himself in his true colours.

CHAP. XIII.

Vers. 2. But enjoin not thyself above thy power—and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together or for the one be smitten against the other, it shall be broken.

When thou choosest a friend, choose an equal, one of the like state and condition with thyself. In friendship, as in marriage, too, a great difference of circumstances, age and condition is dangerous, and often the occasion of unhappiness; marriage amis, is the poet's advice in friendship, as in marriage, too. Adverse conditions are, for the most part, in marriage. The friendship and confidence of great folks flatter indeed the ambition of persons of a lower rank, they think it an honour to be distinguished by them and get great advantage to themselves by such an acquaintance, but at length they are convinced of their folly, and have cause to repent of their intimacy. According to that of Horace,

Ducis inesperis cultura potestas amici,

They propose, indeed, to raise themselves, and make their fortunes by paying their court to great men; but they are often disappointed in their pursuit, sacrificing in the mean time to petty fancies, and looking with envy on the great, but splendid slaves. Nuncupum est fideles cum potente societas, in the motto of one of Plautus's fables, which he illustrates also by the instance of the kettle and earthen pot. Odes, gives an illustration too, in Esop, and upon the same occasion, near three hundred years before this writer, to which probably he alludes. The man of wealth and power encourages the weaker vessel in the language of the brazen pot, Ne mutnas, cuorbo enim ego in alius cupidius esse possim, Plautus, expresses the same moral, Collisio certe cum miso fiat petico, decertum mili est a te disjungi; for when either the rich and the poor, the strong and the weak, engage together, the weak are easily overthrown, and the poor are forced to submit to their will, and sometimes their liberty and lives. Plautus illustrates the iniquity of an unequal match by simile of an ass sinking under too great a burden.

Veni mihi in mentem, aenea hominum divisio
Parsica: nam melies simulacrum parum pueriperum
Nunc est illius locasene meani vixi, tu mentem venit,
Te hevertis in me, columbiae meta, in me necips
Ut ounue neconue ferre pariter, jecasum aeneum in ivo.

Where the poet, like our author, compares an unequal engagement to an over-heavy burden, and makes such a match to be no less a folly, than for a contemptible animal to vie with one of an overgrown size, he gives an instance of the danger of having fellowship with one too mighty, and depending upon such one for safety and protection, in what happened to Ahas, king of Judah; he called the king of Egypt, he was forced to submit to him, and made an alliance with him; the consequence was, he secured himself against Pekah, king of Israel, and Rezin, king of Syria; but he delivered himself into the hand of a more powerful enemy, and his power was so diminished that he expresses it, distressed him, but strengthened him not (2 Kings xvi. 7. 2. Chron. xxviii. 20).

Vers. 3. Be not errant, and, yet he threateneth: the poor is wronged, and he must entertain also.
The rich man adds one injury to another, evil and abusive language to some acts of violence and oppression. A rich man invades the poor man's property, and is so angry as if he was the sufferer. The poor man is forced to submit to, and even ask pardon of, the rich oppressor, and to ask pardon as if he was the aggressor. This passage seems to be an imitation of Prov. xvi. 23, "The poor useth entreaties, but the rich answereth roughly." The reading of the Greek here is very different; that followed by our translators is the true reading, which is confirmed by history and experience. Men are often obliged, in the neighbourhood of the great, and find it to be their best way, to buy their peace by submission, and to compound for and dispense with lesser injuries, to get vent more and greater. One reads of fathers not only disregarding their grief and concern before a merciless tyrant, for the death of some of their children, but even flattering, and commending him to appease his heart, and to prevent him on his spare the rest. Thus Seneca, " Potentiorum injuria bilari vulnus, non putierum taurum ferendae suae" (Epist. xii. 218). Iren. 1. 15. 18. The same thing is well described in the end state of a poor man under the merciless power of an overgrown imperious person, in the following lines:

—Libertas paupertis hee est,
Palatiae uultu, et parum concussa arafort,
Ut in arida et tumida deserta indecet.

Vers. 7. And he will shame thee by his means, until he have drawn thee deep vice or thieve, and at the last he will laugh thee to scorn.

Though you may think it a favour to be invited often to his table, yet by the frequency and magnitude of his entertainments he will at length ruin you; for if you attempt to return his civilities, and treat him in the like manner, with the same elegance that he is used to, as perhaps you will expect two or three such treats, it will occasion much expense, and hurt your circumstances in the end, when he will laugh at your pretension for pre- tending to vie with men of fortune. The author seems to allude to Prov. xxiii. 1, which in the rendering of the LXX. comes near this place, ἐν ταῖς ἐκκλασίαις ἐντείνεται διὰ τοῦτο ἐπομενεῖ: ὡς το σοφιστικὴ συνοικία, ὡς το τοιαύτης κρίσει. Or the sense may be, He will invite you to his entertainments, and make much of you for a little visit; and when he has got what he wants from you, and drawn out of you what he has occasion for; he will afterward laugh at you and pretend not to know you. Vers. 8. Beware that thou be not deceived, and brought down in thy folly. Ἐυ φοβοῦσθαι ὑπὸ τοῦ; i. e. Take heed that thou be not reduced, or suffer in thy fortune by leasing and entertaining false names, and false significes (see Esth. ix. 19). Though a grateful temper, and an endeavours to show civilities to a benefactor, are to be commended; yet the ambition of entertaining great men is so odious to many, as that they will be bought sighted to consider, or the vain eflat of having such grand acquaint-
ance, is to be condemned in one of a private fortune, and
is an instance of his imprudence and restless spirit; for
that throne be brought down by his simplicity,1
or imprudence, 2
But the Vulgate also follows.
We have in these, and some following pages, a
very fine image and explication of the behaviour of the rich and powerful towards such as are
beneath them, and depend upon them. One sees the ab-
soluteness of their will, laughting at the power of
others, and even at the nature of the things they have
reaped to a state of indigence; and then they abandon
them in their distress, and make them the subject of their
contempt and railing. Those, therefore, says a writer,
with much justice, in the case of our first parents, God, pay not men such golden idols; as fast assures them, that in their state of
humble they are greater than the lords of the world,
and that they degenerate from the nature of their spirit
if their ambition carries them to aspire after any thing but
heaven.

Ver. 9. If thou be invited of a mighty man, withdraw
thyself, and so much the more will be this prudent advice,
to not refuse such invitation, which would be
looked upon as rudeness and ill-breeding, but to accept it
modestly, to behave decently, to go but rarely, and
not to make oneself obnoxious. Probably this is Prov.
17. 1. "Withdraw thy feet from thy neighbor's house, lest he be weary of thee, and so hate thee."
Where the Interlinear version has, Rum for person; the
Adversus auctoritas, that such a conduct is advisable with
respect to private persons, our neighbors, much more are
reserved and caution to be observed as to frequency of
visits, and a proper distance and reserve to be kept in such
cases. Experience confirms this advice of the wise
man, to retire from rather than run after persons of figure and
distinction, because they usually despise such as press
upon them too much; they grew tired of them, and though
their politeness keeps them from saying so, they esteem
such as officious impertinents. We should therefore ap-
proach them, says an ancient writer, as we do the
sea, the too monstrous and too deep-water, and at a
distance, so as to receive no benefit from it. As we
should not be too forward and bold in intruding, so neither should we
be so negligent of our own interest, as to sacrifice
an acquaintance, which may some time or other be beneficial
to us; neither offend by our constant presence, and over
fondness to be remembered by them, nor yet by so long an
absence, as to occasion our being forgotten and overlooked
by them. We should be dutiful and respectful to them,
but not servile or object; neither too much admire nor too
much fear the persons of the great, so as not to
appear weak and easy: this has been the case of many eminent persons in the church, and even
some of the great lights of it, as appears from ecclesiasti-
cal history, who, having received the crown of the
laurels, and the crown of the lion, have not been suffi-
ciently upon their guard in treating with persons of great
authority and power; but, through promiscuous and
unequal favour, have deprived the defence of the truth and been surprised or rather forced into resolutions, which they have reported
afterward.

Ver. 11. Afect not to be made equal unto him in talk.
The all printed copies read here, ῥή τον τινα κοινογηνοῦν. The true reading undoubtedly is, ῥή τον τινα κοινογηνοῦν (see Græbe's Proleg. tom. ii. cap. 2). The reason for such a reserved
note on such before great persons, follows in the next
verse, "Cruelly he will lay up thy words." The copy
which our translators follow, I presume, has been corrupted by post-gigantification into ῥή τον τινα κοινογηνοῦν, which, if it has any sense, means, that he that
guards not his tongue, watches not over his words in such company, wants pity for himself, and is unmindful of his even interest. And so Calmet expounds it, Cebii qui
ne garde pas sa langue, on qui ne veille pas sur son discours, manque de pitie pour soi-meme. But the sense given in
conjunction with the following, is most probable, which
by Vulgatis, Immittis animus illius conservabit verba tui; i.e., If a prince or person of great power takes occasion, from your words, of jealousy, mistrust, or inference against you,
think not that for a time he will afterward show you that he treasured up what was spoken, and give you a
proof of his resentment. He will use you here ill, and
perhaps imprison you; but whatever treatment you meet
with of this sort, ascribe it to your own imprudence, it
being too open and unguarded. Thus Tiberius used to
do, Verba, vitriis in crinium detorqueas, reconcludas, ut
Tacitus observes of him. And Sejanus, According to
the same Plutarch, in the Life of Augustus, Olon in longum
jacuabat, quae reconderat, nactusque procerem.

Ver. 13. Observe, and take good heed, for thou walkest in perils of thy tongue; things, spoken in the sleep.
The first sentence, as it is in our version, contains a necessary piece of advice and caution as to our general conduct, but the Vulgate confines it
hearing and seeing, and as to our on this. But
And indeed some Greek copies have, ἀποκριθεὶς καὶ ἀποκαλύπτεις εἰς τὸν δεκατιτόν; i.e. Listen to a great man when he is talking, with much attention and respect, and you will have
with such as are not, for to think, or prying into his affairs; be as watchful and cunning in not being any ways surprised, as one that beguiles him asleep, and is awoke, and finds himself in danger, and this
from the Lord, is very insidious and sly. As intimation
betrays neglect and contempt, so too much attention in
you, and too great a curiosity, may raise jealousy and suspi-
cions; becoming in the way of life, sentiments, princes, and
men of great men, the grand secret of behaviour is, says
Calmet, to have ears and hear not, eyes and see not, and							
to anger and not speak. To hear everymighty man nothing to pass over in appearance to be quite absent; to make just reflections on men and things, and seemingly to mind nothing, and he wholly in-
curiously as to everything, and not to take any
 conducts, if thrown into the hands of a man friends, will be sure to
to create him no enemies. This masterfully stroke in politics, and
many others which might be mentioned, show this
writer's nice spirit, his delicate discernment of conduct, and the justness of his observations made on
both; and contains a higher sense, and more agreeable to the
text, than the common interpretations mentioned by
him, and which is very obscure and spoken.

Ver. 17. What fellowship hath the wolf with the lamb? so the sinner with the godly?" The wise man having taken
those of the incongruous and improper carriage, the rich, the weak with the
powerful, the slavery of courts, and the proper carriage to be
observed towards great men, he farther confirms his first
thesis, that all persons ought to be equal, and not to
think of the rank and condition, by instancing in the
godly and the sinner, who can much less than the
other maintain friendship, and keep up an intimacy to-
gether, because their way of life, sentiments, inclinations,
manners, and conduct, are disagreeable to each other,
as dissuadant as those of the wolf and the lamb; the one in-
noctent, gentle, and amiable; the other
made dangerous, and sundered into factions, and
by the sinner's defects, whose passions are
so widely different. Thus, Cicero, Ob nunnam altam causam boni impudis, impoisti bonis amicitia esse non
possum, nisi quieta est inter eos, omnino maxime potest, nonum et ordinumque distantia (Do Amicitia). The
cension of the wolf and the lamb, whose union is
inconsistent in nature, is often made use of by
Hippocrates, and other writers, to show the impossibility of a friendship improperly contracted. And when Isaiah, prophetically
show to the blessed effects of the gospel, and the great
tchange it should produce in men and things, he calls dwelling and feeding
of the world, the rest have joined the wolf and the lamb together, he introduces that allusion to intimate, that the true religion should reconcile, and make one, those
whom the vices of heathenism, which had so variously divided and divided the world, the most separated in interest,
inclination, religion, and climate, should then happily unite, and compose one church (Isa. xi. 9, 10). In scripture,
the God of the light and vision, and Believers and their respective
natures, is well represented by the metaphor of light and
knowledge:"
he adds, that if a man make shoes of the skin, the dogs will not follow them; for it is a standing proverb among the Hebrews, that whoever commits the sin of this irreconcilable hatred between them; he says, that the hyena is a voracious animal, that imitates the voice and vomiting of a man, and by that artifice exhausts the poor man, who is too open, when they approach the very shadow of the hyena: others say, that it stupifies and makes them giddy, and that the flesh of it, when eaten is good against the bite of a mad dog. Bochart enumerates to the devouring, and the poor them, Manus aguie Arabum rugas (Hieron. lib. ii. cap. 56). The Arabic version of this place changes the hyena into another quadr uped, Qua tempore cavi sunt omnes; which he shows to be a mistake. The Vulgate, too, wholly omits the hyena, nor does it substitute any other animal to form the comparison, Quam communicatio sancti homini ad cupiditatem: the text may, however, be thus rendered: the true scriber not understanding what the hyena meant, and therefore changed it for homini, and afterward added sancto, to preserve the opposition between holy and impure persons; and Salm. 12. 4 we find the same. Greek copies all agree in daten, and countenance the literal, rather than a metaphorical sense; which probably was a musing spirit of the translator, a mistake, as this be the author introduces this simile to intimate, that the rich are often great oppressors, that they swallow up the needy, and make the poor of the land to fly' (Amos vii. 9). That what a lion is in the fow, as it is followed in the next verse, is such an over-powering, powerful person, with respect to the helpless and poor.

Ver. 22, 23. When a rich man is fallen, he hath many kindred; But the rich man is caressed and courted: he has instantly all endowments and qualifications, all good qualities both of body and mind. Thus the poet:

[Verse 22, 23.]

Ver. 22. Blessed is he that hath not slipped with his mouth, and is not prickled with the multitude of sins. Our translators for several editions, after the last, and of the most celebrated and approved, have omitted the word queri, the more general reading is, ἐὰν ὁ ἄρσιν, in tristitia deflet; as the Vulgate has it. And so the marginal reading of the American version, which does not mean, as some have interpreted, that a man is happy who is not afflicted with sordidness, and in his distress, and for his sins, for he is so afflicted, and has a true inward compunction on that account, has the heat tido, and prospect of, blessedness; but the sense of the whole verse is, that the man is happy, and highly to be commended, who, when poverty or any outward calamity, or heavy upon him, betrays no impatience, nor charges God falsely by his despondency against him or his dispensations of his providence, nor, by a criminal dejection and sinful despondency, utters any thing reflecting upon his honour or justice. This is the meaning of the text, and the most obvious sense of the word, which gives the neat and proper signification needed by all translators, and the author's sentiments on the occasion, particularly in ver. 21—23, where the antithesis is elegant, and well preserved. I shall not quote the version of the American, which fully expressed the καθὼς λέγοντος λόγον, which means more than that he could have any place; viz. that he was not damned or honoured for his wise reflections: and so ὅπως λέγοντος λόγον is to be understood of the words of the text (Horn. xxvii. 12); whereas if the rich man talks loosely or profanely, speaks δισφράκτως, things not fit to be named or repeated, the speaking in this way is admired, as if it was consistent with inconstancy, or with what reason was doing.
CHAPTER XIV.

Ver. 3. Riches are not costly for a niggard: and what should an envious man do with money? i. e. Riches do not become the sordid person, are of little service to tempus multitudinis, vice cupidio et temere, in the Vulgate, which is hardly expressible, because the commentator has given false hints of using them even upon necessary occasions. Theophrastus well defines μεριμναίαν to be, ἢδη γάρ γίνεται ἐν τῷ κόσμῳ. Solon, though it is often used in such a sense of frugality, as our English language also, yet here is no such notion of it. The word covetousness: and so it is often used in this book (see ver. 6. of this chapter, &c. xviii. xxxv. 11). And so Gro- tinus, who explains δικαιοκρίτης well for justi- fied or staid, as he grudges the use and enjoyment of his wealth both to himself and others. This vice of covetous- ness so blinds the minds and hearts of those that are possessed with it, that they do by some folly and deformity: they are apt to give the name of prudence, fraudul- ency, or of some other virtue to a detestable sordid passion, which makes them enemies to God, to mankind, and even themselves.

Ver. 4. He that getteth by defrauding his own soul, gathereth for others, that shall spend his goods riotously. The Vulgate rendering, qui accipit ex animo suo, probably is a mistake; it would have been better expressed by anima sua. The Greek διαδεχεται διὰ τῆς ψυχῆς αὐτοῦ, literally rendered, is, He that gathereth from his life, i. e. by his purchase of money: but the Vulgate confounds the two, and makes it necessary to enrich himself the more, lays up, lays only for an extravagant heir, who will spend profusely in riot and luxury, and that he had been amassing with so much care and solitude. And thus the Syriac, Qui siluet detrahit, colletq. alias. And the Arabic is to the same effect. Our author has the same observation, xi. 18. "There is that waketh rather to spend, than to gather in wealth; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die" (see note on that place). Solomon has many fine thoughts upon the ecology of these things. Here, the author gives, even the poets have with great sharpness expressed this vice in their satires. Juvenal particularly takes notice of the vanity of starving a man's self to raise a family: and calls such a means of gathering wealth, and sordid way of living, in order to die rich, folly and mend- ocess. "Seul qu'a divinités luce per tormenta costat"

Con fueris baud doctus, cum sit manus充足 phrenesis. Ut sequitur moriar, agens vivere fade. (Sat. xiv.)

But nothing can be more just than our author's reflections upon this, and the reasons which he gives against it, which He pursues to the end of the nineteenth verse. If he doeth good, he doeth it unwillingly; and at last he will declare his wickedness. ὑμᾶς εὐγένεια ἐνώπιον ματώ. If he does any good he does it ignorantly, he forgets him- self and his own ends, and accordingly his bene- faction, Scius: Quod si casus beneficentiae, imprudens, nc crerorem facit, with which the Arabic agrees. The copy which our translators follow reads, et sibi εὐγενεία, οἵτινς εὐγενεία. The Vulgate holds in all the descriptions of this character: and other versions retain that word, οἵτινς οἷος ὁ νομιζόμενος et non volens facit. Nor is Drusius's conjecture to be despised, who would read, et hérē, et non volēs, deliberātō. The sense seems to be, that if such a wretched stumbles upon a good action, yet the manner of his doing it in such a grudging way, as if it was extorted from him, quite spoils the grace of it, and takes off from its merit. It is, in the language of Isocrates, τοῖς γεροντῖς, ἐναυγάστας, ταύτας, Some tincture of sordidness will discover itself, and adhere to all he does. And if a good action be accidently done from him, the miser soon again states himself for his own glory. And the end of his life: he that will maintain this niggardly temper to the last, and manifest it in some instances at his death, particularly in that of his friends and preventing the expenses of it. Phaedrus well exposes such a stingy carelessness:

Τὸ δὲ δίκε, ταρα, γαῦδιν λείριδες τυ, "Quis simulacris omnem insipiam funeris, Lutinsa ne quid de tuo faciatur lucr.

Ver. 5. The envious man hath a wicked eye; he turneth away his face, and despieth men. "Tempeσαν οὐδ' i. e. He is not at all friendly to the wants and misery of other men. The Vulgate has, Dispiciens animam suam: i. e. the covetous man overlooks himself, disregards his own soul or life, and will not concern himself with the provision of good food to keep himself in health, nor proper and convenient keep him warm in his sickness. By a wicked, evil, and envious eye, both in this and the sacred writings, is meant, the covetous man, and by a good eye, the liberal person. Thus Prov. xxii. 6. "Eat not the bread of him that hath an evil eye;" i. e. of one that is greedy and covetous. See also xxviii. 22. Tob. iv. 16. Ecclus. xxxii. 13. xxxv. 10. Matt. vi. 22. Mark vi. 21. which also may probably be opposed to σοφία πολλῆς, "the evil or covetous eye." The reason of applying this epithet more particularly to the eye, seems to be, because the eye is that part of the body which can most easily be perceived by contemplating, and turning it over (Eccles. v. 11). Hence covetousness is called "the lust of the eye," 1 John ii. 16, speaking of that sight which is not willing to come in the inward mind or judgment, as envy, covetousness, evil concupiscence, and the like vices, are said in scripture to proceed from the heart.

Ver. 9. An envious eye is not satisfied with his portion: and the iniquity of the wicked drieth up his soul. Like an invariable guest, he thinks he never has enough, and is not pleased with part, καθ' ἄλλων μικράς the ordinary portion which the master of the feast gives to each of his guests does not content him; he grasps at, and devours in his imagination and wishes, what is helpful to others; and his iniquity, i. e. his envy at what others have, gnaws and consumes his soul. He is just in no other instance but in punishing himself as he deserves; he is ingenious in con- viving ways to torment himself, and by denying himself what is necessary, to render himself not only himself unsuitable to live. The author alludes, says Cal- met, to the ancient custom of dividing the victuals among the guests at a feast. In this usual device, it was not pleased to be put upon the level with others. Or it may mean, that he be portion of good things in this life what it will, he still wishes for and covets more; and this is the wickedness which his unsatisfied desires make him continually uneasy.

Ver. 10. A wicked eye envieth his bread, and he is a niggard at his table. ὑμεῖς εὐγένεια ἐνώπιον ματώ, grudges himself or others their bread, and pines himself and them by his coarse food and sordid entertainment. The Vulgate renders, Oculus mali indigens, et in tristia erit super mon- ens. Groc. ἐνωπίου μὲν καθεῖ ; following some copies of the Vulgate: indeed this circumstance is a true test likewise of the covetous man, who is generally observed to be dull, de- jected, and out of humour at his own table; he is uneasy at the expense, has not the heart to help his guests plentifully, or to make them welcome, but wishes them to be gone, or forces them by his cold reception to depart the sooner. Whereas the person of an open and generous temper invites you by his very looks, thinks he can never entertain his guests enough; and is always happiest when he has his friends about him. St. Chrysostom, enu- merating the several particulars set down by this writer, which make up the covetous man, adds, "Certainly this picture cannot suit any thing in the shape of human nature, it can be neither man nor beast, but a picture made up of both, the absurdity of the one with the greatest degeneracy of the other."
far prevent the extravagance of a spendthrift heir, who per-
haps will neither think for us who leave him, nor
take care to keep it, and may expose and droll on our me-
nae for better things: possessions and goods, for
Ver. 16. Give, and take, and sanctify thy soul; for there
is no seeking of dainties in the grave.] Deprive not thyself
of the innocent mirth and pleasure which the law permits or
decrees, nor yet deny the victuals, feste, and amusements, and rejoice
with and entertain your family and friends on such public
occasions. Nor at other times deny yourself the en-
joyment of such good things as God has blessed you with,
and gives them for the proper use and entertainment, but use them,
in the manner which God approves, free from intemperance and
luxury, free from covetousness, and a criminal attach-
ment to them, as things to be the subject of the Godly
philosopher, which is the reading in ms. Greek copies, and
of διοίκησεν της ψυχής, which obtains in others. The Vati-
can edition has άδύνατω της ψυχής της; i. e. live an agree-
able life, deceive your cares, and let innocuous pleasures and
amusements divert any thing that may lie heavy upon your
spirits. But possibly the true reading may be ἀδύνατον της ψυ-
χῆς, hilariter excipite animam; which seems confirmed by
the context, particularly from the reflection that all dainties,
in the Greek γλωσσε, cease in the grave. The advice here
given of living freely, and at large, on account of the shortness of life, is not, says Calmet, to be extended to all
persons, or to be practiced by all classes of society.
Deprive not yourself of the innocent pleasures of life,
and give no occasion to be said of you, that you live
Exx. 23. 20. for the dreariest life, and have done
all your work, and have also been wise in your own
happiness, and have so lived, that you have not
left an evil name behind you. (II. vi.)

Ver. 17. For the covenant from the beginning is, Thou
shall die the death.] ἐναπόκειται κατακλασις. This refers to Gen. ii.
where the rendering of the Hebrew is, Dying thou
shall die; which, though spoken to Adam personally, yet
indicates the general condition of man, and expresses the
law of mortality was, that all flesh should, by the trans-
gression, see corruption. Πάντα ἐκδέχεται κατακλασις. The Valg
night this to the end of the wealth of Calmet, which
thinking it would come in better.
The comparison of leaves, by which the succession and mortality of
man is expressed in the following verse, is very ancient and
true. The leaves of all plants, and the leaves of many
ancient and wise men, are of the same kind. They were
celebrated sages of Greece, has occasionally borrowed
from them some of their sentiments, of which this among
others is an instance. There is exactly the same thought
in Horace:

"Omnem the mollum ventre, nasi et cruribus."

Ver. 18. He that doth lodge near his house, shall also
fasten a pin in her walls. He shall pitch his tent nigh unto
her, and shall lodge in a lodging where good things are.
The translation should rather be as before, "Blessed is the
man who hath his abode within his own house, who knows
his habitation to her, who will pitch his tent nigh unto
her, and partake of the advantages of so commodious a
situation. By 'fastening a pin in her walls' is meant,
that such a one is disposed to hold his immortal
soul shall have a constant and sure abode with her, his
dwelling shall be as secure, and his tent as unmovable,
as if by pins or nails fastened to the ground. We have the like
expression, Ezra ix. 8, where, speaking of God's giving
him a little reviving in their bondage, and an opportunity
of setting up and repairing the house of God, he expresses
this advantage and security, by God's giving them a nail
in his holy place; which the margin expounds to the
same sense (see also Isa. xxii. 23). The sense of the whole
is, Blessed or happy is the man that is not content to follow
after worldly goods, who pitcheth his tent only, and turneth
to her en passant, and as it were by accident; but is desirous
of a long continuance with her, to be known to and con-
versant in the same place; as indeed he doth, for he that is ambitious of his
abode and dwelling near her, will find there a lodging
stocked with all conveniences and goods: for so advan-
tageous is her neighbourhood, that a little hut near to the
heart of the city is equivalent to the most magnificent
palaces in the superfluous magnificence of kings. This was holy David's
opinion, who says, "I had rather be a door-keeper," even
the meanest servant, "in the house of God, than to dwell
in the palace of David, among the praises of the daughters of
Solomon."" (Ps. xxv. 11; see also Ezek. xxxiv. 14. John x. 9.)

Ver. 26. 27. He shall set his children under her shelter,
and shall lodge under her branches. By her he shall be
to hunger and thirst after righteousness. The rabbins observe, that wherever mention is made in the book of Proverbs of eating and drinking, there is meant principally wisdom, and not any thing else: the term here expressed is in the ancient versions, ἀληθινῆς τριφής, which signifies a genuine or real nourishment; but for the true meaning of the word, ἄλειψις, see on ver. 7.

Ver. 5. She shall call him above his neighbors, and in the midst of the congregation shall she open his mouth. Thus the psalmist describes this happy success and advancement of the grace of God’s laws, “Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me: I have more understanding than my teachers; for thy testimonies are my gotten inheritance.” (Ps. cxlii. 8, 9.)

Exod. may either signify the church or the senate; in both which she produces her fruits. And it was truly for her to ‘be compared to the Shechinah, or the radiant presence of God in the sanctuary. The representing wisdom under the image of a spreading tree, is common in this and the other sapiential books of the Old Testament. The same metaphor is used, 2 Cor. ii. 2, γυνὴ πρεσβύτερη is the same with γυνὴ προφήτισσα (see Deut. xxii. 23). Instances of this construction, which is called apposition, may be seen in Glass. This meaning is therefore best used here as (see Gen. xv. 18, Ezek. iii. 15, Amos v. 2, Matt. xii. 39, xxiv. 30, Acts vii. 5, Rom. iv. 11). I make no doubt that the original had נשה מנן “a woman,” or כהן מנן; and the Syriac version has it, and it is included in the same sense suggested in the Arabic and Syriac versions. One has it more præcie; the other, nusa adolescentem, "a young wife," or "the wife of her youth. And if the original Hebrew included a woman of youths, a young woman, or wife, or the wife of his youth, as רעפ, it is certain, signifies all these, then those versions (supposing them taken from the original) may be justly interpreted, as well as γυνὴ προφήτισσα; but πρεσβύτερη is to be taken in the same sense, and yet most natural. Messieurs of Port-Royal observe, that this writer makes use of the image of a mother and a spouse, to denote that wisdom loves children with the most tender affection, and is the source of justice, holiness, and understanding in them, and is the parent of all good things to them. She is represented here as going out to meet her son, or husband, and the denotive, that wisdom doth not come to God till he first comes to us, and that it is his goodness that conducts us to himself, and puts us in possession of happiness.

Ver. 3. With the head of understanding shall she feed him, and give him the water of wisdom to drink. (see xxiv. 21. As divine grace is often represented under the emblem of springs and streams of water; so wisdom or divine knowledge, the food and support of the soul, is expressed by the metaphor of meat and drink, which sustains the body. Expressions very familiar to the eastern nations, and frequent in the Jewish writings, are here used by the writer of these hie i advises to make use of those means of instruction which wisdom offers, from the certain advantages she has to bestow. Solomon uses the like, Prov. ix. 5, where wisdom is represented as seeking the physician, and saying, “Come, eat of the bread, and drink of the wine which I have mingled.” And that we may know what is meant by this metaphor, it follows, “For sake of the father, and live a life of understanding.” There is the same comparison Isa. lv. 1; and when God in his anger threatens to deprive his people of the comfort and benefit of his word and ordinances, then they are styled by the blessedness a fatness, Amos viii. 11, pursuing the same metaphor taken from the ordinary refreshment of meat and drink; because when we want the support of God’s word, we may be said to live without meat; and, in the same sense, to live without life, and without which it dies with spiritual hunger. The gospel too uses the same comparison, and advises
ECCLESIASTICUS.

Ver. 11. Say not then, It is through the Lord that I fell away: Some copies read, psalmist, says our Lead. But our Lead, and other versions, and the Vulgate, have the proper, t. Thus the Lord imparted necessary knowledge, and these things he did in due order, Wisdeo, Moses's, and other commanders of sacred hymns and thanksgivings. Or it may refer to the performance of religious duties, which sinners disgrace, who either publicly, - or, as it is said, secretly, conduct or commit the sacrifice of the Lord contemptible: according to that of the psalmist, "Unto the ungodly, says God, Why dost thou preach my laws, and take my covenant in thy mouth? with what right doest thou refuse to me, and hast cast my words behind thee?" (Ps. 1. 16, 17.)

Ver. 11. Say not then, It is through the Lord that I fell away: Some copies read, psalmist, says our Lead. But our Lead, and other versions, and the Vulgate, have the proper, t. Thus the Lord imparted necessary knowledge, and these things he did in due order, Wisdeo, Moses's, and other commanders of sacred hymns and thanksgivings. Or it may refer to the performance of religious duties, which sinners disgrace, who either publicly, - or, as it is said, secretly, conduct or commit the sacrifice of the Lord contemptible: according to that of the psalmist, "Unto the ungodly, says God, Why dost thou preach my laws, and take my covenant in thy mouth? with what right doest thou refuse to me, and hast cast my words behind thee?" (Ps. 1. 16, 17.)
do good, though he is always ready with his preventing grace to assist them towards doing well. In the business of religion, and matters of salvation, free-will is as evidently exercised, as in any thing else, wherein one man chooses for himself, to be pleased with the wise, or ignorant. The soul are not the fault of nature, but of the will, which, being free, uses its liberty to choose either good or evil. The author's design here is to take from the wicked all the excuses which they may take to delude con- science, to hide from their own eyes the errors of their vice and irregularities, pretending, that God has given them strong and even invincible inclinations towards sin; that he has chosen them as his offspring, and therefore of which they are not the cause or authors. To this plea the wise man replies, that God cannot be justly charged with the leaven of wickedness, because he abhors it, forbids it, commands against it, and dis figures them actually placed in men such evil inclinations; neither is such a corruption invincible, as he has created men free, and at their own disposal, capable of either following what is good, and adorning them his assisting grace for that purpose, in order to make them happy; or of choosing evil, through the sway of their own corrupt will, and thereby making themselves miserable. St. Chrysostom, as if he had been directly commenting upon the place, hath well observed, șũ έπειτά κακαί οὑ έπειτά τοῖς ἀνθρώποις, εἰ. τ. τ. Δυσείς non est autor malorum quasi inferores, sed nos ipsi. Radix causae est libertatem nostram, et voluntatem nostram, libertas. Ver. 15. If there will, to keep the commandments, and to per- form the works of the law. The meaning in all the Greek copies is, τῶν Ἰσραήλ, τῶν Ἰσραήλ οὐκ ἐπιθυμεῖται, οὐκ ἔπειτά τοῖς ἀνθρώποις. But would not the reading be better, τῶν Ἰσραήλ, τοῖς ἠλθόντες σε καὶ πηδωμένοις; i. e. He originally made many converts to the faith by his preaching, but was not able to restrain God's people from sin, which is a Hebrewism; i. e. in his own power, and to his own choice, to keep God's commandments, and to perform πιστεύειν εὐσεβείαν, faithfulness of acceptance, or acceptable faith- fulness, as the Hebrew is rightly rendered in our version; i. e. faithfully to discharge his duty, if he be not his fault; τῶν Ἰσραήλ, if he wills, or pleases. A farther proof of man's free-will has also the effect of making giving commandments to mankind to follow and obey; which necessarily supposes a choice, and indeed the very nature of a covenant between God and man implies it, nor without it can the neglect of the conditions of it justly punishable. A right direction of the will is indeed to be asked of God, whose grace is compatible with human liberty. Certum est (says St. Austin, committing upon this place) nos servare mandamus, in unum volumines, sed qua praeparatur voluntas a Domino, ab illo petendum est, ut tantum vehemens, quantum sufficit ut veloendo facerim. Certum est nosovere cum faciemus, sed ille facit ut faciemus bonum, praebendo vires efficacissimam voluntati? (De Grat. et Lib. Arbitr. cap. 16). But τουτον κατά τας ἀνθράκτας: before these.) Some hereby understand, that God hath given man the free use of the things of this life, and hath placed him to a sort of sovereignty in the world, entirely free himself, and lord of the world, which is a vast difference from the giving by the two principal ones, that may make life happy and easy, which God has put in his power, and under his command; as earth and water were wont to be given to the kings of Persia anciently (Judith ii. 7), to acknowledge that they were lords of land and sea. But more seems here intended than barely man's prerogative and dominion; it contains the test of man's obedience, a proposal of happiness or misery to him, according to a wise or indiscrimate choice. It is observable, that the Vulgate changes the order of ideas, and puts the power upon man to do and let us judge, and so indeed the opposition is in the following verse, “Before man are life and death,” giving the prece- dence to what is best and most useful, and so water is here most fitly taken in contradistinction to fire, which is generally more dangerous and destructive. But in xxii. 26, this writer places them both among the principal re- cipients of God's especial care, by these elements is denoted a state of taste and passions, and a state of fire and the former by fire, the latter by water. Ver. 19—20. For the wisdom of the Lord is great, and his power is power unsearchable. The Lord has com- manded no man to do wickedly, neither hath he given any man license to sin? ἵνα καὶ ἐπηρεάση. This is a strong and vigorous expression: the Hebrews often style the passage of a writer he wove ἴνα πάσα ἁγγεία δανίζω, δανιζέται. God is also called δανίζω, 1 Mac. xx. 3. and δανιζόμενος. φίλος τοῦ Θεοῦ καὶ λογοτέρης τοῦ θρόνου. This writer also has, δανιζόμενος, δανίζω, δανιζόμενος and δανίζω Tho- xi. 16. 19. But ἵναι γε τοι εὐρισκοῖν, exceeds all these, and must express the superlativeness of God's power. The impossibility of that which will make him happy, if he does not obstruct his own happiness; and by his shabby power is able also to render him as he desires, he displays to us, as our sovereign judge, examines every work of man, and will make a proportionable difference in their state accord- ing to their actions. He hates, he forbids, he threatens, he punishes, all without a prerogative which cannot with reason promise himself impunity, or think to excuse himself by any pretended necessity laid on him to that end: he cannot plead the law, nor liberty to get otherwise, or that God has given him, or others any license or indulgence for committing evil. CHAP. XVI. Ver. 1. 2. Desire not a multitude of unprospitious children, neither delight in untimely sons. Though they multiply, rejoice not in them, except the fear of the Lord be with them. The Vulgate joins the first verse to the former chapter, and renders, Non enim cunctas multitudinem infantium in- fidelum et iuvenum, excepto aliquo, in utroque applicando. In the latter part of ver. 12 of that chapter. In the second verse, the wise man teaches parents the great importance of a good education, to bring them up, and settle them in the way whereunto they are called by God. What number of children, nor their beauty, shape, or strength, or any bodily accomplishment, can give any true delight and enjoyment, but that education, which, if it has the moral conduct only: it is that better to have only one that is virtuous and well inclined, than a number of loose and profligate ones, who will bring certain ruin and disgrace into the family, and that even the having none at all is far preferable to bad ones. Aristotle, therefore, with great judgment requires τεκνοφθένια, as well as νοστάρια, i. e. "a number of children, and the remembrance of their content and happiness. For one child of bad morals and scandalous behaviour is enough to take away all satisfac- tion from a parent, however happy he may be in the rest of his children; such a one will give more real plague and vexation than the others can administer comfort, and few families are there, where there is a number of children, but have some domestic evil of this sort. Messieurs de Port-Royal apply what is here said, and in the context, to the children of our spiritual mother, the church, the go- vernors whereof ought not to rejoice at merely seeing great numbers making profession of the faith, except they are in reality what they appear to be, and their life answers to the holiness of their calling. If they truly fear God, and make a visible progress in the ways of godliness, they are then a past blessing; but if not, he will not judge them, nor render conduct and wickedness of life, some of her members dis- honour God, and disgrace their profession, they are then the occasion of much real concern and affliction to him, which increases the opposition to them, with every step in the disciples, and the power which they have to seduce others also. St. Chrysostom, therefore, wishes that such as dis- honour God by their immanities, would in earnest leave the church, and those only who devoutly serve him, and are a credit to their religion, would continue in it; that a few so disposed are more to be valued than a vast mixed multitude of nominal professors only, whose affectation is not right, and their attachment to her service indifferent and insincere. Ver. 3. That not those in their life, neither respect their multitude; i. e. Flatter not thyself that children of such vicious dispositions shall live long, and carry thy name to any distant time, for life at best is uncertain, its conti- nuanee depends upon God's blessing, which the wicked have the least reason to expect, and by their own immoralities they often shorten its period, and hasten their miser- able end. Nor boast thyself in a numerous race, if that was a sort of glory to thy race, that shall not to thine. Ahab had seventy sons, and none of them succeeded him, but Jehu put them all to death (2 Kings x. 1). Gideon had none to take his place, and applied to the Lord for the youngest, who hid himself (Judg. ix. 5). Abraham, on the contrary, had but one son, and his posterity was as nume- rous as the stars of heaven for multitude. The Vatican edition reads τοιαύτα, which expresses the sense more forcibly. Depend not upon their place, or commencement, for, according to that of the psalmist, "Thou shalt look after
ECCLESIASTICUS.

If wicked the rebellious' was The but length to "Whom copy Qui They attempting may is will these and cannot And Lightning will incredibly the powerful, Abraham, such generation There will of the latterizers thus he heaven, defied to waters of many fell away, of the wickedness of the company raised the hand, the city will be replenished: the kindred of the wicked shall specifically become desolate." i.e. By wise men cities and empires were founded, as anciently Rome and Athens, and owed their greatness to the policy and sagacity of their legislators. Such by their knowledge of learning were meet for the people, and being wise and eloquent, profited them by their instructions: "Their seed stood fast, and their children for a long time, and their name was innumerable; and in their country's ruin: thus Praxia, through the ill conduct of his son Paras, saw his capital and numerous family in the utmost circumstances of distress, and fell himself a victim to the merciless enemy. By ofh shekut we may not only understand the company or society, the kindred or tribe, of the wicked, as the margin has it, but the very place or land where they dwell, which shall suffer with them.

And so Calmet understands it, Le pays de mecanas de dieuenda desert, according to the observation of the psalmist, "A fruitful land maketh be barren, for the wickedness of the wicked is therein." (Psalm xxvii. 12) Jonathan as he was historically the people of the Jews, which sprung from one, even Abraham, increased so incredibly as to be at least six hundred thousand at their going out of Egypt; and on the other hand it is the several tribes, though powerful, were destroyed and overthrown, and their land, the type of heaven, given to God's own people. Many such instances are recorded. Thus, he had numbered of; of multitudes springing from one good and pious root, and large and rich families dwindling through their wickedness, and in time entirely forgot.

Lightly of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire. There is much the same sentiment, xxii. 9. "The congregation of the wicked is like tow wrapped together, and the enmity of the fire to destroy them. By which we may understand the divine vengeance, as when God says, "A fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with burning, and it afterward follows, by way of explanation, "I will heap mischief upon them, they shall be burned with hanger, and devoured with bitter destruction" (Deut. xxxiii. 23); or fire may be understood literally, that is sometimes the effect of God's displeasure: thus it was when the company raised by Korah were smitten with lightning, "The fire was kindled among them, and the flame burnt up the multitude of the Lord; the fire of the Lord fell among them, calling the fire of the Lord, as being a known instrument of his vengeance. By fire also is sometimes meant war, and so the sense may be,—That war or destruction shall be among the wicked and their territories, of a wicked and disobedient people; that God will permit the enemy from without, or civil discord and division to ravage them; and thus the margin understands it, and turn to the subject at the end of the last chapter; viz. to show that God will certainly punish the wicked, and is not backward to proceed against them with severity, upon account of their number or power, which he proves by many memorable instances in the following verses. Ver. 7. He was not pacified toward the old giants, who fell away in the strength of their foulness. Our translators follow by way which is not at all good, translated by ἀπορρίσονται αὐτὸν, though the generality of editions omit the latter words. It is a Hebrewism, and means rather that the fire of the Lord was not extinguished, through failure of their own strength, and a vain dependence upon it. And thus Calmet, Qui se sont revoltés par une folie continue en leur forces. These mighty giants of the old world trusted in their strength, and their extrinsic strength; the Lord extinguished them for their insolence, and drowned them in the waters of the deluge (Gen. vi. 1. Wisd. xiv. 6). They were, says Macrobius, a wicked generation of men, who durst not be pacified toward the Lord: the old giants were made to understand the reason of the Lord's being angry with his subject, if this writer had instanced in what he could not be unacquainted with, and his design naturally led him to the apostasy and punishment of the rebel angels! The prophet's description of it is truly sublime, "How art thou fallen from heaven, O Lucifer, son of the morning! For the Lord hath cast thee down from heaven. I will exalt above the stars of God, I will ascend above the clouds, I will be like the Most High. Yet thou shalt be brought down to hell" (Isa. xiv. 12, 13). And the places of destruction, which might have been, as the world exactly have suited this place,—If God spared not the angels of heaven, how much less will he spare us, the last disobedience, and the proud, the rich, and the pride of Sodom, in the next verse, Ezekiel confirms. "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness; these occa-

Ver. 9. He pitied not the people of perdition, who were taken away? For all these let Other advisors. As to the Sodomitse, they, I think, must be excluded from being intened here, because they are mentioned just before, and as the two former verses relate to two different subjects, it is natural, and also the antithesis is so called? These, it is "a son of death," 2 Sam. xii. 5, is one worthy of it: and the like may be observed of ὅ τι ἱδνησ, Matt. xxii. 15. Almost all the interpreters understand by the "people of perdition," the inhabitants of Jericho, which was an accursed city, and all that were therein were accursed, and therefore were destroyed last by the people of perdition? Shall we fix on the Sodomitse, or Israelites, or Egyptians, or the people of this world? The Syriac version furnishes still another answer, viz. the last manner of eleavation, mature and minimatized. This is favoured by Corn. a Lapide, who under- stands by the "people of perdition" the inhabitants of Jericho, which was an accursed city, and all that were therein were accursed, and therefore were destroyed last by the people of perdition. Shall we fix on the Sodomitse, or Israelites, or Egyptians, or the people of the earth? and therefore this verse is a suspense to the next, for the inhabitants of Jericho, the Sodomitse, the Israelites, the Egyptians, and the people of the world are here meant, who were a nation worthy of destruction, were also devoted to it, and at length ἔσχον, actually taken away in their sins, as our translation rightly has it; or, if we render ἔσχον, proud, or elated, as both Grotius and Drusinus translate it, agreeably to the Vulgate and Targumine versions (which avoids something of a tautology, and answers better to the latter part of the next verse) thus sensu taja, sausus the Canaanites, for they defied the Lord, persecuted his chosen, were an idolatrous and savage people, were at the very height of wickedness, and gloried in their stones, and their heaven, and their punishment, which was inadequate to their brutal vices, came after that the Jews in the next verse, and therefore may seem less proper to be mentioned before it; yet perhaps it may be considered as the general example, if at least the Sodomitse and the Canaanites, before he proceeded to one of his own nation.

Ver. 11. And if there be one stifledncked among the people, it is marked if he escape unpunished? The argument proceeds a new step, and deserts from the subject of the examples before, to the punishment of the people for their iniquity, as the Sodomitse, the Canaanites, &c., if he spared not even his own people, but slew six hundred thousand in one day (Wisd. Ch. iii. 19, 20), who gathered together in the hardness of their hearts, nor even the whole world itself for its universal corruption, how shall any private person, any single sinner, inconsiderable in all respects, in comparison of the former examples, dare to
CHAPTER XVI

rebel against his Maker, or promise himself impunity, either for the error of his conscience, or because he is as one to infinity, to lie concealed, and escape unpunished, amongst so many thousand transgressors? It is proper and pleasing to observe, in what strong terms the narrative is couched, that he should not be a bad part of the verse; he is represented there not only as pliable, but as mighty to forgive; an expression very singular, and raising comfort from an attribute that usually carried not a like degree of power. For God is infinitely just, as well as good; he neither sacrifices his justice to his goodness, nor his goodness to his justice; these attributes are so compatible in the Deity, as human understanding cannot form a notion of either other. He pardons those who are truly contrite and penitent, as he is a sincere lover of souls; but he deals not so graciously with them, who are self-willed and hard to be reformed: in them he punishes the obduracy of sin with rigour, because they detest his continuance in it, and is as inflexible in the execution of his judgments, as they were in pursuing the execution of their own. 

Ver. 12. As his mercy is great, so is his correction also: he judgeth a man according to his works. This follows very properly after what was said of his mercy in the foregoing verse, lest any should be encouraged to sin by a relaxation of the rule of right and compunction for sin. For God is infinitely just, as well as good; he neither sacrifices his justice to his goodness, nor his goodness to his justice; these attributes are so compatible in the Deity, as human understanding cannot form a notion of either other. He pardons those who are truly contrite and penitent, as he is a sincere lover of souls; but he deals not so graciously with them, who are self-willed and hard to be reformed: in them he punishes the obduracy of sin with rigour, because they detest his continuance in it, and is as inflexible in the execution of his judgments, as they were in pursuing the execution of their own. 

Ver. 13. But the Lord doth restore the soul of the contrite in all his works. This verse gives the reason of what he spoke of in the last verse. For God is infinitely just, as well as good; he neither sacrifices his justice to his goodness, nor his goodness to his justice; these attributes are so compatible in the Deity, as human understanding cannot form a notion of either other. He pardons those who are truly contrite and penitent, as he is a sincere lover of souls; but he deals not so graciously with them, who are self-willed and hard to be reformed: in them he punishes the obduracy of sin with rigour, because they detest his continuance in it, and is as inflexible in the execution of his judgments, as they were in pursuing the execution of their own. 

Ver. 14. For the Lord restoreth the soul of the contrite in all his works. This verse gives the reason of what he spoke of in the last verse. For God is infinitely just, as well as good; he neither sacrifices his justice to his goodness, nor his goodness to his justice; these attributes are so compatible in the Deity, as human understanding cannot form a notion of either other. He pardons those who are truly contrite and penitent, as he is a sincere lover of souls; but he deals not so graciously with them, who are self-willed and hard to be reformed: in them he punishes the obduracy of sin with rigour, because they detest his continuance in it, and is as inflexible in the execution of his judgments, as they were in pursuing the execution of their own. 

Ver. 15. The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world. See Exod. vii. 13, from whence this seems to be taken, where the like motion of the word is, and the same word, "Pharaoh's heart;" which, according to the Hebrew, should have been, "Pharaoh's heart became firm, or was hardened," as the same Hebrew words are rendered, ver. 22 of that chapter. See also the Hebrew word, "יִתְהַלְכוּת וְיִכְרְבּוּ בְּלַעַד חָרָרְךָ," and ver. 22, יִכְרְבּוּ בְּלַעַד חָרָרְךָ, and by Ar. Mont. Corboravat se cor Pharaon; and by the Vulgate, Induxit in cursum eos, Pharaonus. The same reason which is here assigned for the hardening Pharaoh's heart, we likewise meet with, Exod. ix. 17, Rom. ix. 16, "For this cause have I raised thee up," or, "According to the secret counsel of his heart," which, (not my mercy, but) my power in thee, and that my name might be declared throughout all the earth. For the re-admonishing of Pharaoh's heart upon the removal of any plague, occasioned the showing so many more signs and wonders to God's greater glory; each respite renewed his obstinacy, whereas the continuance of any one plague would have made him relent; and dismiss the Israelitish, etc. 

Ver. 16. He both separated his light from the darkness with an adamant. The meaning either is, that the ways, counsels, and decrees of God are above our understanding and computation; or that to the understanding of these secrets is presumption; or, that God dwells in a light which no man can approach unto (1 Tim. vi. 16); or the sense may be, that God has placed a strong partition, as the margin has it, between the great glory, and the world, which is also the meaning of those words, "as the scripture expresseth it, he has fixed a great gulf (Luke xvi. 26), between the seat of the blessed and the abode of the wicked, at such an infinite distance from each other, as to render all communication impossible; or, according to others, that he has made the vaunties of day and night constant and unalterable. He may judge of us, when we have sinned, as he has divided "a law shall not be broken; accordingly abasuras, καινά, mon, "letters which cannot be broken; and to express something unalterable, the epigrammatists say, νόερον πάντα λαμπρόν. I say these are both sentiments, and yet both the verses seem to have no relation to the context; "Revera hac non pertinent," says Grotius. And indeed they are wholly omitted in the Vulg. Rom. Ad. Bas, and most of the Greek editions, etc. 

Ver. 17. Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures? Quanta est anima mea inter spiritus omnium hominum? Syr. It is strange to observe, how vain man, who, when fired with ambition, and public spirit, and the view of greatness, is not seduced, and durst even aspire to an equality with his maker, can degrade and despise himself upon occasion, when fear of punishment is in the case, and comfort himself in his resemblance to the Deity, or conceive of an immortal soul, lost among the infinity of creatures, and too incomprehensible to be looked upon, or even remembered, and is happy if he can deceive himself with so many unphilosophical false reasons: Does God take cognisance of everything that passes below? can he enter into an examination of all the thoughts, words, and actions of each man in particular throughout the world? He extends his care indeed over the fortune of the great, determines the fate of princes, and the revolutions of states and empires; he directs and guides the particular eras and occurrences of remote time; but it is below his grandeur to descend to mean persons, and to extend his care to trifling matters, and the infinity of human concerns; kings do not condescend to take account or cognizance themselves of petty and diminutive transactions that pass in their kingdom; these would disturb their quiet, and detract from the sovereign dignity. We meet with a like instance of a wicked and shallow reasoner, Job xxii. 12-14, "—for he doth not consider from the height of the stars, how high they are! and thou sayest therefore, How doth God know? can he judge through the dark cloud? The thick clouds are a covering to him that he see not the earth, or the birds of heaven, etc." Juvenal introduces an old sinner talking in the like manner:

Sit ut amina, tamen certa levis in Deorum est; Si multa aeger dixisse mea, qui mane iam pecuniae, Quando ad me venientes, sed exceperit numen

Fortasse experiri; volo et ignescere numen

The subterfuges of sinners, and the objections
ECCLESIASTICUS.

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read otho lucrav.; I. God gave him a sovereignty resembling his own, Imperium qualem sum, says Grotius, and so the Turgenev version. Immutat ipse virtute sua. And in this dominion, as well as in the perfection of his intellectual nature, his licentiousness to God consisted: the subject of the brute creation to man was a consequence of his authority, or of a dread impressed upon him from their great Creator. Seneca has well expressed man's great prerogative in this particular, Quisquis es, iminus assumitur sortis humanae, cogita quanta nobis tribuerit parsens noster, quanta velut nympha non sub jugum ministratur quae se secutius consequam; quam nihil sit mortale non sub ipsi nostro possum (De Benefic. ii. 20). And after it follows (which will serve to illustrate the sixth verse), tot virtutes accipit: total hominem deducunt tristiam poenas. And so it intends momento, perversum est, &c. Its bene assumita nature indulgentia, conterias necesse est, te illius facere.

Ver. 5. They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof. Many editions have not this verse at all, and some few only the latter part. It may properly be interpreted what are "the five operations," as they are here called. Are we to understand by them the five senses, sensa animae? the Arabic so takes it, enumerating them severally. Philo resembles this writer upon the subject; αυτα του γνωσεως, κ. &c. Potestimorum, quos nobis insunt, sex indecimer iterar maris quiescetem esse contumacem quique senex, et senio qui profutur. How much of this view of the senses has in it a resemblance of the apprehensions of the ancients, is a question. The non putrefactum is to be understood of the sense of smelling, of the other senses, hic est per os inane multa silenda citissimae. At septima potestas est Mena Rector, quos, quando in potentate sex illas retinat, vitum serene tranquille amplitudem annihilat (De Abrahamo). And in another place he has the like division, only instead of the understanding he inserts generation, and makes the whole seven, which he calls ἑκατοστὸν τῶν σεπτήμων, or "the understanding." Grotius also intimates as much; but thanks this latter part to be a gloss crept into the text from the margin, by some fonder of the ancient poems; cut who, besides the five ordinary senses, acknowledged three other, viz. το ἀντιγραφή, or "generation, speech, and understanding." But the first of these is now dropped and omitted. Corn. a Lapide andCalmet reckon the five ἑκατοστὴ προσωπος here to be the powers or privileges given to man at the creation, which are mentioned in the foregoing verses, viz. 1. Life. 2. Sovereignty over the earth. 3. Force or strength suitable and proportionate to his nature. 4. Likeness to God's image. 5. Domination over all manner of living things. Others transpose this verse in the Septuagint, and by the seventh operation, put them after the particulars mentioned in the verse following, where indeed they seem to come in better. Thus the Turgenev version arranges the he, Judicium, linguam, omn. and sees, and so Grotius. Thus the writer apposes his operation to be and by their praise most effectually declare and set forth the excellency of his works and ways; and in particular

CHAP. XVI.

Ver. 20. Ká iot àtovp o diávniēthmēh enppi, No heart there begin the sentiments of (ọtairgnsias énges of whom it is said, ver. 23, that he ἐκάθισεν ἐκ τοῦ αὐτοῦ no heart can think upon these things; as the ká has idi the átovp ài éntovp τοῦ èkamēthmēh; Who shall be able to understand or conceive his ways? 

Ver. 21. Ká éntovp, ἵνα δένηται άνθρωποι. It is even like a sudden gust of wind (Drusius and Junius both understand this expression, comparatively), which e r man cannot see or know whence it cometh, and whither it goeth.

Ver. 22. Ἡμέρα ἐν παρθένων ἡ ἁγιασμός. The most part of his works are hid. Omnes pane veteres nihil cognoscri, nihil percipi, nihil sciri; posse dixisse, in profundo veritatem demens, nihil verum etiam in omnibus circumcisus esse dixisse (Cit. Acad. Quest. lib. i.).

This then, it is manifest, was an old objection; and why might not Jesus in Egypt learn this objection from the gentle philosophers?

Ver. 23. Ὁρισμόν δει τοῦ ἄνθρωπος; Who shall declare the works of his righteousness? Who can find, or who can set some value upon his moral rectitude or beauty in his ways or proceedings?
ECCLESIASTICUS.

"If ye tempt; Or who shall wait for the declaration of proof of his righteousness in his works? people ye be taught, for his covenant is ever after. If there be any such thing as a covenant of righteousness and mercy with man, there appear no tokens of it; and why should we wait in expectation of its being fulfilled?"

Here end the objections; for ἑως ἄνων εἰς ἀνων, i.e. "The trial of all things is in the end," according to our version, is not in the Vatican, and some other editions. And it is observable in both columns, that in the order of sentiments (and phrases too) there is a likeness and relation between the verses cited from the former chapter, and those produced as concerning with them in this; and therefore, though this author's manner of writing, in general, is rather surreptitious than argumentative, yet it is an improbable conjecture, that a formal answer is here designed to some sceptical objections before advanced, and it is continued under a little difference of expression, ver. 15, 19, 20. It is observable also, that the argument, in this place, is transposed, that the Israelites were under is more plainly spoken of.

Ver. 13, 14. Their eyes saw the majesty of his glory, and their ears heard his glorious voice. And he said unto them, Beware of me, and be not evil disposed, for thy God is a jealous God; and there is none else his portion concerning his neighbour. God manifested his glory, when he appeared on mount Sinai at the delivery of his law, when his people saw the lightnings and heard the thunders, called here "his glorious voice," as the Hebrews ordinarily expressed it, Ps. xxix. 4. By giving the law, God did not only provide for the establishment of his own worship and the decent performance of it, but it was promulgated likewise for the good of man and of society in general. He therein orders every man to love his neighbour, to live in peace and on terms of friendship with him, to abstain from theft, and do not act of violence and injustice; to be tender of his reputation, to beware of slander and false witness, and to be aiding and assisting to him under any calamity or distress, as may be seen at large, Exod. xx.—xxiii. By giving the law, God did not think not of any of the instances of wrong, here enumerated, to be meant; but the worship of false gods, and the sin of idolatry, which was supposed to be the occasion of the misfortunes which the Israelites expressly engaged to avoid. Josh. xxiv. 15. If this law be sense be admitted, the author may be supposed here to refer to both tables of the decalogue.

"He spake unto him, and shall not be hid from his eyes." This observation is true with regard to the actions of all mankind, but it rather respects the Israelites in particular, who are spoken of before and after, and means, that as God gave them a law, so he took notice how they observed it; his eyes were over them for that purpose. He took cognisance of their whole conduct, as a legislator tender of his rights and jealous of his honour, in order to punish or reward them, as they should respectively deserve. His eye was not so intent upon the behaviour of other nations, who were not favoured with a like knowledge of his laws, nor bound by any positive covenant to the observance of them, nor were they, in his government so immediately; or, the meaning may be that during the long march of the Israelites in the wilderness, God went along thereof, as the xxi. directed their way, and led them as their guide, in the daytime by a cloudy pillar, and all the night by a light of fire. This sense Grotius prefers: the next verse is not in the Vatican, nor in the Vulgate, it is, however, taken from Exch. xxxvi. 36. And as God distributed the earth among the several nations, and appointed kings and rulers over the principal parts of it, the people of Israel he reserved for his own peculiun; he chose the heritage of Jacob out of all nations to be under his more especial care and to enjoy great and singular privileges: for he only put them into possession of a fruitful Canaan, but did them the particular honour of being their king; by him they were directed in all cases which concerned their state, and by him were led forth to battle, so that their form of government was properly a theocracy; till the times of the Kings. And like all other nations, they have a temporal king over them, to their great detriment and disgrace. Josephus gives the like account of the original foundation of their empire, and says, that the kings were chosen by a sort of election, when the princes, some monarchy, others aristocracy or democracy, their legislator overlooked all these, and appointed οἰκονομοί τοῦ ναοῦ, δια τὸν ναὸν καὶ τὸ πνευματικὸν, ναὸς εν αὐτῷ Λαόν τε καὶ Πατρίς. "To have an everlasting covenant with them, and showed them σφυνικά αἰολοφορίαν καί νειπτήμας ἀφικνήσεως τῆς ἰσιριτικῆς ἀμοιβής," (Cont. Ap. lib. ii.) Our author here alludes to Deut. xxxii. 8, 9. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the peoples according to the number of the children of Israel; for the Lord's portion is his people; Jacob is the lot of his inheritance." Both ancient and modern historians have thought, that the son of Sichem here, and also the sons of Ephraim just after, as appears, was the person which was pretty common, that every nation has its tutelary angel, an ἁγγέλιον, or ministering angel, to preside over it, but that God himself was such in a more eminent degree to the people of Israel. The version of the LXX., seems to have given rise to this opinion, for the rendering of Deut. xxxii. 8. is τινες ἄνω οίκονομοί οἱ ναοῦ, τινες ... ἐκ τῶν ἱδών οὖν ηερείων ἀνδρῶν ἀνδρῶν ἀνθρωποῖς. Indeed, this opinion of the kingdoms of the world being subject to the government of angels, is not only a part of the primitive, especially the Greek fathers; but it is not only from thence, these who followed the Septuagint translation, borrowed their notion. Bochart and De Muus agree, that these interpretations were not generally employed, but through a copy, and that the omission of some letters therein led them into this error (Phaleg, lib. i. cap. 15).

Ver. 15. Whom being his first-born, he nourisheth with discipline, and giving him the light of his love doth forshoke him. Φύειν γενετηρίου is a particular expression; there is a parallel one, ver. 26, φανερώθη φως. Out of the whole race of mankind did God select the Jews, among whom he dwelt in a particular and extraordinary manner, the divine majesty residing over the mercy-seat. These he singled out to be a holy nation, and marked them as his own people by certain peculiar marks. He was a vengeful God, but of a tender mercy, and of great sanctity, and by instituting the passover, which federally united them to him, and among one another. This seed of Jacob, so dear and beloved by God, was as much blessed should be the light of his countenance, and of his saving truth. He gave signal proofs of his affection for them, by continually watching over them for good; he intended their happiness and prosperity in all his actions, and by all his corrections and severest dispensations towards them, re-
calling them to their duty, and inviting them, in the tenderest manner, to return to the right way, - that their hearts may be moved by their sense of the favour up- on their repentance and amendment. This whole verse is omitted in the Vatican and in the Vulgate.

Ver. 17. The Lord being gracious, and knowing his workmanship, neither left nor forsaken them, but spared them. As the sense of the foregoing verse is well expressed by the psalmist, "He set their misdeeds before him, and their sins before all men." (Ps. cx. 8); so this seems to allude to Ps. lxviii. 39—40, where, speaking of the same Israelites, he says, "That though their heart was not wholly with God, neither conceived that which he did, yet he was very careful, that he forgave their misdeeds, and destroyed them not; yet, many a time turned he his wrath away, and would not suffer their sins to continue to an established state, because they were but flesh." הַנַשַּׂרֹת הַנָּשֶׂרֶת לְאַשְׂרֵי אֲשֶׁר, which is more expressly, Ps. cni. 13, 14, of the faithful in general; "As a father pities his own children, even so hath the Lord mercy on them that fear him, because we are made, he remembereth that we are but dust." אָבִי גוֹד יְנוּנָא גוֹד. the very expression used by this writer.

Ver. 18. The aim of a man is as a signet with him, and he shall keep the good repentance upon his head. By aim we may here understand all the good which a man does his neighbour, every action of pity and mercy performed by him, which he does for God's sake and his neighbour's; and lay it among his precious treasures, to reward and compensate it to the beneficent man and his posterity. The value God sets upon acts of mercy and kindness is not expressed here by "the apple of the eye," and the "signet on the right hand;" see Jer. xxx. 24, Haggai ii. 23. Cant. viii. 6, where the zeal or signet denotes what is near and dear to a man, and, as such, is therefore esteemed most precious. Messengers of Port-Royal, from this last comparison, apply what is here said of aims of acts of charity done in secret, which are as a valuable thing sealed up, till they are laid open by God, and by him publicly rewarded. The connection of this verse with what precedes is not very clear; Calmet and Bossuet give the following.—That as men condignly perform duties are always considered as so many good deeds likewise, and particularly acts of charity and loving-kindness, which, though unobserved of others, and for a time perhaps unanswered to the giver, yet are not fruitless or lost to God, deposits them among his treasures; and when he maketh up his precious jewels will remember them.

Ver. 19. Afterwards he will rise up and reward them, and render their repentance upon their head. If we join the words in the latter end of the former verse, viz., "He will give repentance to his sons and daughters," to this, we may perhaps be as well able to understand the whole than before the time will arise to reward them, and fill such beneficent souls with peculiar marks of his favour; like a kind master, who recompenses the faithfulness of his servants, or a general, who rewards the good repute as is proportionate to their merit. And this God will do either in this life, by outward blessings and prosperity, or hereafter, by receiving them into everlasting habitations.

Ver. 20. But unto them that repent, he granted them return, and comforted those that failed in patience. This is but inexpressibly rendered; it should either be, "Unto them that repent, he granted them return into his favour, and comforted them that failed in patience." The Geneva version has it; or, "Unto them that repented, he granted them a return into his favour, was willing to receive every penitent, and to comfort the broken-hearted." In the beginning of the kingdom of God, when a man repents with reason blame God who uses all methods to reclaim him; he illuminates him by his grace, he instructs him by his word, he admonishes, he threatens, he corrects, he recalls, such as wander from their duty, he waits their return and then gives them upon their repentance, and thereby comforts such as would otherwise be discouraged, and despair. But if we take it in the latter sense, we may then, with Grotius, understand this and the foregoing verse of the repentance more of the sins being before the Lord, and obstinately continued in, he will, after waiting some time for their amendment, proceed to punish them; and then it follows, by way of repentance, as repentance of sins, in order thereby done away from before the Lord, whether Israelites or others, he was disposed to be merciful and gracious, and to be kind for his grace upon them, to keep them again from failing.

Ver. 21. The Lord that shall praise the most High in the grave, instead of them which live and give thanks i.e. that they who are not living can alone have the ability to praise God; for, as the same inspired writer goes on, such as go down into the pit cannot hope for his truth, Ps. cxliv. 13, "his mercy." To death says the psalmist, vi. 5, there is no remembrance of the dead, "their sins and their righteous- ness are perished into the grave in the pit it." And so the Ps. cxv. 17, "The dead praise not thee, O Lord, neither all they that go down into silence, but we will praise the Lord," which the LXX. renders, ἔασμεν ἐν καταστροφῇ ἀλλ’ ἐμφανίζεται τὸ Κράνιον. Thus also, Ps. cxvii. 10. "lest thou shew wonders among the dead, or the dead rise up and praise thee." For the sense of the Hebrew word יְיָשָׁה, and signifies giants or mortals: they fell into this error by mistaking the radix, and deriving the word from יָשָׁה, to wander, and ñ1, 00, 10, implicitly following this version, retains the same mistake.

Ver. 22. Thanksgiving pertaineth from the dead, as from one that is not; the living and sound in heart shall praise the Lord. i.e. The duties of religion cannot be performed by one who is not in a state of existence, nor by one that is taken away from the land of the living. נֵפְרֵדָא וַחֲדָא אוֹמֶר, means not one that is annihilated, or quite ceased to be, or become nothing, as is the Vulgate exceptable rendering, Artue mortem confiteor, a mortuo quasi nihil, perit confessionis. Josephus, in the very chapter in which he acknowledgeth the truths delivered in the time of the Maccabees, says, "Our duty, to pay thanks to God from our being, εἰς τοῦ δὲ γένεσθαι εἶναι τὸν θεάν θείον ἐπιτρέπεται ἡ λατρεία, i.e. to him we render again, or owe our being, by the return of that soul which he had given us." (De Bell. Jud. lib. vii. cap. 22. ver. 7). So Ps. cxlvi. 14, "The Lord is nigh unto all them that call upon him, to such as understand his commandments, and to such as seek him, who are ready to understand such only as are alive and in health, or who are easy in their minds, and flourishing in their circumstances; but such as are alive unto righteousness, and turn unto the Lord in holiness; who are contrite, and even broken-hearted, who have experienced, or hope to taste of God's mercy to them under a lively sense of their guilt, or the smart of some great calamity and affliction, and so the sense will be nearly the same with Baruch, ii. 17. "The dead who are in their graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness; but the soul that is greatly vexed, which goeth stopping and feeble, shall give praise and righteousness, O Lord.'

Ver. 23. For all things cannot be in men, because the son of man is of the earth. Great as is the Paradise, God should be so meriful to his creatures, and condescend to pardon their weakness and follies, for men are neither impecable nor perfect. They are such that are surrounded with infirmities, that perfection is not to be expected from them; they are, as Abraham in great humility says of himself, sinful dust and ashes, and their days are few, as well as seen; their reason is naturally feeble, and learned, gracious, knowing his workmanship, of what perishable, corrupt, and frail materials it is made. The author enlarges here upon God's mercy, as a further argument to invite men to return and repent, and to the blessedness of life, as a powerful motive to set about it speedily.

Ver. 31. What is brighter than the sun? yet the light thereof shall fail: and flesh and blood will imagine evil
ECCLESIASTICS

Our translators seem to have understood the sentiment expressed here, as Ver. 5, and yet I should have thought the passage in question (Job xxv. 4, 5, which is to the very same sense in other words), but they have not rendered it so accurately as they might have done. "What is brighter than the sun?" (R. V.) - If he had said that the sun cannot be referred to 限时, I answer, neither is it necessary that it should, but may be referred to "the greatest of powers." As God works through the sun, so he must have created it; and our translators have not omitted it, because it is confirmed by the Alexandrian copy, but because the other powers of heaven are either less, or only limited to good men, whereas the sun is a power to all men, which is naturally more subject to fallings than the sun is to eclipses, and the defects of both cannot be concealed.

Ver. 32. We are the power of the bright of heaven; and all men are but earth and ashes &c. דְּמוֹנָר יתָאְשָּׁו יָאֵשׁ אָבָּי הוֹנָא וְיַחֲדֶשׁ. It should rather be rendered here, "he visiteth, visiteth, finding fault with the powers of heaven." Syriac; Virtutes coeli judicata; as before, xiv. 18. "Behold the heaven, and the heaven of heavens shall be moved," and יָאֵשׁ יָאֵשׁ אָבָּי, when he shall visit or anamn¬

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est upon them. דְּמוֹנָר יתָאְשָּׁו יָאֵשׁ אָבָּי is either the sun men¬

tioned, or the comparison of the proximity of things in strength like a giant, &c., or the whole host of heaven; viz., the stars, the powers of heaven that shall be shaken at his coming. דְּמוֹנָר יתָאְשָּׁו יָאֵשׁ אָבָּי is only the earth, for the only the sun is made all men are but dust and ashes; viz., greatly abused in God's sight, in comparison of some of his other works. So in Job, "The stars are not pure in his sight, how much less than that is a worm?" That which shine so bright to our view, are but as darkness to his all-piercing eye, and in comparison of the infinite purity of his nature; whom, if God considers and looks down upon as infinitely beneath him, of how small consider¬

ence and account is the race of men who are earth in their principle, and ashes at their dissolution! When our author thus beautifully sets forth the greatness of God, and the weakness of men, he affects some very surprising contrast, and how the just! How does it enlarge our ideas, and exalt our sentiments of the Deity, and at the same time shame and confound all human pride and greatness. The sense given of this passage is confirmed by the true rendering of the first verse of the next chapter.

CHAP. XVIII.

Ver. 1. He that liveth for ever created all things in gen¬

eral ילָאֶשׁ פָּלָא דָּשִׁי. Creavit omnia simul, Vulgate, which means, according to some, that without him was not created, the universe which is the same as saying, he would have God to be an idle spectator, not minding or concerning himself with the world, especially the lesser, and seemingly more insignificant parts of it, whatsoever may be produced, were all created in the infinite wise for God himself, who held the part only of the world were created by God, and not the whole. Others, and particularly St. Austin, have from hence maintained, that all things were created by God, not in the interval of six days, as is the Mosaic account, but in "eodem mo¬

mento, seu in codem eadem," that the heavens, and the earth, and the future seizes from whence all other things were to be produced, were all created in the same infinite instant. Others have held, that God created at once all the matter of the universe, a chaos, to serve as the basis upon which all things were to be built, and from whence all other things was produced, in the definite work of the six days, to have their rise and materials. But none of these opinions give so just an account of the crea¬

tion as that of Moses, for neither of all the things created together, nor the shapeless mass of matter by itself, nor were they all made at once in point of time. יהָעָבָּי in this place does not respect the time of the creation, but rather the universality of it (as of Poesel, Psal. cxv. 5). And that all things in general were made by God without ex¬

ception or distinction; that they were created by him, not merely set in order by intervals, and degrees of time, and periods of long duration, but over and above that, and in six days. Junius understands by יהָעָבָּי that God created all things upon a level, community, subject to one com¬

mon law, both of production and dissolution (Com. in loc.); but the Vulgate renders it, "in the sense of profanum. יהָעָבָּי is the same as die ἀκέραυνος, and by it the IXX. generally, if not always express it. It occurs in this sense, under the form of profanum, in St. Peter's vision, is common or unclean; and תָּאָמֶּס הָאֵרֶא הָאָרֶא אָבָּי כָּרְפְּאֵל, therefore, means here, that God hath created all things (uniquely) unclean, and the universe shall be judged; or found just, where he is judged (Ps. lii.). The Arabic version hath glanced upon this sense, totus mundus conrumpuerat. But indeed our translators have themselves confirmed it (ver. 3). "He is king of the whole power of heaven, and of all holy things among them from profane." Almost all the editions have מֹלָכָּל הָאֵרֶא מֹלָכָּל, which Junius and most of the Latin interpreters here follow; but the Septuagint, the Vulgate, and the early fathers Hoseachius and Graive have it. Our translators have wrongly placed the comma after "king of all," it should be, "he is the king of all by his power," which is agreed by all the ancient copies, and is more agreeable to the Septuagint. Hpxcrai ἀκέραυνος ἡσσερίον φίλον. And it suits this better than the following sentence, "dividing holy things among them from profane," which was rather an act of wisdom than of power, for it made some days, and places; and the weighty reasons more holy than others, as some parts of the sacrifices also were more so than the rest: the like may be observed with respect to persons, for the peculiar rights and effects of the whole world, to be a holy nation to him, and, among those, the tribe of Levi to be a more peculiar manner his own. And in general it may be said, that ver. 15 is a continuation of the sub¬

ject of the last chapter, viz. the majesty and power of God and the weakness and frailty of man. And in the sense which is now offered, the connection is certainly more visible, and the comparison or contrast better preserved (see the last note).

Ver. 3. If a governor the world with the palm of his hand, and all things obey his will: for he is the King of all, by his holy power of heaven, and of all holy things among them from profane. אַלֹּה יַתֵּאָשָּׁו הָאֵרֶא שַׁבְיָא אָבָּי הָאֵרֶא הָאֵרֶא שַׁבְיָא תָּאָמֶּס. Almost all the editions have מֹלָכָּל הָאֵרֶא מֹלָכָּל, which Junius and most of the Latin interpreters here follow; but the Septuagint, the Vulgate, and the early fathers Hoseachius and Graive have it. Our translators have wrongly placed the comma after "king of all," it should be, "he is the king of all by his power," which is agreed by all the ancient copies, and is more agreeable to the Septuagint. Hpxcrai ἀκέραυνος ἡσσερίον φίλον. And it suits this better than the following sentence, "dividing holy things among them from profane," which was rather an act of wisdom than of power, for it made some days, and places; and the weighty reasons more holy than others, as some parts of the sacrifices also were more so than the rest: the like may be observed with respect to persons, for the peculiar rights and effects of the whole world, to be a holy nation to him, and, among those, the tribe of Levi to be a more peculiar manner his own. And in general it may be said, that ver. 15 is a continuation of the sub¬

ject of the last chapter, viz. the majesty and power of God and the weakness and frailty of man. And in the sense which is now offered, the connection is certainly more visible, and the comparison or contrast better preserved (see the last note).
that can come near or resemble what he is. And when he thinks that he has made a good progress towards a dis-
covery, he will acknowledge, with profound astonishment, that he knows nothing. One is very properly con-
vinced that he is ignorant of God, that he cannot understand all or any of his secrets, the causes of his will, or the design of his operations, till he has well con-
 sidered all the circumstances on which his mind and thoughts upon him, the more he will find him out of reach,
that his counsels are deep, his dispensions mysterious, and his nature as impenetrable as his glory is inaccessible.
Every man has himself in the condition of Samuel,
who, being asked what God was, demanded first two
days, then four, afterwards a longer time, to deliberate, and then what such a long time of study would have made, the less he found himself able to satisfy the in-
quiry. The attempt to comprehend God, and to account
for all his works and proceedings, is, to use the comparison of an ancient writer, *this is son of man* (Ps. 89. 7). Of the sea; by going about it, you are confounded, and by doing something of it, you find it impossible to do the rest (Naziianz. Orat. i.). Our author speaks of God in the same sublime manner, Mal. 1: 11.

Ver. 8. *What is man, and where is his secret? what is his good, and what is his evil?* Grotius understands this in a sense diametrical to that of the text. What is the secret of the Lord, there is God from man, what is his (God's) good or advan-
tage from him, and what is his evil or hurt that can come from man? What can he do or render to God by his knowledge? and what can he do against God? If he attempt against God; if he is good, what can he do for him, that is of any great moment? See Ps. xvi. 2, where the old translation has, My goodness is nothing unto the inception of thy thoughts. But God is good, but it is for our profit not his own, that he requires it; according to that of Eleazar, Job xxii. 2, 3, *Can a man be profitable unto himself? and who may be proud unto himself?* Is it any pleasure to the Almighty that thou art righteous, or is it gain to him, that thou makest thy ways perfect? And again, xxxv. 6, 7, *If thou hastest what is good, and comest not to the waters, what multiple doth thou unto him? If thou be righteous, what givest thou him; or what receiveth he of thine hand? Thou wickedness may hurt a man as thou art, and thy care as thou art, and the son of man's consciousness of human imperfection, and the nothingness of our best service to profit God, very justly inquires, Quid tibi sal, ut amare te julesca me, et nisi faciam, inaniri mundi, et minera ingentes aminent? (Confes. lib. i. cap. 5.)

Ver. 9. *The number of man's days are at an hundred years.* The author of the nineteenth Psalm, composed, as it appears, soon after the death of the elephant, plausibly notes the ordinary term of man's life at seventy, or at most eighty years; in this writer's time men sometimes lived to a hundred, but that was the longest term. Macrob. cites with wonder the life of a certain man who was about a hundred years old, a Sudaq, but the story seems almost legendary. Caremon comitans antiquo, hoc a physica eruditus meta vi-
veni, et hoc vitro humanae perfecta spatium termaturat; and Seneque with the latter, *Provenesse te ad ultimum hu-
mani tempus, teque, mortem, quin dicam, mihi aeternum an anus* (De Brit. Vita, cap. 3). Some Greek copies point the verse thus, ἀνρήστῳ ἔχωμεν ἀνθρώπῳ τι, εἶ δέλτωμα τι, i.e. the number of man's days are many years, even a hundred.

But this seems not to agree with what this writer says, xvii. 2, and πάντα should rather be taken here adversatively, as our translators and the Vulgate understand it: in some copies also at the end of the verse is added, ὡς τιμήζων καὶ δικαιομένων, i.e. the time of each man's death is unknown, and cannot certainly be fixed; or, as the Ge-
exversa version has it, *No man hath certain knowledge of his own life: the number of days is unknown to him that he cannot by art or calculation be determined.* Cuyque pra-
filium odborne indiendi tempus, rationi nostrum potest computa-
tur, ut Demus renders.

Ver. 10. *As a drop of water unto the sea, and a great stone in comparison of the sand, so are thousand years to the days of eternity.* The sense of this verse, as connected with the nine preceding, must be this, that man is but a drop in comparison to God. A man should live a thousand years, yet is that term nothing to eternity. The poetist has a thought not unlike this, *A thousand years in thy sight are but as a watch in the night* (Ps. xc. 4). And St. Peter, *One day is with the Lord as a thousand years, and a thousand years as one day* (2 Pet. iii. 8.). And so the Lord is to be viewed as God, and in sancto presenti non sunt comparandi uni dies secularis justorum. Also is used in the sense it is here taken

by Philo, who distinguishes between αἰώνα and χρόνος; the former belongs to incorporeal beings, as the latter is the measure of all substantial things and persons. Nazianzen says, *θυμίαμα μετατρέπων, τοῖς ταῖς διάτοις αἰώνα (Orat. xxxvii.).* The Vat-
ican omits τίλιον and reads τίλιον διά τοῦ ὁμοίου, which very much weakens the comparison. Possibly both may have been written τίλιον, but some originally transposed the two letters. That a thousand years are but as few, compared unto the days of eternity. The author endeavours to illustrate this difference by the dimmitive of a mountain, and the height of a grave-stone to the sand on its shore; but these images do but faintly represent it, for there is a greater disproportion between time and eternity, than between the mountain and the grave-stone, in quantity whatsoever. But if a thousand years are as nothing with respect to eternity, how short must we account the longest term of a man's life, if compared to it? And by the mountain he means the high mountains, and by the grave-stone, that of a grave. Ver. 11, 12. *Therefore is God patient with them, and lenient toward his own judgment, in the case of their end to be evil; therefore he multiplied his compassion.* As God knows the weakness of man, and his propensity to evil, the shortness of his life, and the many infinities of his greatness, therefore, by his infinite compassion, he is not averse to take upon himself upon every offence, but bears with him for a time, waits for his amendment, and shows his great ten-

derness towards him, by giving him many gracious calls and occasions to return; and he is always as much willing to put him upon a speedy repentance, in order to pre-
vent his ruin. *Katharos את is thus taken, ix. 11 Timi. ii. 21. 2 Pet. iii. 12.* A very strong word, *extreme rigoir,* he makes man's misery and infirmities rather a motive for his mercy towards him. Hence mercy is said to rejoice over judgment, and by Philo to be older than justice, and even the punishment of the best, of their own accord, to as a shepherd his flock.* The compassion which a man shows his neigh-
bour, and the inclination which carries him to do good to others; and as God has promised to reward acts of charity and benevolence done to others, he may have a respect unto the recompense of the reward. Besides, the liberal act is a duty unto God, and not simply to do good to another, but to consider himself as subject to accidents, and under the like power of fortune with others, and therefore may one day fall into misfortunes, and stand in the same case, which in other times, he did not expect to serve others may be the most likely means to procure. But the love and compassion of God is entirely gratuitous, and free from my selfish views: he neither needs nor requires any return, but of duty; he has no view of providing against a day of calamity, as not being liable to be affected by any change or vicissitude of things: he is superior to all accidents, and out of the reach and power of them. Philo has very justly observed the bound of beauty of God, that he alone gives freely, μόνος δὲ και oμην κατά τὴν ἀνίκητην κατά, whilst all his creatures are to one another no better than cunning hucksters. Ἐρατήματος: ἐρατήματος, ἐρατήματος, προσωπικόν, ἐρατήματος, ἐρατήματος, ἐρατήματος, ἐρατήματος ἐρατήματος ἐρατήματος ἐρατήματος προσωπικόν ἐρατήματος (Πολ. Ναυτίλιον). The wise man here extols God's mercy from the universality of it, that it extends not to all, but only to such only as serve him, and them that serve him not: nay, these last seem to have a greater share of it, as indeed they stand more in need of it. These he admires, reproves, and commands. But with regard to the godly, he adds kind and wholesome corrections, that receive and profit by his discipline, he hath mercy on them, and receiveth as his own aught that to any he shall pronounce to be due, and he will bring them home on his shoulders reproving. Here the author finishes his answer to the objections brought, xv. 11, 12. xvii. 20—22.

Ver. 15. *The truth of thy good deeds is either uncom-
fortable words when thou givest any thing.* Ἐνεδρία Νοισώ
Non des tristium verbi mult, Vulg. The author begins
ECCLESIASTICUS.

here a new subject, which regards principally the manner of doing a kindness: he recommends not only doing good to one another, but doing it with a good grace, to give willingly and cheerfully, without delay or excuses, with kind words, and affectionate and winning looks: for the manner of doing a kindness is often beyond the act itself. True charity does not consist in either the one or the other of these; for the liberality of the former is spoiled by his burliness and great show; for the latter's is affected with pretence; but both these meet in a truly good man. He gives liberally to the poor, and is so far from exalting himself above them, and from being vaingloriously contumacious to them, that he learns humility from such an object.

Ver. 18. A fool will upbraid charitably, and a gift of a courteous manner the eyes. i.e. the gift of a courteous man, who grudges and even seems to envy what others receive from him, is the occasion of great grief and concern to the poor, who is rebuked and reproached by him for what he cannot help. A civil denial would be preferable to charity so extorted and ill-conditioned. The advice here to give in an obliging manner, not only respects our behaviour to such as are poor, but, according to St. Austin, to all others. If we give in a taunting and contemptuous manner is sure to give offence; instead of obliging, it grives the eyes of the receivers, and does not raise them. To prevent especially such a disposition I commend the using liberality into a sort of tyranny; and he that upbraids others with favours done them, and expects a servile compliance in return, makes his gifts as so many chains to entangle them, and either perverts the good purposes or exposes them refused than to have bought them so dearly. It is therefore a wise remark of an ancient philosopher, that he that receives a favour should never forget it; and he that confers one should not do it in an obnoxious manner. A polite man is more obnoxious and commended for the complaisant and obliging manner in which he does a favour, which graces more upon the hearts of men than the favour itself (see xx. 15–19, xii. 22).

Ver. 19. Learn before thou speak, and be not hasty when thou be sick. This advice respects the body, and includes diet, exercise, evacuations, and other suchlike preservatives of health. In diet stands last. It is a well known maxim, that in the case of any disease which is not a result of ignorance or a violent passion, the best mode of preserving health is the observance of certain general rules, and the supposition of others. In practice it regards the soul likewise. It relates to disease—confused, or against those whom we are justly disposed to regard as enemies. If we give in such a manner to the poor, as to bring them to a state of wretchedness, we may reasonably expect a similar treatment in return; whereas, if we help them with a cheerful countenance, and in a way that shews we are moved with compassion, we shall be sure to meet with the same kind and tenderly returns. This is the advice given by Spicileg. (vii.), which, though it seems to be a mere gloss, is yet the more likely to be true, as it is confirmed by the received tradition, and the following notices in the marches, &c.

But both are with a gracious man. ἄνθρωπος πολλά ἄσκειν εἰσίν ἐν τῷ ὑπάρχοντι, ἐν ὑπάρχοντι. To add words to good deeds is he will not content himself with kind salutations, with saying. Go in peace, be thou washed, and be thou restored again. The Lord will be willing to forgive the ignorance of those that are not able to express their gratitude with thankfulness. Verses 21, Capellus prefers εἰσίν ἐν τῷ ὑπάρχοντι here (Spicileg. p. 29, note 22). I. e. Both gifts and kind speeches are agreeable to men. And handsomely worded, pleasant speeches. These he says are the true gifts, and pleasant. Vulgate both oppose, I think they should have been dædæor iis, and ἀσκέται, for the plural seems fittest to express all men, or mankind. Besides, I think the common reading gives the sense, that he recommends the use of fair speech, not only to women, but to all good words and gifts. But that one who would be acceptable must be ready to give both, is an observation of some importance; because there may be persons apt to think either that liberality without affability, or affability without liberality, is a kind of corruptions, which are neither able nor popular. The Port-Royal comment has a fine reflection here: There are some who give liberally to the poor, and at the same time speak roughly or reproachfully to them; and there are others who speak to them with great humanity and tenderness, but give them nothing. True charity does not consist in either the one or the other of these; for the liberality of the former is spoiled by his burliness and great show, or his burliness and great show; but both these meet in a truly good man. He gives liberally to the poor, and is so far from exalting himself above them, and from being vaingloriously contumacious to them, that he learns humility from such an object.
height by diet and abstinence, use the like circumcunction and care as to the diseases of your soul; let an early application prevent all danger, that so you may find favour before God. A wise man is the treasure of his own visitation. If pride be the sin that most easily beets those who learn to practise humility; if intemperance, subdue thyself by fasting; lie in sackcloth and ashes, and take away the flesh from the eyes. 

And if thou hast at any time fallen into sin, restore thyself by a speedy repentance, and let a thorough reformation effect the cure.

Ver. 23. Before thou prayer, prepare thyself; and be as one that tempteth the Lord. Before we presume to address ourselves to God in prayer, we should remove the impurities of the heart, the grossness of the flesh, and wandering thoughts; we should purify our hearts by faith, contrition, and repentance, and endeavour to possess our souls with the idea of the presence and infinite majesty of the Most High, and to bring them to an attitude of holy readiness. We shall have no preparation or respect, without fear and trembling, with a soul taken up with trifles and impertinences, is an affront to him, and betrays a mean opinion of him, as if God was obliged to hear our prayers, and to grant what we ask of him with so much carelessness and indifference. God expects that we should prepare our own hearts, and also pray to him in suitable manner, in a spirit of holy work. There may also another sense be given of this place, viz. engage not lightly or rashly in vows, consider first whether you are resolved, and are likely to be able to fulfill them; for God lays a heavy charge, and will hold us accountable for the vows we make in the absence of prayer and consideration, where there is no intention of making them good. This seems to be intimated by the following verse.

Ver. 27. A wise man will fear in every thing, and in the doing of every thing pious and circumspect. He shall be careful to keep from sinning in every thing he says or does, or will in all times and places be upon his guard, as a prudent man. 

"Happy is the man that feareth always" (Prov. xxviii. 14). And especially in times of general corruption and degeneracy, and when evil examples are many and powerful, he will be more circumspect, will not lead away the multitude to do evil, nor be infected with the reigning and popular contagion. As connected with the former verse the sense may be, that a wise man, careful of his own conduct, when he saw the uncertain, will in every condition of life expect and prepare for a change; he will not be dejected in adversity, nor too close in prosperity, but will demean himself agreeably under either state of fortune, as a prudent man, or soon easily be effect by God; but a fool, who attends not to such revolutions, provides not against accidents, nor in any respect acts in that holy work. There may also another sense be given of this place, viz. engage not lightly or rashly in vows, consider first whether you are resolved, and are likely to be able to fulfill them; for God lays a heavy charge, and will hold us accountable for the vows we make in the absence of prayer and consideration, where there is no intention of making them good. This seems to be intimated by the following verse.

Ver. 28. Every man of understanding knoweth wisdom, and will give praise unto him that found her. To understand mankind, is a piece of useful knowledge, but the most difficult thing to come to an exact and well acquainted with, persons of the most worth; and after having discovered true merit, to do justice to it, to set it before the world; this is the right, to commend and speak of it without jealousy, envy, and partiality, will be certain, will in every condition of life expect and prepare for a change; he will not be dejected in adversity, nor too close in prosperity, but will demean himself agreeably under either state of fortune, as a prudent man, or soon easily be effect by God; but a fool, who attends not to such revolutions, provides not against accidents, nor in any respect acts in that holy work. There may also another sense be given of this place, viz. men of understanding are wise in their talk, they know when and what to speak: this is Drusius's exposition, who points the Greek thus, eccei, to λαός καὶ τῶν τιμωρομένων. There may be several senses given of this passage; viz. Men of understanding are wise in their talk, they know when and what to speak: this is Drusius's exposition, who points the Greek thus, eccei, to λαός καὶ τῶν τιμωρομένων. Or the meaning may be, of their talk and of understanding in discourse, will then have a distinct and peculiar, or in some of their conduct, for wisdom is best displayed by an exactness in both; and, according to this sense, the Greek should be translated to λαός καὶ τῶν τιμωρομένων. And thus the Syriac understands it, Scientes doctrinam, ipsi quoque sapienter se gerent. There may be also a third sense, That such as have attained unto great skill and understanding, may be justly accounted for frequent meetings, assemblies, or entertainments, where great expenses are incurred, especially if a man's circumstances are but indifferent, and his business or way of life does not comport with such extravagance. It is spending money foolishly, in fashionable, perhaps, but not good company, and is the ruin of private persons especially, without any real necessity or obligation. What this writer says of the labourer, is applicable to all other men and women. Wise men are to use their fortune, and their work, and to claim all the former gains by their labour; as their expense is too great for their income, every sum that goes out unnecessarily, the want of it, and the want of what might be done with it industriously, will be felt in our families; and it is generally seen, that poverty is the lot of such as neglect business, and the advantages of a good calling, to pursue diversions and join the worldly folly of their less wise neighbours. He that carefully circumvents all small things shall fall by little and little. This maxim, which is of consequence in economy and politics, is more so when applied to morality. A man should be careful of and negligent in no part of his conduct, should continually make a fresh progress in goodness; not to advance is to go back. One should carefully avoid

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the very least faults, for fear of falling into greater; and what the world calls venial sins are perhaps more carefully scrutinized than what seems an mortal only, as the latter are more shocking in their own nature, and inspire a sort of horror in the committing them; but the other, through their smallness, are generally overlooked, and their reproofs are commonly given in small degrees, if questioned, or started at: as a man is shocked at jumping down a precipice, but scruples not to attempt the same by gentle approaches, and to descend insensibly by small steps. (Hos. viii. 9.)

In every instance of an ancient writer, μη καὶ μὴν ἐνάγεται, a small sin to cease so when it leads to a great sin; but such a scruple is never so often recurring, that these little indiscretions, to say no worse of them, combine and cluster to such a degree, that, like the grapes mentioned Numb. xii. 3, they become too great a load for the soul. (2 Cor. x. 12.)

Ver. 2. Wise and women will make men of understanding to fall away; and he that cleave to harlots will become impudent. The prophet Hosea accordingly observes that "whoso will walk by the way of the flesh, he shall die in it." (Hos. x. 7.) i.e. from God; they incline men to renounce him, to rebel against him, and even turn apostates. These are the two rocks upon which there is so much danger of splitting, that he that is not converted must not make use of the example. For there has the like observation in some of his writings, and was himself a melancholy instance of the truth of one part; and to him we may add Samuel, and the whole people of Israel, who gave themselves up, to the occasions of the Midianitish women. The consequence of such a company is here very justly observed to be effrontery and impudence, which is read reprobation of the sense, and is more proper; for he that cleaves to harlots, is not only in danger of becoming impudent, but has already given proofs of his boldness and want of modesty; it means that such loose company will make a man grow more hardened and profligate, and will strip him of all sense of decency; the abandoned rake in time scruples no more, and often out of an air adopts some which he was inwardly possessed of, but which persons of a better disposition do at wickedness.

Ver. 3. Moths and worms shall have him to heritage, and a bold man shall be taken away. i.e. His lewdness and immorality will throw him into many diseases; corruption and rottenness, and all the dreadful consequences of a vicious life, appear upon his body; he is emaciated and consumptive, his health deserted himself, and the oblorescence of others, he dies a sad spectacle, and a dreadful monument and warning to men of pleasure; ἠπίστους ἐκ νηπίων μικρῶν παιδίων, as some copies have it, his death shall be a standing reproach and ignominy to others. Solomon, speaking of the strange woman, lays open her artifices, and the dangers which attend the company of such as enchantress, Prov. v. 3-5, 9. 11. "Her lips drop as a balsam, her mouth and teeth are of burnished gold; her end is bitter as wormwood, sharp as a two-edged sword; her feet go down to death, and her steps take hold of hell. Remove thy way from her, and come not near the paths of her house. For she is a harlot, and altogether a seduc- ther at the last, when thy flesh and thy body are consumed." (4. He that is hasty to give credit is light-minded.) Some interpreters understand this of credulity in general, as a sign of a weak mind; Præstis takes the place in this sense, and refers to Prov. xiv. 15. "The simple believeth every word," as a parallel passage; and so the oriental versions. Others expand it of a faulty prominence both to believe and speak ill of our neighbours, the crediting and spreading evil reports to his disadvantage, instead of letting the good man, who is cautious, and suspends his assent, be the more exposed. Innumerable persons, filters, and false accusers, and the like, false reports even what he knows or believes to be true, to the prejudice of another. But Calmet says, the author is here speaking, de ceux qui se livrent inconsiderément aux pla- teurs de bavard, of such who give themselves up in esamnelement and forbidden pleasures, who rashly go after and weakly listen to women of infamous characters, and are drawn into their plots and artifices. And Grotius prefers this sense, and indeed the context manifestly leads to it. It follows "He that sineth," by acts of uncleanness, "offsends against his own soul," i.e. sin- niteth himself, and as God may either despise and trample on his soul, and then the sense will be the same with Prov. vi. 32, "Whoso committeth adultery, lacketh under- standing, that he doth destroies his own soul;" or it is well understood, that he is a kind of a cause and occasion of sin, by such irregularities, and offers a sort of violence to himself; like that of St. Paul, "Fiee fornication: every sin that a man doth is without the body; but he that commiteth fornication sinneth against his own body." (1 Cor. vii. 31.)

Ver. 5. Whose tothple pleasure in wickedness shall be condemned: There are two senses given of this place (πεπληροφόρητος εἰς κοιμασίαν, παραγωγὴς εἰς κοιμασίαν, "παραγωγὴς εἰς κοιμασίαν, παραγωγὴς εἰς κοιμασίαν."") the other is, ἐν κοιμασίαν, ἐν κοιμασίαν καταγωγής εἰς κοιμασίαν, the man of pleasure shall be punished with wickedness, and that wickedness is the loss of, or the taking away of, the habit of body: κοιμασία, in this sense, means what the physicians call καταγωγή, but the virtuous and chaste man, that restraineth such unlawful (venereal) pleasures, as he doth not follow his lust, and as a consequence of his life sound and healthful. "Ἀντιπῆγαί δὲ ἀναπήγα, is a most beautiful figurative expression, which the versions but maintain; and he understandeth that the expression in Josephus, παραγωγὴ τοῦ ἀναπήγα (Amic. lib. iii. in Luc- tuas, "Cupidinum responsare," in Horace, comes not very short of it (see Acts xxvii. 15.).

Ver. 6. He that can rule his tongue shall live without strife: and he that hath babbling shall have less evil. The first part of this is clear enough, reading ἄριστος μικρῶν, and not ἄριστος, as most copies have it. The latter has two senses given, as follows: first, to speak well, to be much, and good, to have credit. Such is the sense, for nocey or babbling, as our translators render it, then he that hath it, ἄριστος μικρῶν, is devoid of ma- ny faults, is indulgent, of little or no evil-heartedness, and escape for the other, be it evil, or sin; which seems to mean in this writer, what St. Paul means by οὐκ ὀνάστη ὁ παῖς, children in understanding, and ἀναπήγα τοῦ ἀναπήγα what he means by τὸ καλὸν ἀναπήγα (1 Cor. xiv. 20). And this seems to be a better sense of ἄριστος μικρῶν, than that which our translators give, "He shall have less evil;" for ἀναπήγα is more properly a vice, a personal fault, than an evil, or misfortune. After the first sentence, "He that can rule his tongue shall live without strife;" then the sense follows, "and he that hath babbling," shows he hath not a malicious or contentious disposition, though that followed by our translators is good sense, and ἄριστος is so used, Matt. vi. 34, and by the LXX. sometimes: Rehearse not unto another that which is told unto thee, and thou shalt have no evil words. In Latin, κατα- signifies in general to use replications, as it is taken, vi. 14, and in the sense it is, Be not troublesome by tedious and unnecessary repetitions, which will not make you better understood, nor get you any credit or advantage. Or it may mean, let him have not one but another, and so, with any one, with assensation and positiveness, which exchanging of words begats quareille, and often ends in real hurt and mischief. The Latine use commutare verba, when they mean to make one word change into another; that is, to make what one hears, which is the sense of our translators here, and xil. 23, and of the Tigrum version. The Vulgate rendering, Ne feceris verba nequam et daram, furnishes us with an exact translation of the sense, let not the things you hear, or unjust thing of any man, do not stand in it, or repeat it, and so make the fault worse; but be silent for the future on that head, or rather endeavour to recall it, and take pains to excuse it. Or it may mean, lastly, if you have heard any thing to the disadvantage of your neighbour, do not repeat it again, or spread the report, and you will gain esteem: Nepos a criminaris, Syr., and have the character of a discreet and friendly person. He is that it thus cautious of his conduct with respect to others, taketh the surest way to live peaceably with all men, and not to offend through any cause or other.

Ver. 7. Rehearse not unto another that which is told unto thee, and thou shalt have no evil words. Inquired not into other persons' affairs, which no ways concern thee, for such a curiosity is imper- fection, and a sure way to fall into the greatest inconveniences and dangers, lest thou bring not ill report of any man, neither friend nor foe, as the margin has it, nor say any thing to affect his character, un- less thou are under a regular duty to say it, and in that case, to a friend or enemy. The Vulgate ren- ders Amico et inimico noli narrare sensum tum, which may furnish another sense; viz. not to reveal or trust with any person a secret or betrayal, either friends or enemies, or unjust thing of any man, do not stand in it, or repeat it, and so make the fault worse; but be silent for the future on that head, or rather endeavour to recall it, and take pains to excuse it. Or it may mean, lastly, if you have heard any thing to the disadvantage of your neighbour, do not repeat it again, or spread the report, and you will gain esteem: Nepos a criminaris, Syr., and have the character of a discreet and friendly person. He is that it thus cautious of his conduct with respect to others, taketh the surest way to live peaceably with all men, and not to offend through any cause or other.
to us in confidence. These even our friends have no right to know, much less our enemies, who will make an ill use of such intelligence, and turn the discovery we have made to our damage and disadvantage.

Ver. 9. (The voice saith,) Fear, reveal them not. The Geneva version has, "If the sin appear not unto thee, reveal it not:" and Coverdale's, "If thou hast offended, tell not thy sin to any other." But that which is eternally (etiam) nti eti eri angapor: i.e. Though there be no sin in thee, reveal not the sins of others, on account of the consequences after-mentioned; or, talk not of nor censure others' faults, unless you be free from transgressing yourself, in the same sense that our Saviour said, "He that is without sin among you, let him throw the first stone" (John xix. 10).

Ver. 10. If thou hast heard a word, let it die with thee; and be bold, it will not burst thee. i.e. Says St. Chrysostom, suppress it, forget, extinguish, bury it, be as though thou hadst not heard it, or as one to be, do not reveal it. (Hom. 3. ad Pop.) Some copies have τεκμήριαν ταυτένα, "let it die in thee." The Vulgate properly adds, Audisti sermonem adversum prosum tuum? which makes the sense more determinate and clear. The suppressing or concealing within our breasts what we have heard of moment, the wise man elegantly compares to liquor in a cask without any vent. There is a like comparison applied to speech by the apostle, "For it is a shame even to speak of such matters" (Col. iv. 6) answer and show his opinion, says, "I am full of matter, the spirit within me constraineth me. Behold, my belly is as one who hath drunk too much wine; I cannot speak, and refrain myself, I may perhaps be taken from poison, which a person unhealthily swallowing, is in danger of swelling to that degree, as to be even burst, unless it be speedily thrown out." (Matt. xvi. 24.)

Ver. 11. A fool speaketh a word, and a woman in labour of a child. ἄνδρι προδότον λόγον ἐν φόβω εἰσίν ταῖς. The sake of the wise, from an idle person, or a busybody, when he has been told a secret, or has picked up a piece of scandal, is so big with it, that he has no ease or quiet, through a certain levity of mind, or malignity of spirit, which he has brought forth; or perhaps it may perhaps be taken from poison, which a person unhealthily swallowing, is in danger of swelling to that degree, as to be even burst, unless it be speedily thrown out." (Matt. xvi. 24.)

Ver. 12. A fool speaketh a word, and a woman in labour of a child. ἄνδρι προδότον λόγον ἐν φόβω εἰσίν ταῖς. The sake of the wise, from an idle person, or a busybody, when he has been told a secret, or has picked up a piece of scandal, is so big with it, that he has no ease or quiet, through a certain levity of mind, or malignity of spirit, which he has brought forth; or perhaps it may perhaps be taken from poison, which a person unhealthily swallowing, is in danger of swelling to that degree, as to be even burst, unless it be speedily thrown out." (Matt. xvi. 24.)

Ver. 13. Jachin speaketh a word, and Boaz knoweth not what is over his tongue; and a woman in labour of a child. "But of whom he saith, He speaketh not with his tongue, but is silent, and that he that speaketh not with his tongue may be silent an hundred years, it is no sin; but that he speaketh not with his tongue, it is a sin. "(1 Cor. xiv. 19.)

Ver. 14. A fool speaketh a word, and a woman in labour of a child. ἄνδρι προδότον λόγον ἐν φόβω εἰσίν ταῖς. The sake of the wise, from an idle person, or a busybody, when he has been told a secret, or has picked up a piece of scandal, is so big with it, that he has no ease or quiet, through a certain levity of mind, or malignity of spirit, which he has brought forth; or perhaps it may perhaps be taken from poison, which a person unhealthily swallowing, is in danger of swelling to that degree, as to be even burst, unless it be speedily thrown out." (Matt. xvi. 24.)

Ver. 15. Jachin speaketh a word, and Boaz knoweth not what is over his tongue; and a woman in labour of a child. "But of whom he saith, He speaketh not with his tongue, but is silent, and that he that speaketh not with his tongue may be silent an hundred years, it is no sin; but that he speaketh not with his tongue, it is a sin. "(1 Cor. xiv. 19.)

Ver. 16. My heart was as it were a hidden spring, and my voice as the echo of the sounding bow. This is a comparison of the heart and voice, with a particular of the string which is used in the bow, and the sound which is made by it. A bow is a kind of instrument made of strong wood, a string of gut or hemp, and is held in the hand. A spring is a kind of instrument made of elastic wood, or other elastic substance, and is used in many machines. A spring can be compared to the voice, because it is made to produce sound by its action, and produce it with a diversity of qualities, and according to the degree of spring of the instrument, and the nature and length of the string which is placed in it. A bow is a kind of instrument made of strong wood, a string of gut or hemp, and is held in the hand. A spring is a kind of instrument made of elastic wood, or other elastic substance, and is used in many machines. 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Ver. 30. A man's attire, and excessive laughter, and great vanity of dress, and a profuse expenditure of money, and a taste for finery, and a fondness for fine clothes and costly apparel. The like may be said of immoderate laughter, which is no recommendation to friendship (1 Cor. 13:2), and of those who spend so much of their time and means upon their dressing, that the meaning we are assured from xx. 30, where it is observed of the fool, that "he lifteth up his voice with laughter" that a wise man doth scarce smile a little."—Scrid. 6, "interdum demonstrant, quaeruntur se curiosa, etiam sapientiae."

Ver. 31. This verse appears to be the same as Matthew 22:13-14, and the parallel passage in Luke 12:20. The meaning is that time is a precious commodity, and we should not waste it on worldly things. "Sic vero, he or she who has considered the matter of leisure in the seventh, as some copies have it; the Vatican and Syriac wholly omit it."—Ver. 4. As is the last of a poem to/diversity of the mind; as he is the last of the poetry with violence.

Ver. 5. Just as in this verse, by this writer, as it is also by the poets and philosophers, compared to a chaste and beautiful virgin; and a corrupt lady to a pregnant whore, with the latter considering her chastity, though he has the charge of her, and has encouraged to watch over her with strictness, to preserve her with faithfulness.

Ver. 6. This verse appears to be the same as Matthew 23:28, as a confirmation of this sense. But the former seems preferable.

Ver. 8. As he that wrouth many words shall be observed; and he that taketh to himself authority therein shall be hated.]—O irope, sapequic. Which means one who assumes such a sway in company and conversation, as is attended with an overbearing, authority, arrogance, and a teasing, with a siding to, and lording it over them. This affected superiority is contrary to that equality and freedom which are the life of conversation, and the right of each person engaged in it. Grotius has well determined this passage to be genuine; "sermo lenis, minusque pertinax, nec vero, tanquam in possessionem suam venerit, exclusa alio; sed cum in rebus rebus, turba, tuque commune, vicissiduo non immane fidem Office lib. i."

Ver. 9. There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

Ver. 10. Some editions omit "quarto saeculo," and thus Bossuet renders, Est Felix successus qui malo vertat; and Grotius, Intendum in malis hominum prosperitas sit est: and the Vulgate, Prosp. xxvii. 1. The benefactors, as it is usual to translate the word, have by far the best sense of the word. Instances of this observation are Haman, Jehu, Abah, &c., who made a miserable exit. See Ps. xxxviii. 29, where the Septuagint translation is very full to this purpose. Other copies have "fero eum saeculo quinto saeculo"; i.e., "There are some men, sinners particularly, that take pleasure in evil, or wickedness." And thus Junius, Placent. mala vicino pectori; eum saeculo is badly rendered by the Vulgate and other interpreters, "invenire," signifies gain, as it is well translated here, and the antithesis is better preserved.

Ver. 11. Ver. 11. "And in a gift whose recompense is double;" The Vulgate has, "dicat ille "He that giveth to the rich shall surely want" (Prov. xxii. 16): and by the "gift whose 4 P.
ECCLESIASTICS.

recompense is double," that which is given to the poor (Prov. xxvi. 27).

Ver. 11. There is an abatement because of glory; and there is that lifteth up his head from a low estate. There are many who have been lifted up with ambition, which have in the end proved their ruin; through tyranny, pride, oppression, or some mismanagement, they have been deprived of their power and dignity, and have been forced to retire. So a sudden advancement to some piece of good fortune or preferment turns to his disgrace, as his elevation makes his faults more discoverable, or in private speech were not so easily dismissed. Galba, before he succeeded to the empire, was thought the most worthy of it, Ommum consensus ex parcius imperum, si non imperasset (Tac. Hist. lib. i.) but upon his promotion to the dignity and with the elevation which the emperor had conceived of him. Every man before he aspires to a dignity ought to consider what he is, and how far his capacity and abilities will reach; but few are impartial to themselves in the estimate of their own merit, which they are apt to think is greater than it really is, and thereby deceive themselves and disappoint the expectation of others. Haman and Nebuchadnezzar are instances of abatement from a high station, as Joseph, David, Job remarkable an elevation from a mean one. In like manner, he who aspires to seat himself in the highest place at the wedding, is threatened to be removed with shame to the lowest place at a feast, and the meanest room, the reward is, 'Friend, go up higher.' (Luke xiv. 16).

Ver. 12. There is that layeth much for a little, and repayeth it sevenfold. The covetous man is here meant, who always purchases what is cheapest, and generally what is worst, and therefore is never a gainer by his bargains. He therefore lays a greater premium on the lowliness of the price, but in effect he is a loser, because that which is worth little or nothing must always be bought too dear. We see the truth of this observation in those that have had good by chance, or by which they have been enriched, for the same reason; in those likewise who purchase houses badly built, or estates with bad titles, containing themselves with the thought of having bought them at a lower and easier rate on that account, the bargain is cheap, and they prove dear bargains to them; the house is crazy, and must be speedily rebuilt; and the estate must be parted with at a still lower rate, to pay the expenses in clearing and defending the title.

Ver. 13. A wise man by his words maketh himself beloved; but the groves of foods shall be poured out. 1.) Speras verum in indicium sit, curum in rebus quae sunt, id est, quae in ordine est, but which do not suit with the character of a fool (see xxi. 16). In the next verse it is more plainly expressed, and called the "gift of a fool;" and so φυλλὸς is used xvi. 23, and φύλλοι the garden of God, and it is frequently used in the New Testament, particularly in St. Paul's writings. The sense is, A wise man recommends his kindness by his words, and the agreeable manner in which he deals, is his most certain and surest way of securing himself; he confers all the merit of it, by his dissembling way and improper behaviour. His benevolence is lost and disregarded, because it is not meet. His freedom to him, as the garden, will be hateful. What is here said of the fool, may also be observed of the ensues or covetous man mentioned in the next verse, who gives unwillingly, ἀλλα ἐκλαυρίζειν αὐτός, as it were through force, or a necessary laid upon him, and expects to receive as much or more in return, ἀλλὰ ἀποτελεῖται. Some copies read ἀλλὰ ὑπερβαίνειν ἀλλαὶ as the margin also has it. The Vulgate well expresses his greediness, when it renders or voces copias sumit; i.e. he hoardeth to receive seven times as much from thee.

Ver. 14. He giveth little, and upbraideth much; he openeth his mouth like a crier. See xviii. 18. This is a farther description of the foolish person, who spoils all his favours by his imperfect behaviour and discourse. If he makes you a present, he is sure to reproach you with it; so that all the merit, if there be any in so small an act of kindness, as is here mentioned, is taken away by his uppriasing temper. Is thine commensitio ex qua equestri immembrance beneficiti. It is a wise observer, that he distinguishes the high, the rich, who do, and never forget those which we receive. Seneca observes, that it took off from the grace of Dido's hospitality, when she reproachfully told θαλάσσας.

Ejectum litterae, egressum
Excepta, et regni dominas in partes locavit.

How contrary is such a selfish, churlish temper, to that of the all-sufficient and bountiful God, whose peculiar charge is it, that he giveth liberally and upbraideth not: he has nothing in view but the good and happiness of his creatures, and neither wants nor expects any return, but that all be done in his name. He neither fills a man's hand with a sin, nor gives him, ἔνα ἀνάθημα ἡμῖν αἰνεῖν ψευδώς (De Cherubim).

Another character of the covetous man we have in the latter part of the verse,—that if he lendeth his money, his interest is twenty per cent; and he presses of it. It is extravagant, and doth not call it in, his credit, honesty, or circumstances; it is depriving him of the advantage which he proposed by longer use of it, and, so, is not done by distress, and from the interest he is to have more injury than he received kindness from first advancing it.

Ver. 17. He knoweth not what it is to have, and it is all one unto him as if he had it not. This is not in the Roman edition, after quam egressus est, de opprimere exspectans. I.e. He has not the art, or gift, or blessing, of using what he has, and it is the same thing to a fool, or a covetous person, to be poor or rich, as to any use of their good; for either the one or the other knows what it is to have, i.e. to enjoy or employ their riches. The Vulgate gives another sense of the place, that the fool knows not either to give or to keep his goods; he gives improperly that which he holds not fast enough to keep, and which he ought to have; he gives to such as ought to have none of his favours, and refuses to give to such as he ought to give to. The Vulgate renders according to this reading, Lapsus de teeto tolerabilior est quam lingua. In the next verse ἐκλαυρίζεσθαι, in all the editions, makes a part of the text, though undoubtedly it was either some marginal annotation, or which seems more probable, the title only to what follows, of which there are many instances in this book; and in some copies they are in larger letters, to distinguish them. Our translators have made, it is of this opinion of him flagging the words into the margin.

Ver. 21. There is that is hindered from sinning through merit: and when he taketh rest, he shall not be troubled. There are many who are ready, with zeal and desire, to do those things who would have done as others did, and taken the same liberties, if they had had the means, the opportunity, and power. Such persons are not the proper object of their self-denial or moderation, since their virtue is wholly involuntary, a man who, through a bad constitution, or a weak habit of body, is hindered from temperance, def discordancy, or wantonness, has no merit on that account, since not the will was wanting, but the power of sinning.

Non sit equo egeo, neque in fucinum,
Non sit equo egeo, neque in fucinum.

Faremens. (Ter. in Andrel. v. 104.)

There is, however, this advantage in wanting a power or opportunity to do what one wills, to do the sinning, and to admit of conscience attending it. If a man has no merit on that account, he has likewise no after-reflections to torment him; though the will indeed cannot be pronounced innocent if the inclinations were counselling, and nothing hindered the opportunity.

Ver. 22. There is that destroyeth his own soul through backsliding, and by accepting of persons. This is a piece of wisdom, that there is no remorse of conscience attending it. If a man has no merit on that account, he has likewise no after-reflections to torment him; though the will indeed cannot be pronounced innocent if the inclinations were counselling, and nothing hindered the opportunity.
to do or oppose any evil action pressed upon, or recom-

mended to him, the owner, for the company, or being

thought precise and singular; whereas, in the exercise of

religious duties, or where the cause of truth calls for our

testimony and denunciation, we should rather despise and laugh at

the advantage which the world can derive from us, or the advantage of others, as well as of himself, through a false

modesty. The man who knows how to be silent, and to

profess the like ignorance of himself, may, by the weight of

his prudence and judgment; but he that ingloriously buries

his parts in sulliances or retirement, and deprives his

neighbours, or the public, of the advantages which they

might hope from him, or from the gifts given him by God, in not employing that gift which was given him for the

use of edifying and assisting others; and desibleng

men for want of kindness, and a public spirit. Here the

Vulgate, on the different versions, Vulgate, and some of the

other editions, conclude the chapter; but others add, which our

translators follow. " Necessary patience in seeking the Lord, is better than he that leadeth his life without a

guide." The sense of which seems to be, that it is far

better for a man to live in an humble dependence upon God,

in a painful and conscientious search to know his will, and

combat the nature of his hindrances; and to be guided by himself only, and be under his own conduct, without any further help than the feeble light of his own

reason. The Greek of this place is very remarkable,

{*omniscor-}* but of the Greek version of the Church

of St. Clement, and of St. John Chrysostom, he who, as the

priest governor abdique Domini, one who lives with-

out God in the world, and seeks not the guidance of his

Spirit, nor values and regards the light of his revelation,

nor sets up his own prudential and arbitrary restraint, but

is guided by himself only, and is under his own action,

whereby all his acts are directed by the several impulses

which consists rather in liveness than in a blue

true liberty, is very properly here compared to a chariot run

away with by unruly horses, without a skilful driver to manage them.

But this is not all. Such ungovernable force of nature, such lust and pas-

sions; so helpless is reason itself unsubstituted!""}

**CHAP. XXI.**

Ver. 1. Hast thou sinned? do so no more, but ask pardon

for thy former sins.] The most wise and cautious find

themselves frail, and are often falling into sin, but they do

not persevere or continue long in it, but they rise again by com-

paring their present action with the evil of their former

actions; and observing how God has been merciful to them, and

avoiding them for the future. Whereas the wicked are con-

tinually relapsing, and by repeated acts strengthen them-

selves in their iniquities. They are rolling down, as it were,

from one precipice to another, and have neither grace nor

strength to recover themselves. St. Chrysostom well ob-

serves, ελκά χαίνον τα τηρεύον την ἐλεοντιάς ἢ τα τηρούμενα θρησκείας ηδονήν, that it is not a question of the

fall into sin, but of going on in sin; the first implies a fall;

the latter proceeds from an habitual will. It appears from this

instance of Noah, whom we may infer, from the silence of scripture, to have fallen into the sin of drunkenness but once, and that this was recorded in the sacred text, that all men that are under a voluntary control

should be more cautious for the future, and not wallow again in the mire (Hom. 29. in iex. Gen.). The advice of a

wise man is most lenient and mild; it is as a father urging his

children to avoid sin; it is like a wise shepherd, warning his

flock not to enter the first door of sense, either eye or

ear, nor the second of fancy, nor the third of understanding,

nor the fourth of will, lest it break out into act; and

one act will produce more, and so it will increase infinitely, till

the heart is made hard and insensible, and the very principles of nature and grace are obliterated "(Jackson's

Works, tom. iii.)

Ver. 2. flee from sin as from the face of a serpent : for

if thou comest too near it, it will bite thee :] The Vulgate

renders, Si accesseris ad ilium, suscipient te, following a faulty copy, probably, which had δαρείαν, instead of οἴκλαν drown, which whoever either im-

providently throw themselves into its paws, or whom it finds asleep, and off their guard. It is also well compared in the

next verse to a two-edged sword, as it attacks both God

and man; the majesty of the former, and the safety of the

Pudicit libus qui in studia so abiderunt, ut ad vivam

columbam cum suis. (Columba, etc.)

Ver. 31. Better is he that hideth his folly than a man

that hideth his wisdom.] The former doth it out of a principle

of humility, as conscious of his own weaknesses and insuf-

ficiencies; the latter, to hide his ignorance, vanity, and the

advantage of others, as well as of himself, through a false

modesty. The man who knows how to be silent, and to

profess the like ignorance of himself, may, by the weight of

his prudence and judgment; but he that ingloriously buries

his parts in sulliances or retirement, and deprives his

neighbours, or the public, of the advantages which they

might hope from him, or from the gifts given him by God, in not employing that gift which was given him for the

use of edifying and assisting others; and desibleng

men for want of kindness, and a public spirit. Here the

Vulgate, on the different versions, Vulgate, and some of the

other editions, conclude the chapter; but others add, which our

translators follow. " Necessary patience in seeking the Lord, is better than he that leadeth his life without a

guide." The sense of which seems to be, that it is far

better for a man to live in an humble dependence upon God,

in a painful and conscientious search to know his will, and

combat the nature of his hindrances; and to be guided by himself only, and be under his own conduct, without any further help than the feeble light of his own

reason. The Greek of this place is very remarkable,

{*omniscor-}* but of the Greek version of the Church

of St. Clement, and of St. John Chrysostom, he who, as the

priest governor abdique Domini, one who lives with-

out God in the world, and seeks not the guidance of his

Spirit, nor values and regards the light of his revelation,

nor sets up his own prudential and arbitrary restraint, but

is guided by himself only, and is under his own action,

whereby all his acts are directed by the several impulses

which consists rather in liveness than in a blue

true liberty, is very properly here compared to a chariot run

away with by unruly horses, without a skilful driver to manage them.

But this is not all. Such ungovernable force of nature, such lust and pas-

sions; so helpless is reason itself unsubstituted!"
latter; and its wounds are mortal, and only the sovereign physician can cure them. The wise man did not without reason mention that man whom he compared with the unicorn, because if we join together all the ideas that can any ways create fear, they are few, and little enough to possess a man with that dread and horror which he ought to have of sin.

Ver. 5. He that buildeth his house with other men's money, is like one that gathereth stones for the tomb of his burial. i.e. is heaping up ruin to himself. Calmet thinks that this refers to Solomon, who caused the precious stones which covered the graves or dead bodies of persons remarkable for some crime (see Josh. vii. 36. 2 Sam. xviii. 17, 18). This they did to perpetuate the memory of the victims, and to show the public ghastliness of such crimes. In like manner, he that builds his house at the cost and expense of another, by making use of his money, and defrauding him of his right, is like one that buildeth his house on his own hart and shame, and erects a monument to his folly and injustice, as long as it is in being, and, instead of being a house to shelter him in, will bury him under its foundations. This he accordingly enunciates, and the throne of Judah, for building his house by unrighteousness, and his chambers by wrong; and acquaints him, that by his oppression he was hastening his own ruin, and instead of long enjoying his properly built, built with the wages of the poor and hireling, he should be 'burieth with the burial of an ass, and be cast forth in the most indirect and contemptible manner,' xvii. 13 (see Lev. xix. 14. Deut. xxi. 14. Isa. v. 8. Hab. ii. 10-11). Some copies have φησὶν ὡς σκάφος ἐν τῇ πόλει κτισθής εἰς ταφήν, as if he that gathereth stones against winter, which is the Vulgate and Coverdale's reading. The word, however, is the root of the idea, of doing something useless, 'Lapidis pro inutilibus' (see Erasm. Adag.). And in this sense we may understand that of our Saviour. 'If thy sun shall rise upon thee, and the sun goeth down, and thou shalt look neither east nor west, and thy house shall be built on the ruins; and if the door be shut, and the fire be not put out, and the vessels thereof be not broken, and whether the doors be shut or not, by day or by night, shall burn seven years, and shall not be burned; and the door shall be held, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, that it shall leave them neither root nor branch' (iv. 11); and in the gospel, they are compared to a bundle of ties intended to be burn (Matt. xiii. 30).

Ver. 6. That scaffold is an easy way of sinners; but he that heareth the Lord will repent from his heart. i.e. he treadeth in his steps, and will go on in the way of sinners, and become incorrigible; for if he will not listen to the sensible and sound advice given him by his good heavens, he will go on with the lust of his heart, and rejects his salutary prescriptions, how shall he be cured? If he throws aside or breaks the means which the Lord gives him for his delinquents, he cannot be reclaimed or corrected. But he that heareth the Lord, evangel & ev aapil, will sincerely repent, or be converted thoroughly. Clemens Alexandrinus reads, εὐφραίνω τοι ἐκ τῆς κατάθλιψεώς σου. The Vulgate, 'Evangelum vertamur vertamur. Convertatur et cor suum, i.e. will return to himself, like the penitent prodigal, will change his way of life, acknowledge with contrition his past faults, and keep his heart with all diligence for the future.'
23. where "the gall of bitterness" and "the heart of iniquity" are synonymous; and Jer. iv. 18. Heb. xiii. 15. where falling from the grace of God, and the root of bitterness by which many are deferred, are joined together. See also Deut. xxxii. 21. "The Lord is expressed by a root thatareth gall and wormwood." The rendering of the Vulgate confirms likewise this sense. Est authem sapiens quis abudant in malo. Some think this a sort of wisdom from the root of wickedness, or in the mischief which it doth to others, is sensual, earthly, devilish. The prophet describes such as delight in it, when he says, They are wise to do evil, but to do good they have no knowledge. (Jer. iv. 21.) Such shall multiply bitterness, properly so called, and shall inherit misery and sorrow.

Ver. 16—18. "The root of a fool is like a burden in the way; but grace shall be found in the lips of the wise." A house that is destroyed, so is wisdom to a fool; and the knowledge of the unwise is as talk without sense. There is such an engaging sweetness in the discourse and conversation of a truly good and wise man, and so much useful knowledge is to be learned from him, that such as are desirous of improvement listen to him with eagerness and interest, and treasure up his observations for their use and conduct. Job beautifully describes this, speaking of himself. "When the ear heard me, then it blessed me. Unto me men gave ear, and waited, and kept silence at my words." (Job xxx. 1.) Hence the ancients assigned Mercury, their god of eloquence, to be attended by the Graces. But the person who is devoid of wisdom, or who has a smattering in knowledge, and a small sacrifice of learning, is here aptly compared to being without knowledge. He is not able to excite others by discourse, the wise man expresses by grace or sweetness. Thus it is said of our Saviour \\

Ver. 19. Doctor unto fools is as letters on the feet, and like cataracts on the right hand. The fool hates discipline and instruction, he considers them as letters and shackles. He looks upon learning and study as a weariness of the flesh, as an intricate, troublesome thing, a hinderance to the pursuit of his inclinations, and an obstacle to his pleasures. Whereas learning adds a grace to the wise man, and a beauty, and a gold of beauty to the wise. He is upon wisdom, prudence, regularity, moderation of lusts and passions, and the observance of strict rules of morality, as the glory and improvement of the soul. It is a measure in the use of it, and thinks himself not abridged of true liberty, by being forbid licentiousness, or denying himself sinful enjoyments. This and the twain foregoing verses should be considered together, they set off one another; placed thus by way of contrast, the intermediate verse spoils the connection and beauty, and agrees in sense with xiii. 30 (see note on that place).

Ver. 22. A foolish man's foot is in room in his neighbour's house: but a man of experience is ashamed of him. Of whom is the fool, or his neighbor? Gr. τους φθανους ἐν τοις φίλοις μου. Gr. ἰδιαίτερα το συναντήσωσιν. "He who is a fool in his neighbour's house, will pay a regard to him when he is before him. \\

Ver. 23. "A foolish man of the flock, or his neighbour — he has no regard for the father's presence, will be ashamed to look in." The Vulgate understands this of a proper carriage towards a great and powerful man. Homo periti contundetur a persona potentissima, when before an eing before or visiting a person of such distinction. Est forte renau a visit one personne puissante, says Calmet: and according to him the sense is, That as a wise man will be ashamed to go
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And so may every parent, with reason, who has the great misfortune of undutiful or wicked children, whether they are sons or daughters.

Ver. 4. A daughter shall bring an inheritance to her husband: i.e. Solomon, in the picture which he has drawn of a good wife, one who openeth her mouth with wisdom, and in whose tongue is the law of kindness, represents her as wholly employed in household cares and business, as looking well to the ways of her household, and eating not the bread of idleness.

Ver. 2. A sluggard will have no portion. If he not only waste his own inheritance, but also injure his parents, who in effect curse themselves, as the blessings and cursings, according to the Jewish notions, affected also the children, and descended to posterity. In this sense, also, and in no other, was it possible that Satan, begotten by sin, the child of Satan, earned his father, in effect cursed also himself. Or if we understand Satan in the sense of Şemâlû, to mean an adversary, or an opponent, as in the context, we come to the same sense; the meaning then may be, That when a wicked man, or slacker, blames or curses another for censurableness, he condemns himself, for the calamities are a mirror, a bosom, as it were, a insecreto deshurne mìn. Cotermelis also so expounds it: and says, "This is a proverb of the wise, that a sluggard is as a mirror, etc." (Prov. 22. 29).

Ver. 7. All that thy hands have done to thee is for thy own good. If they endure the fruit of their own doings, they are not to be blamed.

CHAP. XXII.

Ver. 5. A slothful man is compared to a filthy stone, and even his wife will hate him in his heart. According to the Vulgate, the sense is—That a slothful person is so disagreeable, that men pursue him with stones and dirt, as a shame to the species, or with representations and special reproaches, and all their misapplied forms, so many filthy stones, Omnium scmittatis, velut, injicet libidinoso, conspurcabilitur. But that followed by our translators seems better; for by a slothful man we are here to understand, one who will apply himself to nothing, who has neither industry, application, capacity, nor understanding, who will not vouchsafe to stir, or exert himself, either for his friends, or even himself. He is like to a stone which falls into the net, nobody will foul his hands to draw it from thence; and if this slothful person comes to disgrace or misfortune, as is natural to expect, nobody will interfere to help or undo the harm. If he will not work, will not even try, let re dumbio adhibe, will his disgrace. Whoever comes near him will hasten from him, as from some disagreeable filthy stone, in which he will wash their hands, and have nothing more to do with him. Such a sluggard is so offensive, that, according to Solomon, "He is as vinegar to the teeth, and as smoke to the eyes" (Prov. 26. 24).

Ver. 8. And a foolish daughter is born to his loss. The Greek has only Ἰδρυσθή μὴ ἐπί "Inquam Iudas, i.e. a daughter is to loss. Some copies have γυνάκιν, is born to loss, or to the loss of any other than himself. It seems to bear hard upon the sex without reason; and therefore the Geneva version of this place is much less to be admitted. And the context, as always, is a statement, "Or translators have added foolish, to make the sense more complete. Ambiguos, or some such epithet, seems to be understood, for a wise daughter follows, by way of antithesis, in the next verse. We have an instance of the like usage in Is. 57. 17. Be gone, thou that art called Fair Branch, though thou believest not but art wisdom, "i.e. she is not a wise woman.

Ver. 27. When the ungodly curseth Satan, he curseth his own soul: i.e. Whenever an ungodly man condemneth ungodliness, he condemneth himself: or, whenever he worketh iniquity, which he accuse him as their temper and betray, when they complain of his snares and wiles, they ought rather to blame themselves. The devil induceth them that solicit them for sin, and make them fall into it, to blazon and foot from thy neighbour's house;" or, as the margin more properly has it, "Let thy foot be seldom in thy neighbour's house, lest he be weary of thee, and hate thee!" (Prov. xxi. 7).
CHAPTER XXII.

1003.

Nor will the difference be great if we read; for such a man's name in his 97th year. The sense of the two verses taken together is, briefly, Virtue with a sufficient competency makes amends for a descent from a mean and low parentage; and vice versa, vice without a sufficient amount of moral usefulness removes a noble birth. Or thus, that the good life of one in ordinary circumstances is more honourable than a high extraction or great fortune with a bad and scandalous life.

Ver. 11. Do we need crowns for life, and worship? And weep for the fool, for he understandeth not: make little weeping for the dead, for he is at rest; but the life of a fool is worse than death.

Seven days do no man mourn for, lest he do a foolish thing in the days of his life.] Abraham lamented his dead, and mourned for his beloved Sarah, and did Christ sorrow for his friend Lazarus? We too and no one else ever allowed it, to pay a decent tribute of tears, observing always a proper moderation. As for the precise time, it is nowhere peremptorily fixed; the scripture sometimes occasionally that a year was the time for great days, without particularizing always the number: but this of seven days was the most usual time of mourning among the Jews appears from many instances. The solemn three days' mourning was used as a mourning for Jacob seven days (Gen. i. 10). The seventy days, mentioned ver. 3, were preparatory to the funeral, and while the body was embalming (see also 1 Sam. xxxi. 13. 1 Kings xxxi. 12) for seven days. The marriage of this was so settled and fixed among them, that it was a common proverb, Septem dies ad convictum, at septem ad lacem. It was an obscure name for the novena. It appeared that the seven days were not then thought of in the ninth day, but the third day. At least for, although they were not observed in the Jewish law, they had their novena! or, solemn sacrifices in honour of the dead, nine days, yet there is no instance of above seven days' mourning for any of the holy men in scripture; as good reason, therefore, that seven days' mourning for great persons might be necessary in the seven probably, he thinks, might be pitched upon in allusion to the sabbath, which was a time of rest, and therefore was applied to the dead, as being at rest. But, indeed, the seven days of mourning (Quint. treatise 1.) Josephus, speaking of Archeimius appointing seven days' mourning in honour of his father, adds, έτερον παντοθεν δεδοθες παντοθεν κηδεμων μετονομασθε, εκ της δε θανατου, ευθυς ως των μετονομασθαι των ιερων και εκ της δε αποθανουσας των ιερων. Ver. 12. The, which is to be rather understood, is the same as Father, a name given to God in the Christian dispensation. It was said of him, that "he that heareth me shall hear my Father also," (John xi. 27.) It was given to Jesus; and hence from him to his disciples. It was given to Abraham; and hence from him to his seed. It was given to Capernaum; and hence from him to all faithfull spiritual Israel. Hence to "the seven stars, which is the angel; and the seven lampstands, which is the seven churches;" and to "the seven golden lampstands, which is the seven churches." And hence to the "golden candlesticks which stand before the throne." Grace is not to be given only to one, but to the whole church. Grace is to be given to all, that the whole church may be a light shining in the world; that the light of grace may shine in the world; and that the light of grace may shine in the world.

Ver. 13. Talk not much with a fool,—and thou shalt never be defiled with his fœdilities,—and never be disgusted with rudeness.] "Say not that the fool is wise;" or, "thou shalt not be defiled with his fœdilities," or, "equally with his fœdilities, or with his folly." "With his fœdilitas, or with his foolishness," or, "with his spittle, or opprobrious language," as Croesus.
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understands it. *Ko aly avvpoXa\ov to7j 7jJiiia a\ov, "with instances of his folly and madness." Stultitius illius. The Vulgate understands it of the contagion of sin, through his evil companions, and of the corruption and corruption of illus. Castellio renders, Caeve ne ex essaco contaminentis. "Beware lest he defile thee by shaking himself, like a sow after wallowing in the mire;" and thus the Syriac, Cunctus enim etiam ut sine aequorum, and the same sense exceptus, is which likewise the marginal reading.

Ver. 15-18.] The first of these verses seems an imitation of Prov. xxvii. 4-10, or excelsior, in beauty, and the same weight of a far heavier than they both" (see Exclus. xxi. 10). The several comparisons here made use of are intended to show the difference between the action of the wise man and the man of bad character, and to define the stable, and even that which attend them. The scripture in like manner compares the wise man, whose thoughts, and the actions proceeding them, are well grounded, to a house founded on a rock, against which neither wind, nor rain had any power. A fool, on the contrary, is like a house built on high without a good foundation, exposed to every assault of weather. The Vulgate compares him to a wall built without mortar, which wants cement to keep it together, or to one daubed with untempered mortar (Ezek. xiii. 10). As he acts without any fixed principle, nothing but uncertainty and irresolution can proceed from him; for want of a bond or a principle, his acts are without direction. He is not guided by principles, that is, he is not governed by religious or religious principles. This is the common principle of all bad men, and of all men that are not governed by a principle of religion, whether good or bad. It is the common principle of all bad men, and of all men that are not governed by a principle of religion, whether good or bad. Is. 28:17, "a terrorsome wound or stroke," is which the last and worst species of unfaithfulness that can happen in friendship; the rights of which it not only infringes, but even though it is against, and for, its own interest, it is unworthy of our confidence, but unfit for human society. He is a public enemy, will attempt the like against any other, and all the world should be aware of such an assassin. When thou enterest into friendship then, lest be alienated, and that the injuries are wilful and premeditated. Mr. Norris has a fine reflection upon this passage: "It is the union of two friends as with the union of two bodies; there are two which perhaps, that, although they weaken and disturb the union, yet however are consistent with it; but then there are others again that quite destroy the vital congruity, and then follows a separation that is altogether permanent. The union of friendship, it can be no other; that is, contrary to the very design and essence of friendship, cannot be so perfectly and so effectually for though the friend be gone, yet still the man remains; and though he has forfeited my friendship, yet still I owe him an obligation;" (Tracts, Lect. iv. 108.)

Ver. 21. 22. Though thou devour a sword at thy friend, ye shall not be a waster nor a comrade to be so esteemed. If thou hast opened thy mouth against thy friend, fear not; for there may be a recompense: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for the mouth is a breach of a sword, and a weapon of destruction. A friend by word or deed may be passed over which are occasioned by passion, or some sudden or violent emotion, as a hasty word or rash expression, which comes from a man in a heat, vented perhaps in the warmth of a debate, and arising from a contiguity of sentiments on the subject, nay, threats, and even an assault upon a friend in a fit of anger, may be forgiven; for these, though they indeed proceed, and many occasion a shyness, or even a rupture between friends for a time, yet are not always attended with that bad consequence as wholly to dissolve friendship. For some imitation or example of open reproach he says, that he himself is subject to failings; that the fit of passion might be sudden and transient, and proceeded not from any settled rancour in the heart; and therefore, upon the length of time, the act of reproach may be disposed to pass it over, and receive his penitent friend into his bosom and confidence again. But such injuries as are done on purpose, premeditatedly, and on deliberation, and so have no other end but the wounding rather from malice and an ill-disposed heart, than from surprise or passion, are not so easily forgot or forgiven by a man of a yielding disposition. For a man reckons four sorts: serovx, malicious slander, the speaking things to the detriment or disparagement of a friend's credit and character,—reflecting upon his birth, his family, his habits, his manners, or his unfeigned honesty; or upbraiding a friend with favours received, accusing him of baseness and ingratitude on that account, or for not making any or unsuitable returns. 2 Tim. iii. 9, pride or insolence, which is so much the more improper and disgraceful, that a man must be very desirous of attaining equality, likeness of sentiments, inclinations, interests, and even of state and condition. And though friendship may sometimes be between persons of different rank and condition, yet it is to be observed, that they might have to suffer, and fortune must confound and abate something, to proportion himself to the level and standard of his friend, or that he may be no sweet union, agreeable familiarity, and confidence, true friendship, nor even a show of liberty itself, kept up and preserved. St. Ambrose therefor well advises, "Defer amico ut requili, amicitia tua puellae, et errandam etiam ab eo, "the revealing of secrets," which is an instance of perfidiosity. He that is capable of such baseness, especially if he does it coolly and with deliberation, is unfit for friends and unworthy of any confidence. It is possible indeed a man, through inadvertence, heedlessness, levi, or weakness, may by accident drop a secret, without any thought or intention to injure his friend; but in general it may be affirmed, that no one should be more invariable, as it is as dear to a man as his honour, and cannot be disclosed for the most part without a sensible pain, done to it our heart, and also more unmeet and unwise are the prudent man, and do not easily yield to the request. Prov. i. 27, 28. A study thus, "a terrorsome wound or stroke," is which the last and worst species of unfaithfulness that can happen in friendship; the rights of which it not only infringes, but even though it is against, and for, its own interest, it is unworthy of our confidence, but unfit for human society. He is a public enemy, will attempt the like against any other, and all the world should be aware of such an assassin. When thou enterest into friendship then, lest be alienated, and that the injuries are wilful and premeditated. Mr. Norris has a fine reflection upon this passage: "It is the union of two friends as with the union of two bodies; there are two which perhaps, that, although they weaken and disturb the union, yet however are consistent with it; but then there are others again that quite destroy the vital congruity, and then follows a separation that is altogether permanent. The union of friendship, it can be no other; that is, contrary to the very design and essence of friendship, cannot be so perfectly and so effectually for though the friend be gone, yet still the man remains; and though he has forfeited my friendship, yet still I owe him an obligation;" (Tracts, Lect. iv. 108.)

Ver. 23. 24. As the vapour and smoke of a furnace goeth before the fire, so revolting by blood. The observation of Messieurs of Port-Royal upon this place is well worth inserting as a warning of the danger that lies in the very act of shame to shun the least approach to it, for there are some small and inconsiderable things in appearance, which nevertheless are as so many sparks, to occasion in the end a great fire and combustion. As man is naturally proud, so he is of course fond of his own opinion, even in things the most indifferent: not because his is the best or truest, but because it is his own. Another equally loves his own sentiments too, that can be the same reason, and is much attached to them. From this contrariety arise jealousy and disputes, which are inflamed by the heat of words, and the warmth and inflammation of passion. And so much it is that often arises from affronts to injuries, from injuries to threats, which often terminate in bloodshed and murder. The tongue executes what pride of heart dictates, and the hard at heart and the obstinate, who is it that is a better man, I may suffer inconveniences or evils. I will not be in-
fluenced by the example of others who may keep from them, nor so far consult my own repose as not to assist them and contribute my share to their interest, and even my goods; nay, for his sake, will expose myself, if necessary, to hardships, ill-will, detraction, and the opposition of such as would oppose me under similar circumstances. Thus the Latin Vulgate takes it, and the Vulgate in the sense of most commentators, a face illius non me abscendam, et si multis milii plurimae erronei, sustinebo: et hi here is the same as if: and so the Vulgate and other versions understand it. Hence wee observe.—" Absentem quod redit amicum, qui non dedicato est culpante, hic niger est." (Sat. lib. 1.)

And accordingly he defends the character of Virgil, to whom some trifling objections had been made in point of dress and style, and speaks thus:

"At post bonus, ut melius vir Non aliis quiescim, ita in gentibus ingentes

Incati late lacri sub corpore."

Ver. 27. Who shall set a watch before my mouth, and a seal upon my lips, that I fall not suddenly by them? Calmet refers this to the last sentence of the foregoing verse, and makes the sense to be, He that hears another speaking, may guard against any thing evil that he says, by stopping his ears, or dying from him, eternitatem dei, for so some copies read. But who will give me a proper guard for my own mouth, a seal upon my lips, that I fall not suddenly by that I offend not with my tongue? Or perhaps it may be an introduction to the prayer immediately following, that of Ps. clxxi. 3.; "Set a watch, O Lord, before my mouth, and keep the door of my lips."

CHAP. XXIII.

Ver. 1. O Lord, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

If this is connected with the last verse of the former chapter, which seems proper and necessary, and indeed some copies begin this chapter with it, the sense will be,—O thou Father of my life, and ruler of it; or, as some copyists render it, O thou Father of all that have life, all of living, whatever, give me not up to the indiscretion of my own lips, permit me not to be carried away by their rashness and volubility of talking, so that they shall prove the occasion of my falling; and so Lusig.,”Non me derelinquas in consilio lingue et laborum.”

The generality of interpreters suppose sinners, or fools, or adversaries, of some worthless and dangerous persons, to be understood, to the mischief of whose counsel the wise man here prays not to be abandoned; but the former sense seems preferable. If we consider well that Solomon says, "Life and death are in the power of the tongue," that Job says, "I will not speak as the heathen, nor as the people of the earth; for their speech is vain and empty words; and the words of the wicked are as a breath that is past;" (Job 31:6; Ps. 119:13-16;) we shall not wonder that the wise man here asks of God the guidance of his Spirit, to keep him from this evil, that he will continue to guard against the transgression of his tongue, or the multiplying transgressions by a habit of evil speaking, or speaking too much.

Ver. 2. Who will set scourgcs over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins! The variety of readings of this place show it to be corrupt; our version of it is obscure, so it is worse of it. As the wise man before begs of God a bridle for his tongue, he here asks the like for his thoughts and heart, that they may not wander nor betray him into wickedness, that God would enlighten his mind and curb his heart, that he would guard against his own folly.

Ver. 3. Let mine ignorances increase, and my sins abound to my destruction; and I fall before mine adversaries, and my enemies shall prevail over me, whose hope is far from thy mercy; i.e. Lest the abuse of speech should make me fall into sin frequently, and my sins should draw upon me the wrath of God, and he should deliver me over into the will of mine enemies. There is a tincture of Judaism, says Calmet, in this verse, not because the Jews were so far attended with punishment, but because it is displeasing to God. But though conscience, and the sincere love of God are, it must be confessed, more noble and pure, yet the Lord availed himself, and thus the Hebrew version, in speaking of the things which should be done to speak hereafter, alwayse, as the reasons which set upon our hopes and fears make the liveliest impressions, and affect the mind most powerfully. The latter part, "whose hope is far from thy mercy," is the Vulgate, and has indeed a strong tincture of Jewish pre-judice in it; for they were a nation full of spiritual pre-judgment, and expect a return upon all others, and those almost concern-
ter's will, and makes light of his sacred name, shall be
beaten with many stripes. St. Austin's observation, if 
rightly taken, is very just. False jurato or extora est, vera jurato, or oath, in the sense in which the word is used, is
swearing is scene and safe; a false oath is mischievous 
and destructive, and even a true one is attended with 
danger, as we have just seen. "I will give my right 
hand, and the right hand of my father, and the right hand 
without being called or compelled to it. Such a rash for-
wardness among so many of the wiser heathens was not un-
punished by the gods. It has been observed by the learned,
that in the last times of the world, when every truth and 
every moral precept is perverted, and vice is the admis-
sion, as if no swearing was allowable but what is in 
a judicial way, and when authority requires it.

Ver. 11. A man that wrath much swearing shall be filled 
with vanity, like a heathen. From home to house, if he 
shall offend, his sin shall be upon him: and if he 
acknowledge not his sin, he makes a double offence; and 
if he swear in vain he shall not be inuex, but his house 
shall be full of curses (Ver. 11, 14). This Bossuet makes it. If 
thing more is meant than what the words seem to carry in 
them in our version, but by considering and examining 
well the Greek we shall be furnished with a proper Gratu-
tion. For what our translators render in general and in 
determinately offend, is δείνησις; if he swear any rash 
oath, and sin inadvertently, not rightly understanding, or 
considering that which is said, he shall be guilty, which 
is in his power, for instance, to do it, or whether he 
could lawfully do it, he shall then be guilty; and thus the 
Synec. δι᾽ or errorum dejectum, pecatum in ipsum in 
respect of the end of the oath, as this occurrence in the 
book of Leviticus (see v. 1. x. xv. xvii. xiv. 8. x. 7. &c.), and means, that he shall be punished either by the 
judges, if he be convicted, or by God, if he be guilty; and 
thus occurs in the book of St. Cyprian. Virgil 
mutum juramenti rapturatus inequitat: et si vane juraverit, 
non justitiae; ne si frustra juraverit, dupliciter punie-
tur (Test. lib. ii. cap. 3). This Bossuet makes it. If two 
species to be, 1. Swearing to a thing, and not doing it after-
ward. 2. Swearing originally with an evil intention of 
not fulfilling it. 3. Light and common oaths, which 
makes them to be. 1. Swearing, and not remembering it; 
the Hebrew word being capable of being rendered by both 
απελευθήσεσθαι καὶ απελευθησεσθαι. 2. Remembering the oath, and yet 
being guilty, without being convicted of it. Slighting 
in jest, without any serious intention of making it good, 
or thinking to escape by some mental equivocation, like 
"Juravi linguam, mement iniquarn teneres". That God is 
the witness of such a guilt, we know, and the public 
and sacredness of an oath, see Deut. xlviii. 59. Zech. v. 4. 
Herod. lib. iii.

Ver. 12. There is word that is clothed about with death: 
from the beginning it was not found to be in the heritage of 
Jacob; for all such things shall be far from the guilty, and 
they shall not dwell in their sins.] The crime, which the wise 
man does not mention here, and which he wishes may not of 
found in the heritage of Jacob, I presume, is blasphemy, 
which was so odious, that it shocked him even to mention it, 
but he has distinguished it sufficiently by saying, that it 
was clothed about with death, i.e. this sin was pu-
ished with death among the Jews; for, according to the 
law of Moses, the blasphemer was ordered to be stoned 
(Lev. xxvi. 16. John x. 31) instantly by those that heard 
the blasphemy. Nor is there any formal punishment, though 
understand here by the words, "clothed with death," such 
discourses as tended to seduce the people to apostasy and 
blasphemy: for this crime was likewise punished with death.

This was an utmost limit of the law, as a limit of the crime, 
from a copy probably which has διαπερολεθήσεσθαι, and not 
διαπερεχεθεν, which is the better reading, and followed in 
all good copies. The same manner of dividing between 
blasphemy and common swearing, and the one is so far 
counter to the other, that, in swearing, the name of God, 
as being the most holy name, is made use of to give 
soundness. But blasphemy attacks the dreadful majesty 
ries with it; but blasphemy attacks the dreadful majesty 
of God, and the impious wretch only makes use of its 
adorable name to revile and abuse it. This crime was an 
curiously had in such detestation, that, as Messiahs of Port-
Royal observe, even Job's wife said to him, according to the 
original, מנהנה יב: bless God; though she meant to persuade him to curse him, she durst not mention the 
thing, because it was the word of God (Job xxxi. 27). As the one or other 
reading is followed, this verse will either end or begin a sub-
ject. Bossuet understands this place as distinct item what we 
have before, that which is outside of the moral and religious 
version, of calumny and opprobrious words, which seems confirmed 
by the Vulgate, and from Lev. xix. where, after the pro-
hibition against swearing (ver. 12), it follows, "Thou shalt 
not go about to render the eyes of men blind, neither shall 
you take life from the vessels of the Lord." If we look to 
other instances of calumny are mentioned, so that the 
rendering here probably should be. "Use not thy mouth to 
tempt, or slander, in all which is λόγος ψευδων, which is 
a Hebrew, and signifies the sin itself, it is certain that a 
person so accustomed is with great difficulty returned, 
and though he is a custom to become heathens, to use 
customary, or slander, in all which is λόγος ψευδων, which is 
a Hebrew, and signifies the sin itself, it is certain that a 
person so accustomed is with great difficulty returned, 
and though he is a custom to become heathens, to use 
outside of the moral and religious sense of the word. 
This is the case with men become so wedded to their favourite 
rites, that they will not be persuaded that they tend to their 
destruction.

Ver. 14. Remember thy father and mother, when 
you sittest among the congregation of the Lord your 
god, propter eum verba sanctae verbi, quae omnes 
episcopi proferunt: for thou sittest among the greatest 
great people. And thus the Vulgate, In medio enim magnum conspectum; intim-
ating, perhaps, that father and mother are to be reve-
renced and observed, whose instructions are to be remembered 
(Prov. i. vi. v. 20). of the government of the tongue 
may well be supposed. υγιεις signifies either for or when; 
our version follows the latter, as also the English, accord-
ing to the sense, is. "Remember thy father and 
mother, and speak not evil of them, for thou wilt be in 
danger of the judgment," following the Vulgate Latin 
to closely and carefully; because in order to have under-
stands consists of a consistory court, which is not at all ne-
necessary. Some suppose the persons here commended to be of 
low degree, and that the advice is, Remember those own 
original when thou art with great men, affect not to be 
their equal, nor put thyself upon the level with them. Or 
if, with some copies, we read σειρορεις, the sense may 
then be, Remember who thou art, and wherein thou 
standest, as a servant-master. When they have learnt 
how to behave thyself always, for that scit or mayest at one 
time or other have occasion to be among great persons. Ac-
cording to this method to be learned to behave in the 
right manner, is to remember thy father and mother with respect and reverence: 
thou shalt be admitted to and intimate with great persons, 
and be thyself also in a high station, do not thou, in thy 
ignorance, and become a public disgrace to them; but, thou 
though thou wast ashamed of them, and wish that thou 
wert born of other parents, and cause the place of thy na-
tivity, and by such a behaviour or usage γνωστευε 
es to be reckoned a fool or a dunce. Καὶ τιμηθήσεται 
i μην παραβαλεσθαι to be often used for ἐστι, and so it is to be taken here: it is the 
same as καὶ τιμηθίσας μην παραβαλεσθαι, which way of expressing it by 
the infinitive is more usual and clear. The Vulgate so trans-
lates, Males non natus est, the Synne English in the 
seme of unicum, Est diex, unicae creaturum non fuisse 
So and indeed it is sometimes taken as in Homer: 
"Έλεοι ἐστιν ἀλλ' ἐστιν ἃ καὶ τιμηθίσας παραβαλεσθαι. (Odys. γ.)" 
And that of Virgil,
νυνιοί σε οὐκ ἔσται ἀδελφοί σε καὶ οὐ μεταμιμήσεις. (Odysseis. ἔ.)" 
And that of Virgil,
νυνιοί σε οὐκ ἔσται ἀδελφοί σε καὶ οὐ μεταμιμήσεις. (Odysseis. ἔ.)" 
And that of Virgil,
νυνιοί σε οὐκ ἔσται ἀδελφοί σε καὶ οὐ μεταμιμήσεις. (Odysseis. ἔ.)" 
And that of Virgil,
νυνιοί σε οὐκ ἔσται ἀδελφοί σε καὶ οὐ μεταμιμήσεις. (Odysseis. ἔ.)"
CHAPTER XXIII.

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passionate person, the fornicator, and the adulterer. But some by θυσιν θυσίων understand the ambitious or covetous, as Varialis in particular; but the context seems rather to direct the sense to the lascivious person. As it went before regarded the vices of the tongue, so what follows respects those of the flesh.

I. The sin of the body of his flesh will never cease till he have killed a fornicator. The Vulgate renders, Homo necunam in oris carnis sum; following a corrupt copy which had with instead of γόνας, and γυναικός instead of γυνής. And I am of opinion that none of the signs were intended to be transposed; and if I might attempt an alteration without the alteration of MSS. would place the words thus, ἄνδρος ἡν ἐν τῇ γυναικί, e. c. a fornicator will not cease from sinning, till he has killed a fornicator in the body of his flesh; which seems confirmed from Prov. vi. 11, "Remove thy way far from her (this strange woman), and come not nigh her doorway, lest thou see her at the last, when thy flesh and thy body (σώματος καὶ σύνεσις τῆς φυλής) is consumed." Caius too commentators make this conjecture, Celcius et alibi a copiæ passionibus, ne sònon teneant quip, qu'il n'iutulcit dans son corps un feu qui le consumeur (in loc.). And by this bodily punishment they receive in themselves, et ipsis, that recompense of their error which has been seen (see Josh xxvi. 28). Paul speaks of another species of defilers of the flesh. And indeed some of the fathers understand here, by the fornication of her body, the world's immorality, because of the likeness of man, καταφημία, who disannihiyls his body by unnatural lusts.

Ver. 17. All bread is sweet to a wandering man, he will not consider the price of it. The interest of this, and the habit of the ancient writers to take in a constant thing as in the like luminous manner till he die, for enjoyment rather provokes than extinguishes his fire, adding fresh combustible matter as it were, to his passions; but lest such might be supposed to be the consequence of his destruction, and hasten it, Solomon has the same comparison upon the occasion, "Stolen waters are sweet, and bread eaten in secret is pleasant; but he knoweth not that the earth is full of him that seeth in the depths of hell." The Greek is much stronger, and concludes with a fine piece of instruction, Ωθεν γαρ σεθη τον γινεμάτα του ανθρώπου και το μετάτηθα αμέλειαν; εκαύς τί ποιμανόται μετά το κρύον διά γόνων πεφορτώντας ανθρώπους και εκ θάλασσας αλληλοτριοφορίαν και εκ αυτικών αλληλοτριών, με τον χρηματικόν αυτήν τινα, τον μετάτηθα τῆς τυφλώσεως, προσέθεν τινα ἡμῖν (Pro. ix. 18).

Ver. 18. A man that breaketh a wickeder, saith Scripture, Who seeth me? I am compassed about with darkness, the walls cover me, what need I to fear the most High which will not remember my sins? This seems to be literally, that the sin that violates the faith of the invariable-bed, and passes from his own to that of another's." The Vulgate adds. Contemnans animam suam; which makes it again absolute, and throws the guilt not upon himself to all the consequences of adultery to disgrace, and the loss of his own honour, to the resentment of the injured party, and to death itself, which among the Hebrews was considered as a great punishment. What the wise man here observes of the adulterer, that he confines, or rather deceives himself with groundless reasons and fruitless pretences, to hush his conscience, is very just and true of sinners in general (see xv. 17). After a course of wickedness they take up and entertain a set of new principles, apply their minds and often force them to believe a lie, and begin to argue with themselves in the following, or some such like manner,—Opportunity invites, the object is alluring, no eye seeth me, I shall go undiscovered, or, however, unpunished; the man of taste, and the man of spirit, the man of reason, is justly described as so severe and mortified in his life, as to deny myself the gratification of my passions; this sin is necessary and constitutional to me, and I cannot avoid it; it is questionable whether the pleasure of the passage is so great as its danger; and flesh and blood are always present with me, and I cannot shoke it off. There have been good men, as they have been reckoned very, very many, and they have not seen their example; the bulk of mankind allow such actions, and declare them truly pardonable, and reconcilable with the hopes of heaven; the scriptures are not rightly understood, and those that take it for granted do but see it in an old, this sin will leave me, it is my lossm, and God is very pitiful to the infirmities of mankind.—Thus sinners please themselves with such false reasoning; they feel the guilt of their actions, and feel their security, the reflection is equally beautiful; what follows in the next verse is omitted in some Greek copies, and in the Arabic and Syriac.
ECCLESIASTICUS.

CHAP. XXIV.

Ver. 1.] Most of the commentators agree in interpreting this chapter of the Logos personally, though it will be difficult, if we pursue this application quite through, to make all the particulars in the description suit with the Logos, in all respects. The context, however, though giving the sense of the verse may seem to favour and countenance it. Some few understand it of wisdom derivatively, as displayed in God's works at the creation. Calmet says, that the wise man being, without the wisdom of the Hebrews, or the study, knowledge, and practice of the Jewish law, to the pagan learning, and gives the preference to the former, as more ancient and extant, and noble, than the Greek philosophy, on any branch of profane science; that God communicated wisdom, or the knowledge of his law, more particularly to Moses, their great lawgiver, and afterward to David, Solomon, in the prophets, &c. But this appears to be quite new and unfitted to all people indifferently, but he chose Jacob for his heritance and Jerusalem for her habitation; that its temple was her palace, its ark her throne, from whence were issuable all his promises and statutes. And no wonder that this writer, who has on many occasions shown a tincture of Jewish prejudice, should be strongly attached to the law of Moses, and say very excellent things in commendation of it, by representing the law like a true schoolmaster (as St. Paul calls it on another occasion), preferring his own learning and wisdom to that of all others. However Christian doctrines are not always begotten by comparison of the light of the gospel, yet every zealous disciple of Moses was big with the praises of it, and glored in the pentateuch, as the chief book of wisdom, certainly. If this is the case, how do the explanations of Prov. vii. or Wisd. vii. or of both, as some would have it, and its intent to show the eternity, excellence, power, use, and desirability of wisdom, it is so far in a new dress as to differ in circumstances, and is not merely a description of them in the same way that those other descriptions are. Upon the whole, though I did not exclude any application that can be fairly made of this chapter of the Logos, I have not under any of the Logos' characters, as if he were to be the Jew in the time of this writer, and which the Jews at that time may be supposed to have understood, or to have had any probable notions of, yet we may suppose such a divine novelty, if it is to comprehend, that there is a strong appearance that the principal thing represented in this chapter, under the personage and character of wisdom, is God's covenant with the Israelites, or the law of Moses. And though some things in the progress of the description are justly enough applicable to the Son as angel of the covenant, and to the Spirit, as dictator of it, yet the fixed object of the author seems to be that of a new law.

The reasons inducing me to think so are these:

1. The wisdom here extolled is confined to the Jewish nation as its proper inheritance; as taking upon itself without the rest with the rest of mankind, vers. 1, 2, &c., therefore distinguished from the rest of mankind, vers. 1, 2, 8, 10—12.

2. The author seems to say as much himself, at the end of wisdom's exordium, vers. 23, and says, it is very key to the whole, and says, as if it were a truth, "All these things (says he) are the book of the covenant, even the law which Moses commanded," &c. And when he adds immediately, "Fain not to be strong in the Lord," &c. (vers. 24), he seems only to paraphrase on the words πᾶν, or sometimes πᾶν, which were commonly put at the end of the copies of the law by the Jewish transcribers of it, and likewise are in all the printed editions.

3. All the other versions concur in this interpretation. Hebra omn. libri viti, &c. Vulgate. Res infra omnes scripta sunt in libro Testamenti Dei, Leage selectit, quam praecepta Dei, legem selectam, &c. Arische. Hebra omn. in libro Frederici Domini scripta sunt. Lex quam praecipuit Moses—pleru quasi flamen Phisn sapientiæ, &c. Syriac. Now how are these passages to be understood otherwise than that the books of Moses, and the law, or the pentateuch, is, or contains the whole of the wisdom extolled in the foregoing description? The twenty-third verse, therefore, seems to me just such another addition, to the law, "written for our instruction, &c." (Gal. iv. 24), who, after representing the different states of Hagar and Sarah, resolves the allegory thus, "Alia vita eni at the licentia or that, Rom. vii. 9, which is a key likewise to this other chapter.

So that as vii. Sap. Sol. wisdom is described as essential in God, and derivative in mankind in general, she is here described as essential indeed in him; but derivative in a peculiar manner by the law of Moses to the Israelites as their proper inheritance or possession.

Thus much being premised, it will be easier to point out how the whole description lies in this view of its principal drift. First observe, that I prefer the verse 1. λόγος Ιωσήφ to the other λόγος Ιωσήφ, because he introduces her as her own encomium.

Ver. 1. Wisdom shall praise herself.] This she properly doth in a way which the spirit of God reveals his will or his knowledge to man.

Herself, ἕκτινα ἐπίκειται. May not this be understood of the spirit of the law, as distinguished from the letter or body of it? The writer says, that the Logos made not his own observation; the law indeed could glory nowhere else but among them; but wisdom, in any other construction of it, might glory elsewhere, as well as among them.

Ver. 2. In the congregation of the most High shall she open her mouth.] By Moses being read in the synagogues every Sabbath day; or, if we understand ecclesia, or con- cilium, of larger and more solemn assemblies at Jerusalem, the place may still be well interpreted of the law read and expounded in them (see Deut. xxxi. 10, 11). "Andú triumph before his power." Syriac. "And in execution of my power," his hosts, i.e. congregation of Israelites: Ab omnis amicus ejus, Arabic. The Vulgate indeed hath it, In conspectu virtutis ejus. But this then is immediately explained of the other parts of the verse. In medio populi exultabit. In plenitudine sancta administrat, et in multitudo electum hatitabit laudem, &c. It is worth nothing however that υπὸ τοῦ πόλεμου, ἵναι &c. doth also signify (taken without point) congregati coriæ et, and after, all why may not signify the ark of the covenant, called otherwise "the ark of his strength?" Ps. xxxii. 8. Chron. vi. 1. Without doubt the law never triumphed so publicly, as in these assemblies, as at the passage over Jordan, the siege of Jericho, and on other occasions, whence it might be called υπὸ τῆς ἀρχῆς τῆς ἀρχῆς; or on more ordinary occasions, at the great assemblies of the tabernacle and temple, when all the congregations appeared before the Lord.

Ver. 3. I came out of the mouth of the most High.] This, though generally understood of the almighty seat (as Bishop Hall's Defens. Fid. Nic. cap. 2), yet is also true of the Logos or angel of the covenant, who, as the Vulgate adds, was primogenitus ante omnem creaturam, true of the Holy Spirit, and with great propriety, from his being, &c. (vers. 4, 5, 6), the truest and most literal true of the law given at mount Sinai, "God spake these words and said." And indeed all the law was delivered to Moses orally, "God spoke to him face to face, and took no key to his friend;" Exod. xxxiii. 9—11, and elsewhere.

2. And covered the earth as a cloud.] viz. When God uttered the law, either at mount Sinai, which was covered with a cloud, which is a symbol of the law, or when the law was delivered to Moses, or afterward to Moses from the pillar of the cloud, from whence God always spake to him.

Ver. 4. I dwell in high places, and my throne was (may as well be supplied as) in the cloudy pillar.] True of the angel of the covenant, but true of the covenant itself too. The law was espoused, ministered by angels in the hands of a mediator. Not only the morality of it is eternal and immutable, but even the external apparatus of it had its "pattern in the mount;" viz. the being and shadow of things to come, as says of heaven and earth, the whole law of the tabernacle was exhibited in the mount. And possibly me ἐπιφάνεια ερμηνεία, may relate principally to the divine model, and he taken in this sense, "I pitched my tent in the cloudy pillar." My throne is in the cloudy pillar.] Or, with the cloudy pillar, viz. the ark of the testimony, wherein first, the two tables of stone, then the roll of the law, were deposited; wherein the cloud rested or sat. It is expressly called σημείως ἐνέπεμπε by Josephus, agreeably to the scripture expression of God's "sitting between the cherubim." Also he called the ark, the "crown of his throne upon the cloudy pillar;" and it is called scripture ἐν ἔμπροσθεν τοῦ θεοῦ, the glory, from the Shechinah reading over it. It is true, it hath been much doubted whether the whole law, as well as the tables of the commandments, were included in the ark. But it is enough for the interpretation of this
In the first chapter of this book τοιοῦτο is twice used in speaking of wisdom, yet in neither place, to my apprehension, in the sense of creating, as our translators have rendered it.

The first place is this, Πορεία τοιοῦτον ἐρωτήσας Ὀρθά, which probably means no more than τοιοῦτον ὲν τοίον, she is preferable to all things in point of excellence.—Praemacy is ordained to her, she is appointed or constituted first of things. (Gen. xliii. 2.) The second is this, Οὗτος, which is also mulctica est sapientia. The Syrnic. Omnibus his abundancest is sapientia. Hence I conjecture the original word might be τιοῦτον, which signifies both excellent and unique. (Gen. xxvii. 15.) Again, i. 9, "He created her," Ἀπὸ τοιοῦτον λέγετο Συριακος, patreth, the Jews. And of the Hebrew, Arabic, recte est. Probably the Syrnic. also was谟use by the Greek tereia, viz; he produced, brought forth, exhibited her, as a law to his creatures. And in this sense I take tereia in the Syrnic. and in the Arabic, viz he exhibited the laws of morality, which were eternally in his own mind, as the public rule of his own, and all his creatures' actions.

And I shall never fail. Though this was not true of the ceremonial law, as it was of the moral precepts, yet the Jews thought both eternal, and to abide for ever.

Ver. 10. In his holy tabernacle I served before him.) As having appointed him as the service of his temple was being fulfilled in the punctional observance of the same. Αριστος, or the acceptable service (Rom. ix. 4), as well as εὐκάτιστος, was only among the Jews. And the punction itself consisted in the observance of the laws of sacrifice, expiation, &c. was the principal branch of the ritual law, (and in reality fuller of wisdom than the Jews imagined;) and in this, as by the text, by the phrase, οὐκ ὑπὲρ τοθ, the law is so far interpreted, wholesale, what we who do that is justly execute it do.

And so was I established in Sion.) Fixed there at last, as being the appointed seat of worship. If the interpretation of Κωνσταντινουπολις here appears something strained, what construction is there that will suit this place that is not so?

The reference in the margin to Exod. xxvi. 3, sends us to the divinely-gifted operators that made the tabernacle. And the same word, Μὴμέν, which signifies to be denied or supposed to be resisted and exercised more conspicuously at the building of the temple of Solomon, and so to be established in Sion. But though I readily admit this kind of wisdom to be a part of the description of S. Ap. xli. yet how such a talent in workmanship can be said to serve Κωνσταντινουπολις, before him, I cannot readily see. As I take it, the spirit of wisdom given to the temple of Solomon serves only the tabernacle itself, to make it the perfect copy of the pattern in the mount, and therefore was necessarily inspired for that end, and has no just relation to the subject that we are now upon. Neither can we say that it was an essential part of the tabernacle, as of the temple, as it is possible that he is rather the person to whom the service was made, as being supposed the object of worship in the Shechinah. I greatly mistake, if the tabernacle and first temple-service be supposed to have been the essential and divine glory resident there; and therefore the service itself could not be performed, but only in that place where the visible presence dwelt, which likewise made the Jews to pray towards the temple from all quarters of the world. I say, if the Logos was in the pillar of cloud and glory, the service of the tabernacle cannot be ascribed to him as agent, but as recipient.

Ver. 11. Likewise in the beloved city he gave me rest.) When Solomon dedicated his temple, he said, "Arise, 0 God, into thy resting-place, thou and the ark of thy strength." The temple law has omniony pretended to subdue and remove all opposition, and among them the divinest glory resident there; and therefore the service itself could not be performed, but only in that place where the visible presence dwelt, which likewise made the Jews to pray towards the temple from all quarters of the world. I say, if the Logos was in the pillar of cloud and glory, the service of the tabernacle cannot be ascribed to him as agent, but as recipient.

Ver. 12. And he put me in an assembly of his people.)-τοιοῦτον, or they who are honoured with God's visible residence among them, by the Shechinah, of κύριος (Rom. ix.).

Even in the portion of the Lord's inheritance.) True of the people of God, which consisted of the Israelites, and of them the law took root, and nowhere else; being the national religion of no country or people but their own. I shall only add, that from this figure of taking root in the ground, coming up, and producing fruit, we are to compare his personage, to compare to the most stately trees, bearing choicest fruits; which still bears a better construction

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from the law and books of Moses, than from any thing else that occurred to me at present. Ver. 30, doth particularly accord with what the psalmist writes of the rain (Ps. xix. 7—11).

Ver. 15. Like aspaghala. The Vulgate translates it, balanum aromaticum, i.e. belum, but it is not in the Greek text. Alternative renderings are suggested. It was mixed with cinnamon and aspaghala, and I yielded a pleasant odour like the best myrrh." This probably respects the composition of the second perfume. Ver. 16. The Greek has it, "as the fame of the frankincense which is burnt in the tabernacle." It is certain, the incense, or second sort, was compounded of all these spices, and this perfume was to be used by burning it upon the altar, which the Greek version and Vulgate often call the altar of perfumes, or of thummion. The Vulgate here calls that unguent, which is called on the margin of the Greek, "what is there called stigmata, here called gatto." For stigmata, according to the Greek, is a sort of myrrh which come naturally from the tree by cutting it; so that both these words signify the same thing (see Lampe's Apology, p. 485, note).

Ver. 18. I am the mother of fair love, and fear and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him. This is not in the Alex. MS. or Vatican, nor in the oriental versions. Such copies as have it very greatly, and in the most correct it is much perplexed. From whence the latter part, as it stands in the Vulgate, came, does not appear, as that which is uncertain what copy it was; but it is remarkable that St. Cyriacus is said by Fl. Nub. to have one half of it. The sense of the former part of the verse seems to be, Those that possess me are loved of God, they shall be filled with his love and fear, and with the knowledge of his truths and mysteries, and have the pleasing hope of being happy with him, and enjoying him perfectly. As to the latter part, which indeed seems corrupt, Hosea's and Grabe agree with our translators. Grotius conjectures the true reading to be, ἐγώ ἀπὸ τοῦ θεοῦ ἔχω τὸ γένος ἵππου, ὑπὸ τὸ ὅρθρον τοῦ θεοῦ ἔχω τὸ γένος ζώων, who is his elect, immortality." Calmet reads, with the light of after correction, ἐγώ ἀπὸ τοῦ θεοῦ ἔχω τὸ γένος ἵππου, τοῦ θεοῦ ἐν τοῖς καθιστήριοι, κ. τ. λ. (ver. 17), connecting it with the foregoing verse: "I am the mother of fair love, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him."

Ver. 20. For my memorial is sweeter than honey, and mine inheritance than the honeycomb. This verse has been so alterious, and so altered, by all the translators, and by Bochart and others, that it is as much a question, whether it is in the text, or whether it is derived from it. Ezechiel and John have an idea of it, but whether they use the word, and in what sense μελισσες, occurs in Theocritus.

Ver. 21. That ye eat shall be yet be hungry, and they that drink, shall thirst. The thought, that all the enjoyment rising from wisdom is often set forth under the notion of a feast; whereby is expressed the high satisfaction, joy, and pleasure, which the principles of wisdom and virtue fill the heart with. The word ψωμί here has a double meaning: it is used by the ancients, and is chaotically and far above the surfeiting and guilty ones which the world offers, which have a strong accompaniment of sorrows. Ver. 22, recommends to the study of the law, and the practice of the ordinances of God, use the same comparison, Ps. xix. 11. exil. 103.

Ver. 23. That I may be your bread and water. And to, my brother be a river, and my river become a sea. If this be a continuation of wisdom's speech, as Calvin thinks, it was given in the former part of the chapter, for thus she proceeds:—I am a never-failing source, a fountain of living waters; I am an emanation from, or one of the four rivers which watered Paradise; as their streams enriched...
the proposed, and make it fruitful, the same I do likewise in the hearts of men. I distribute my influence universally, and am assisting to all by the light of nature; but my favor is bestowed most liberally to my chosen in Judea, so that when it is spoken of in the Rabbis as an angelic light and pleasing with them; for so the Greek will admit, and the other versions render. What follows next, "and stood up beautiful both before God and man," is, I think, more just than any of the versions, is very obscure, and scarce intelligible. The present Greek text seems to be faulty here; probably the true reading is, εύτους βραδυνύμνων ουδεστέρα, that the Vineyard seems to have followed. In transitions proper nouns are often used, and their proper meanings are therefore not always apparent, but in this case, that which he also allowed before God and men. And thus the Syriac and Arabic take it.

10. And as I already observe, it seems to be equally yoked. Homer uses marriage as a convenient image for the union of individuals. When two are yoked together they cannot distaste. A very strong and particular expression, referring to Dent. xxii. 5. The union of the vineyard, and the yoke which their family, and their religious duties, and their natural desires, all had of a man, a fruitless and large, not yet under the yoke of the apostles, is a very profitable connection. There must, I think, be a yoke which their family, and their religious duties, and their natural desires, all had of a man, a fruitless and large, not yet under the yoke of the apostles, is a very profitable connection. There must be a new and fresh instance to show the great love of God for his servants. But in the very next verse the love of God is not so nicely distinguished in the Old Testament times, as by St. John in his first epistle; since Syriac and Arabic, as well as Complut., have this distinction here. It may however be observed, that after saying ver. 10, there is none above him that feared the Lord, it seems strange (ver. 11) to make love the Lord above all things, that is, to make the Lord love all things, rather different from his fear. And it seems yet stranger to do this without some particle of connection. The translation indeed adds but, which should be put in italics; the doing this is much neglected in the apocryphal book.

And be that lifeeth to the fall of his enemy. This is according to the narrowness of the Jewish notions. The Jews thought hatred and revenge were permitted, or however tolerable, under such pretense, that it was the means of delivering their own, and they increased God's glory, which is displayed by such instances of his justice.

Ver. 11. The love of the Lord prompteth all things for illumination: i. e. We have to enter fasting into the school of knowledge and virtue, will sooner learn and improve by the love of God, than by his own study or inquiry; God's blessing will best forward his endeavours, and his obedience is the surest of mean things that have been brought into any principle of revenge or rancour against them, but proceeds rather from a commendable zeal, and a thirst for God's glory, which is displayed by such instances of his justice.

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ECCLESIASTICUS.

their perfection; neither dulness, children, a prudent wife, a sincere friend, nor even wisdom itself, can make a man happy, but he that hath it is rather an angel than a man. St. Paul is here paralogizing upon the love of God, 1 Cor. xii. Drusius and some others think the words διὰ φαραγεῖον to be an interpolation; and indeed they are not in some Greek copies, nor in the Vulgate. The fuller explanation of the meaning of which seems to be, The fear of the Lord is, the cause or principle of the love of him, and faith is the cause of the love of God. Ver. 13. Give me any plague, but the plague of the heart; and any wickedness, but the wickedness of a woman. The Greek is elliptical here, which our translators have supplied from the Septuagint. From words the Father in heaven from the mouth of God; as Calmet, Grotius, and Junius, help this defect. The sense of the first part is like that of Solomon, The spirit of a man will sustain his infirmity; but a wounded spirit who can bear? (Prov. xviii. 11.) This author hath been condemned for his moroseness to children, and his reflections upon the female sex; as to the former, I have shown that his precepts of correction are to be taken in a restrained sense; and with respect to the latter, Lassusius and other writers observe, that he is no professed enemy to the sex, nor intends any reflection upon them in general, as being the most beautiful part of the species, and designed, in their formation, as helpmeet and comforts to man. He fails not to give merit due praise, and where an opportunity offers, as in the beginning of the next chapter, to express the esteem of the author for the female sex. The second part of the verse does it in terms of the highest respect. What is said to the disadvantage of them in this and the next chapter, is only to expose the failings of some few degenerate and perverse ones, and with regard to the want of respect for them, to recommend the worthier part of the sex the more. And though he may not seem quite complaisant, his intention is honest and well intentioned; viz. to instruct youth what circumstance and prudence are necessary in the choice of the contrary sort, and the conduct to be observed to prevent faults and differences in the married state. Phoeidyles, among the fragmentaries which are preserved, has some very remarkable verses upon the sex. What is particular and worth observing is, that he derives their good and ill qualities from some animals which pertain of them, and whom in that respect resembles them. I shall mention only the two following: 1 Ili 6 15 χαλκος τε και δακτυλος και μπονζος, ΟΛοραμους τυ νυθυ νι λιπατωμα πρεπειθαι. 1 e. She that is cross and snarling hath something of the nature and temper of the dog; but the good housewife, the prudent economist, the careful manager, resembles the laborious bee, with her collection of treasure. 2 1 Sam. ii. 13. και δια αυτην, δια της αφετερωσεως των που θατρευονται, και των παραβασεων των. The sense of the whole seems to be, I would have any afflication other than that which may endear me to you. Or, I will compound for any suffering so my enemy knows nothing of it, and has not the ill-intended pleasure of triumphing over me in it, and rejoicing at what has happened to me for this reason, or of seeing me in the state of Seneca's death. Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. (2 Sam. i. 20.) A piece of ill news an enemy hugely inwardly, and would purchase at any rate, Hosefibas velit, et margo mercantur Atride. Or the sense may be that of holy David, who was never put over to want of many enemies, which often made a part of his passion. In the next verse it is said, There is no wrath above the wrath of an enemy, δια αυτην δαιμονιον, which differs from the former; for it seems more agreeable to the context to read, There is no wrath above the wrath of a woman, or at least above the wrath of a woman. Accordingly the Syriac renders, No est inimicia maior ec que multis est. And St. Chrysostom renders it in like manner. And so the Vulgate it has, and the margin of the Genean bible. Juvencus confirms the observation, Vindicta nemo magis gaudet, quam inimicia maiora. Ver. 15. There is no head above the head of a serpent; The Hebrew word hevav principally signifies the head, and is properly used for poison, because the venom of those that are venomous is more agreeable, and serpents, lies chiefly in their head and teeth. Thus the Hebrew words of profession renders hevab, is hevah in the Hebrew. The Interlinear version has here indeed caput; but Pagnin has ex- plained it well, by inserting venenum in the margin. For what shall we understand by caput, or a head simply, except something be understood or supplied, as in the Chal- lal, instead of the head. Perhaps the author is speaking of some others, the reading is—As the head of horrible serpent, do- noting thereby either poison, or some noxious poisonous thing. As דבכ doth primarily signify a head, so it is no less manifest, and so translated by Basil, Matthew, and others, for poison itself, probably deduced from the first signification, as the serpent's poison is in its head. There are many instances in which it is used in such a sense, as Deut. xxxiii. 7. And I shall here observe, that there seems a plain sense or meaning. But though, according to the scope of the place where it occurs, and as the words with which it is joined suggest, it has different significations, yet for a serpent part is required to be derived from, one notion; viz. poison, and the qualities of noisiness and bitterness usually ascribed to it. And thus Calmet understands this place, and Boccal, in the word hevah; and in the margin of his last, Omnis too is often taken in the sense of poison (see not on Wiss, xvi. 5.) Ver. 16. I had rather dwell with a lion and a dragon, than to sit with women. This verse is a strong vindication of the text of the Vulgate, which Vulgate has been accused, and the scripture has informed us of Eve, the first woman, by whom sin entered into the world; of Potiphar's wife, who tempted the chastity of Joseph, and because she could not reduce him to her will, showed him the fruit of his labors, the body of Deliah, who was the cause of Samson's death; of So- lonom's fall, through the power of beauty; of Jehubeal, who took off righteousness Naboth's vineyard, to destroy the whole race of Naboth, to place herself upon the throne; of Job's wife, who was such a scourge to him, and herself the greatest of his plagues and misfortunes; and many other examples. I can find no more, and I only conjure our history, for their resentment and cruelty, which Calmet furnishes us with,—one wonders the less at what the author here says against the sex, I should rather say, the head and abandoned part of it, for it is of these only he is to be understood. Though he seems concerned at the fall and misconduct of part of a species, lovely in itself, and expresses himself in terms of sharpness and reproach, yet for a serpent part is required to be derived from, one notion; viz. poison, and the qualities of noisiness and bitterness usually ascribed to it. But though, according to the scope of the place where it occurs, and as the words with which it is joined suggest, it has different significations, yet for a serpent part is required to be derived from, one notion; viz. poison, and the qualities of noisiness and bitterness usually ascribed to it. And thus Calmet understands this place, and Boccal, in the word hevah; and in the margin of his last, Omnis too is often taken in the sense of poison (see not on Wiss, xvi. 5.) Ver. 17. The wickedness of a woman changeth her face. As a good conscience gives life and vigour to the body, and has a powerful operation upon the heart; so a good conscience will display itself even in the face of a good man, as was particularly verified in the glory of Moses's countenance, and the angelic face of St. Stephen, so inward guilt is gloomy and melancholy, and gives a sort of horror and despondency to the countenance; and so strong is the impression, that one may sometimes read guilt in a person's face. Calmet understands this of a cliritable, passionate woman in particu- lar, whose anger appears in her face, and spoils and disfigures her countenance, and when it comes to any outrageous expression gives her a resemblance to one of the hares. And in that case, or that when she doth render so, the word here used, chalcothit, xili. 4. And darkenth her countenance like unclothed. Ρα άγοντα. The Syrian and Arabic versions apply this, and indeed the whole verse to the same; and in this case his happy husbandfulness and contented frame of life, and make the charge and gloominess to appear in his countenance, who from the relation that is betwixt them cannot help being greatly concerned for her, and becomes the more of it in his behavior at her behaviour. Male multiers improbates pallidam reddat faciem marit, famaque nigrum efficti, quasi nigrocinerei citii. Besides this, we are not without an instance in which the best woman, though least countenance, there is another simile in the margin, as a bear, be fer, which boochart prefers (Hieroz. lib. iii. cap. 9), and thinks the other to be formed from; and that the same is expressed in the margin of the Latin; and this is well expressed by the sarcozic ertrnfn of a bear. Both these readings have their advocates, and are supported by
the authority of good copies; and it is very observable and particular, that the Vulgate and Jerome's Bible have both these comparisons together. Obeccretat vultum tamquam suppellectile sacerum eam.

Ver. 18. Her husband shall sit among his neighbours; *Aquamvis.* If we understand this sense of discipiurare or surround, and so establish the sense of the 16th edition, it shall be continually uneasy, even in places and among company where he might expect to have been agreeably entertained and merry; or perhaps a better sense may be, Her husband shall sit among his neighbours, and probably was inserted from the beginning of the next verse. The Syriac and Arabic render, invitus longa trauta suspircia, from a copy which had dissois, instead of dessois, which Camerarius also follows. This reading too is capable of a good sense, viz, though her husband in company would gladly conceal his grief, for fear of being taken notice of, or perhaps laughed at, which is the way of the world, yet his sighs break from him unwillingly, when he perceives them not, and stirs from him unperceived, as if he were on a heavy sigh; the last verse, **Because our her she sigheth sore, or he bewaare.**

Ver. 19. All wickedness is but little to the wickedness of a woman; let the purity of Phaethon serve for a pattern. See xliii. 9, and particularly Eccles. vi. 7, 8, where Solomon, speaking on this subject, says, *One (good) man among a thousand, but a woman among all these have I found none;* which is so similar, and so well observed, as not to be looked upon as the just character of women in general in all ages and countries, but of such loose ones as Solomon was once acquainted with, or some of that stamp in that and the neighbouring nations (Bishop Park- rick, in loc.). The sense of the latter part is, Let a woman of such bad qualities fall to the share of a sinner; for one cannot with a greater plague to any man, even an enemv, than to be bed-fellows with a bad woman; and thus Calmet, Qu'elle tombe en parage a pecheur, and Junes Sorte pecator accident illi; which seems also the sense of the Vulgate. Such wishes were not unusual; there is an instance of the like in Virgil —

*Di noscentis pia, creementi hostiam illum.*

( 绘, lib. iii.)

This sense seems confirmed from xxvi. 23. *A wicked woman is given as a portion to a wicked man; but a good wife is like a frame, that feareth not the face of death.* The same, that of Solomon is parallel; **The woman, whose heart is snares and nets, and her hands as bands, I find more than death, whose pleasure God shall escape from her, and he shall be taken from her for ever.** (ver. 26.) The sense, according to some is: May God deal with her as the greatest of sinners; and, according to others, May God give her such a husband, as may either raise or reform her.

Ver. 20. *As the climbing of a Randy way is to the feet of the aged, so is a wife full of words to a quiet man.* i.e. She is a constant clog and plague to him. Matrimony hath formerly been the common-place for trial, as well as now. Ovid and Juvenal make very free with it; the latter takes more at poetic license, when he makes all matches unenteraining; but they are writing to be the entertainment of even the marriage-bed.

_Scumper laltet illes, alternaque jurgia lectus
In sectos insidias victimis, anctus.*

( ver. vi.)

This probably is true, where a person has the misfortune of a scold. the margin here has it, for his partner; one who will fill his house with rage and ridicule, and his bed with cares and restlessness; and especially if she has a strong temper, she will attend her husband with compli- ment, and imperious, she will take advantage of his meek- ness to make herself absolute, and her husband ridiculous. But a loving and silent woman (xxvi. 14), i.e. one who keeps her passions, and the like he is the woman that cometh of the Lord; her character is amiable, and her person desirable. She will not cross her husband's inclinations through prescenes, but comply with her own disposition. They are easy and obliging, and the greater reason she gives him to continue so.

be tween such a pair all things go on smoothly, without any rabs or reproaches, and the happiness in paradise seems again reterned.

Ver. 21. *Stainde not at the beauty of a woman,* Some understand it thus; Cast not thyself down at the feet of a beautiful woman, being captivated with her charms; and she will fall upon thee like that xx. 9; **The thine eye from a beautiful woman, for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire.** Or the meaning may be like that in ver. 3, **Gaze not on a maid, lest the fall not by those things that are precious in her.** If, with the Syrac and Arabic versions, we understand it of an evil and loose woman, it will then be the same with ver. 6, **Give not thy soul unto harlots, that thou lose not the fruit of the house.**

And desire her not for pleasure.** Eia gynon.** The Go- nova version has, **for thy pleasure;** but many copies omit this word. The Antwerp Greek has, **for the pleasure and the beauty of a woman, lest itkindle a criminal passion in thee, and thou be tempted to lust after her; or it may be considered as matter of advice to a lover, not to choose a wife merely for her beauty, or for any sensual satisfac- tion proposed, but rather for her good qualities and accom- plishments. As a wise man principally aims at society in a wise, he ought to choose one with such good sense as to form the agree of her husband, Malagis such a temper as not only to share his good or evil fortune with equanimity, but with sufficiency and credit; one not merely to increase, but capable and willing to govern his family, bring up his children, and to make a competent man to the best advantage. Euripides has exactly the same sentiment with our author (Pressey's edition, vol. vii. p. 537) —

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Ver. 22. *A woman, if she maintain her husband, is full of anger, impatience, and much reproach.* The wise man having given his sentiments about beauty and presence, next to show that a fortune, as such, should not be chosen, be- cause such a one is apt to be assuming, and to reproach her husband with what she brought him, and that his sub- sidence and the ruin of the family is the wife. In his impiety, and inconstancy, and forthe inconstancy of her husband, and the beauty, ingenuity, inconstancy and insupportable, even in a person of worth and merit, and much more so where only a family or riches is the pretense. What Juvenal has observed, is, I believe, the sentiment of most people; —

Mala Venustiam, quam te, Cornelia, mater
Gracchorum, sic cum magnis victatibus edera
Grandi superstition.  

(Nat. vi.)

There may also another sense be given of this place; if a woman will not maintain her husband, Malagis such a temper as not only to share his good or evil fortune with equanimity, contraria est vivo suo, Vulgat; which Calmet expounds, Si la lemna a la principale autorite, elle eleve contre son mari. The rendering of the oriental versions is remark- able. Serrinjer, *if she maintain her husband in his affec- tions in maritus suum. The poor man in Plautus made but an indifferent bargain, who says, Uxorum accept, dote imperialis avec. Plautus renders from a such a match, wherein money is the only ingredient.

*Mora ducatunc aliquo parum dicere lectus
Lugens d' olivis cura cibos etes quasi exiguum.*

Ver. 23. *A woman that will not comfort her husband in distress, maketh weak hands and feeble knees.* *Nil se- perent, et volo plena parum, lexv, e. r. l. Besides the sense of our version, there is another favoured by Goodenough; that the woman who contributes not all in her power to make her husband happy, who will not be assisting in his distress, and is indifferent about his welfare, as that of a stranger, will not be unkind, and without charity, nor strive to gain others to promote his interest, is lazy, brutish, and good for nothing. Or rather, says Calmet, the meaning is, that an idle, and unprofitable woman, without either zeal or ability, will not stir herself to look into her family affairs, nor contribute to the management of the common interest, can never make a husband truly happy, or be a proper companion to him.**

Ver. 21. *Give the water no passage; neither a wicked woman liberty to go abroad.* Some Greek copies have only *Librant,* power simply, which a wicked woman is sure to abuse even in marriage, both at home, and abroad, and as necessary to curb and restrain a designing, heaful, aspiring woman, as to confine a swelling water within its banks. Power in bad hands is dangerous, and, if not watched and preserved, will be the means of some great mischief, to and the more strength it gains, the wider will be the dese-
lation and rain. Other copies have ἤ τιμή τίμην, which our translation follows (see xxvi. 10). This seems to refer to the presence of wicked and evil women, who are teaching many women, and keeping them closely shut up. The apostle, among other directions given to young women, particularly advises them to "be discreet, chaste, keepers at home, good, obedient to their own husbands" (Tit. ii. 5). Calmet says the sense of this place is the same with that of Solomon; "Drink water out of thine own cistern, and rivers of own kind of thing over" (Prov. v. 19); and that the advice is directed to married women who had fallen after strange women, nor to cover the sweets of stolen waters; see xxvi. 12, where the like simile is applied to a lost sheep.

Ver. 36. If she go not as thou wouldst have her, cut her off from thy flesh, and give her a bill of divorce, and let her go. This is more severe than the advice to follow, viz. to give her what her hand brings. By some a wife has been considered as a man's right hand; and then the sense will be, "if thy right hand offend thee, cut it off," though our Saviour by that expression intended not to authorize any such liberty of divorce. A wife, however, has always been esteemed as part of a man's own flesh; for by matrimony they become ἐς ἐκαίνια μια, and to this the wise man refers when he says, "The woman is a deceitful creature," but God divided him into two; and no sooner were there two, but he united them into one; so that marriage is almost as old as nature, and its union the most close and intimate affair of the two last classes; the best course is to be only a marginal explanation of the former sentence, and at length erect into the text; and indeed it is omitted in many copies. By ὀλίγος some understand, besides the sense given, the word as a diminutive of ὀλοκλήρωσις, viz. according to the scholar, that a man must sit down contented with his wife, whether she prove good or bad, regarding the advice to view her in all manner of parts from her if her behaviour is not according to a man's liking. Either, says he, they are different persons, or our author changed his sentiments (Com. in loc. see Bartholocci Biblioth. Rabbin. vol. i. p. 219).

CHAP. XXVI.

Ver. 3. A good wife is a good portion, which shall be given in the portion of them that fear the Lord. By ἐν ἑαυτῷ or ἐν αὐτῇ here, and Prov. xii. 4. xxvi. 10, is meant one that is pleasing and delightful. This character Solomon describes, Prov. xxix. 10. &c. In the former chapter, ver. 19, a wicked woman is mentioned as the portion of a sinner; here it is said, that a good and virtuous woman is a delight, and the portion and comfort of her, a reward of his goodness; and thus the Syrie. Malcher bona daisi turo vinent Dominum, proper bona ipsius opera (see ver. 23. Prov. xix. 14. Tob. vii. 12). As a prudent wife is from the Lord, holy men in scripture accordingly regarded the direction of God and his blessing in the choice of a wife: for as God first instituted marriage, so he still preserves it, and all marriages ought to be concluded in his name, and entered up with a petition for his blessing. Abraham comforts himself that the Lord God of heaven would send his angel to choose a wife for his son Isaac (Gen. xxiv. 62). The same thing is implied in the story of his master Abraham to send him good success in the undertaking he went about, and to show kindness unto his master Abraham in a particular which so nearly concerned them both. (Gen. xiv. 12. 13.) Drusus and some other expositors, differing herein from our translators, make the next verse a continuation of the same subject; viz. that he that is so highly favoured as to have the blessing of a good wife, whether he be poor or rich, and have or have not, and his satisfaction will appear in his very countenance; for where the married parties are happy in and pleased with each other, grace and harmony are triumphant; as where all is well composed, they will of course succeed, and a never-failing spring of delights. The Syrie and Arabic connect the verses in the same manner.

Ver. 5. There be three things that mine heart feareth, and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death; Job 5:7 (Korh. 5:11: Bib. hex. 5:4). The city means rather country, as Grotius observes, signifies xlvii. 9, and so it occurs often in the LXX. And hence Bochart answers to Satan, an adversary, in the Hebrew. For the evil of one's city, the incurring the displeasure of the public, or of an extensive neighbourhood. History furnishes us with many examples of persons who have been fined, and that for a single word, and for the sake of following after strange women, nor to cover the sweets of stolen waters; see xxvi. 12, where the like simile is applied to a lost sheep.

Ver. 36. If she go not as thou wouldst have her, cut her off from thy flesh, and give her a bill of divorce, and let her go. This is more severe than the advice to follow, viz. to give her what her hand brings. By some a wife has been considered as a man's right hand; and then the sense will be, "if thy right hand offend thee, cut it off," though our Saviour by that expression intended not to authorize any such liberty of divorce. A wife, however, has always been esteemed as part of a man's own flesh; for by matrimony they become ἐς ἐκαίνια μια, and to this the wise man refers when he says, "The woman is a deceitful creature," but God divided him into two; and no sooner were there two, but he united them into one; so that marriage is almost as old as nature, and its union the most close and intimate affair of the two last classes; the best course is to be only a marginal explanation of the former sentence, and at length erect into the text; and indeed it is omitted in many copies. By ὀλίγος some understand, besides the sense given, the word as a diminutive of ὀλοκλήρωσις, viz. according to the scholar, that a man must sit down contented with his wife, whether she prove good or bad, regarding the advice to view her in all manner of parts from her if her behaviour is not according to a man's liking. Either, says he, they are different persons, or our author changed his sentiments (Com. in loc. see Bartholocci Biblioth. Rabbin. vol. i. p. 219).

CHAP. XXVI.

Ver. 3. A good wife is a good portion, which shall be given in the portion of them that fear the Lord. By ἐν ἑαυτῷ or ἐν αὐτῇ here, and Prov. xii. 4. xxvi. 10, is meant one that is pleasing and delightful. This character Solomon describes, Prov. xxix. 10. &c. In the former chapter, ver. 19, a wicked woman is mentioned as the portion of a sinner; here it is said, that a good and virtuous woman is a delight, and the portion and comfort of her, a reward of his goodness; and thus the Syrie. Malcher bona daisi turo vinent Dominum, proper bona ipsius opera (see ver. 23. Prov. xix. 14. Tob. vii. 12). As a prudent wife is from the Lord, holy men in scripture accordingly regarded the direction of God and his blessing in the choice of a wife: for as God first instituted marriage, so he still preserves it, and all marriages ought to be concluded in his name, and entered up with a petition for his blessing. Abraham comforts himself that the Lord God of heaven would send his angel to choose a wife for his son Isaac (Gen. xxiv. 62). The same thing is implied in the story of his master Abraham to send him good success in the undertaking he went about, and to show kindness unto his master Abraham in a particular which so nearly concerned them both. (Gen. xiv. 12. 13.) Drusus and some other expositors, differing herein from our translators, make the next verse a continuation of the same subject; viz. that he that is so highly favoured as to have the blessing of a good wife, whether he be poor or rich, and have or have not, and his satisfaction will appear in his very countenance; for where the married parties are happy in and pleased with each other, grace and harmony are triumphant; as where all is well composed, they will of course succeed, and a never-failing spring of delights. The Syrie and Arabic connect the verses in the same manner.
marriage, or the uneasy state of a man with a wife, is in the disagreement of her having access to those, who draw different conclusions and do without doing any good, are a clog, hinderance, and vexation to each other, instead of being assisting like true yokefellows, by concurrence, and joint project. If a wife to a scorpion in the sentence following, is parallel to xx. 13, and strongly expresses the danger of such a union; and that the very touch of her is deadly, or would be, or, as it were, a vise to the same body; if both go together and look one way, be it upwards or downwards, to the right or to the left, all is well and comely in the face; but if it be crossed, and she makes haste to get the other another, there is then a manifest blemish and a disgraceable distortion" (Bishop Balington’s Works, p. 316).

Ver. 8. A drunken woman and a giddy youth. This great and important caution, prevents the woman from doing that which is not her own shame. A woman that is addicted to drinking influences her passions thereby, and has little or no regard to modesty and decorum. 

Curritius’s description of the Babylonish women will suit all such (and I hope, are few) who drown their reason and endanger their virtue, by intemperance and debauch. Permission to women to wear modestest clothes, deicide summa quimica eximia, paula, tamque pudorem profanant; ad ultimum honos annullus habitis situ iana corporum velamim profligant; innulla opusculorum, et huic vis et aeque adornationibus videtur; sine hiberna, thereupon. Thus, the husband is not only prevented without wine, but if he should be found, he and all admittance to such anode: a side (Plin. lib. xiv, Val. Max. lib. vii. Pliny. Augustus causes_great, and his wife to the whipped to death, according to Armo-

bians, for her intemperance. Many copies have not the words, "giddy abroad!" nor do the oriental versions or Vulgate take any notice of them. But it may perhaps be observed, that alcohol is a modest way among the Hebrews of expressing nakedness, and what nature and decency command to be concealed. As her reason is impaired, and for a time loses its usual off, and on, as it were, to due to her excessive character. Omnis muter quia vindicta et comets-saxil, cadem quaque meretriz est (Aul. Opit imperfect, in Matth). Though this may seem too much an exaggeration, yet it is certain, that what is then often thus dispa-

guis great lack if she escape being debauched. Her talk, looks, and motions encourage an attempt, and there are libertines always ready to improve upon them, thus availing themselves of the immodesty to which she sacrifices the last of her honor. Ver. 9. "If a man be dead, and a woman is married unto a dead man, in that case, they shall be free: the widow can marry whom she pleases, and the dead man’s brother shall not marry her" (ver. 14). He is not here considered a son of her, or husband, but as a member of the family, and himself dead. It is not, however, concluded, that she should marry a dead man; but her right is secured in the event of such a marriage. The woman may then marry whom she pleases, and the man’s brother may marry her. If such a one is as has a wanton eye or an immodest look. The Syrinx expresses this very strongly: Post canque inviduentes est oculis eurum, i.e. Watch, close, or at the heels of! of such a one, whose look is intolerable, and that the danger is imminent of her doing amiss if not narrowly watched. Grotius says oh! here is to be taken in the sense of "ought," Watch over such a one, or, be not surprised if she be too cunning for you and deceive thee, and by transgressing lose her honour and stain the credit of your family. But he may as well be delivered, in the same way, to love, and by its motions betray the inward disposition, the eyes being as it were the wine man properly directs the sentiment to be placed there. Ver. 13. The grace of a wife delighteth her husband, and her discretion will fit his bones. For a wife well understood, and by intregrity, discretion and skill, chiefly in household affairs, in doing and ordering the necessary works for her family (see ver. 11), to whom management and economy in providing for it, both which qualities must be agreeable to the person who has the happiness of such a partner. Thus Solomon describes a good wife. Prov. xxxi. "She openeth her mouth with wisdom, and in her tongue is the law of kindness; she looketh well and in the ways of her household, and eateth not the bread of idleness. The heart of her husband doth trust in her, and she will do him good, and not evil, all the days of her life." (ver. 11). Not that I would hereby so far restrict the love of life, that it be confined to wife, as to exclude prudence in other affairs, which is necessary towards a regular and prudent understanding (see much less good sense and discretion Ver. 13, to the husband the concur in this with, and for the marriage, the marriage, the good man, for life, and for the marriage, the marriage, the very countenance. The LXX. rendering of Prov. xvii. 22, somewhat resembles this. The Lat. vulg. Vulgate, Leander, Oros. saec. "et multa vacillantia, " et multa vacillantia, " et multa vacillantia, " but the Hebrew expresses only a wife indefinitely, and our translation follows it here. See instances of such omission in LXX. Philol. Soc. de anitise. Ver. 14. 7. Shammai and faithfull women is a double grace, and her continent mind cannot be valued." Shamo
facedness may either mean bashfulness or modesty, and so may regard both virgins and married women; both of which should avoid a forwardness of showing themselves, and not take a pride in being followed and admired, and appearing before the faces of the people for renowning their beauty. Tertullian, exponet libidinis est videri et videre; and in the same work he says, Tam sancti viri est suffundii, si virgini, nimirum, quod etiam a Deo sit enat (Ver. xxii. 19). By faithfulness we are not only to understand that fidelity which she owes to her husband, but that religious service and constancy which she owes to him, and which can be only sufficiently set out (Ver. xxii. 20). By knowledge, we are not only to understand that fidelity which she owes to her husband, but that religious service and constancy which she owes to him, and which can be only sufficiently set out (Ver. xxii. 20).

Ver. 18. As the golden pillars are upon the sockets of silver; so are the fair feet upon a comely head, trusting in the goodness of the stock. Elx^ivos tiv^ivos eidoi, τοις υπό των λίθων μοιχων. The possession of any field, τοις υπό των λίθων μοιχων, is frequently so used by this writer (see ver. 19); πεπαφάσαι is a metaphor often used for a woman who has made an improper choice of husband. Coopers use the phrase like σεμπληγασμένος δίκαιος (Phen. ver. 18). He calls a husband, κατευθυνόμενος, παραδίδοντας δόξαν. Theodorus has the same comparison. Geffcken, Ver. 18. Virgil, with his usual modern, exaggerated, and sometimes unfortunate style, follows ver. 20, and properly after that in the former verse, of not giving one's strength to strange women; it is like that of St. Paul. "His wife let every man have his own wife, and let the maiden have her own woman" (1 Cor. vii. 2). For marriage is the proper as well as settled remedy of incontinency. And as an encouragement to it, the wise man mentions one particular advantage arising from it; viz. a certain and legitimate issue, which shall not after be reflected on for baseness of birth, but, triumphing in an honest and lawful descent, shall prosper and grow great. Or, as Drusius takes it, Men, παραδίδοντας, shall appear favourably of and excel thy family and posterity for the goodness of their stock and the unblemished honour of their descent.

Ver. 19. A harlot shall be accounted as spiteful; but a married woman is a tower against death to her husband. The marginal reading, "as a swine," I think preferable, as coming nearer Solomon's description, "A handsomely worned widow is a tower of gold in a swine's snout." Prov. xi. 22, where γυνὴ κεφαλήν in the LXX. may be rendered a woman of an evil turn of mind, as well as of a weak one; and in the essential sense, that the image of such a one is the image of a base and disorderly person. There is much greater difficulty in the latter part of the verse; the Greek of which is, θείακος ἡ γυναῖκα τῶν ἀδελφῶν, "A good woman is a treasure of every family." Geffcken, interpreting the translators, observing an opposition in the parts of some verses following, have fancied that there must be one here; as to χαρακτήρας, which all the copies have, at the first hearing, one would think that the woman here meant communisit to herself more than one, and that it should be χαρακτήρας, if the husband only be meant as our translators confine it; but upon further examen this will be found allowable: for Prov. xxv. 13, where the Hebrew has χαρακτήρας, the version of the Septuagint is, θείακος ἡ γυναῖκα τῶν ἀδελφῶν. As both these, therefore, in the plural number, signify only one person, and may properly signify a husband, so it may be a husband who is a tower against death, to his family. The same word is used in Drusus shows from Prov. vi. 24, 25, 26, γυνὴ κεφαλήν may well signify, γυνὴ κεφαλήν then must either be a dowltown tower, in the sense of the Arabie, Marotta cum adulterii comitatu, similis est turri, corrumpit super eum qui profusus accedit ad ipsum, or a prison, in which persons were kept for execution, and suffered often to die there. And as prisons had pits or dungeons in them (Jer. xxvi. 6), so a woman is called a deep pit, Prov. xxii. 14, xxix. 27, and an adulteress is the most dangerous sort. That towers are often prisons is well known (Neh. ii. 25). There was a place near Jerusalem called "the house of the pit," 2 Sam. xiv. 2. The Vulgate translates the word, "fort of death," but to what use it was put does not appear. Now as the punishment of the adulterer was death (Lev. xx. 10), the adulteress might well be called the tower or prison of death, as she is in scripture represented, under other figures, as the cause of death; see Prov. vii. 21, 23, but above all, Prov. viii. 25, where in the LXX. just the same sort of distinction is made between a common whore and an adulteress, as, according to this interpretation, is made here, and γυνὴ κεφαλήν there comes very near γυνὴ κεφαλήν in this place. And thus there is still some opposition between these two parts of the verse, though not so great a one as in the sense which our translators have chosen. I shall only add, that if persons are disposed to change the meaning of the word here, if they understand it of a bad woman; nor would ἀναγίνω, ἀναγίνω, ἀναγίνω, or ἀναγίνω, be either of them amis, if applied to a good one.

Ver. 20. A woman that honoureth her husband shall be grudged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all. This seems not so well translated; the Greek of the latter part is, ἀνεγίνω, woman &c. &c. "He that despiseth and dishonoureth her husband, shall be accounted wicked and ungodly for her pride by all." Thus the Geneva version, "She that despiseth him shall be blazed for her pride." And the meaning is, that if any woman be disposed to dishonour her husband, she shall be accounted wicked by all, as in the other sense also a woman to whom she is accounted by her husband to be godly who shall be accounted wise of all. Shaub's translation is, "A woman that honoureth her husband shall be no grudge wise of all; whereas she that dishonoureth him in her pride shall be accounted ungodly of all." This seems rather just, and is more suitable to the sense of the passage. For the meaning seems to be, not that such a woman is accounted ungodly by all, but that she is accounted such to all. This seems to me to be the true meaning. A prudent woman gains the ascendancy by her condescension and engaging sweetness; she obtains easily what the other commands by violence. She needs no tricks to win over any, but through her own good nature and good conduct. She needs no tricks to win over any, but through her own good nature and good conduct. She needs no tricks to win over any, but through her own good nature and good conduct.
puts one in mind of what Homer says of the god of war on another occasion, "Mars belows with the pain; Loud as the roar encanting arms yield. When shooting nations shake the thundering field, Loud as the thunders in a tempest, and trembling earth ne'er slopes, And earth and heaven rebellow to the sound." (I. v.)

After this some Greek copies have an entire verse omitted in our version, the sense of which, according to the Syriac, is, "And as the fowl of the air doth not sow, nor reap, neither hath he power to gather into his barn; but his seed is of him." (Ver. 30.) Solomon mentions this as a poor wise man's employer of the time, and his fear and anxiety of the way in which his suffering affects his mind, "Thine own wickedness and thy backslidings shall rebuke thee: thou shalt know and see that it is an evil and bitter thing to forsake the Lord thy God." (Ver. 18.)

Ver. 29. A merchant shall hardly keep himself from doing wrong; and he that hatcheth shall not be freed from sin. The Vulgate has, Dux spei, laboris et parvis minis ap- paruerunt; but there are no words in any of the Greek copies to answer them. One particular is wanting here, except in the Have hester, but this is a distinct instance. According to Calvin, the same person is meant under different names, or, as concerned in two different branches of the same business. The wise man's observation will hold as to merchants, whose trade being large and extensive, they have the more temptations and opportunities to sin, if they content not themselves with a moderate profit; but such are most liable to exact, who aim at engrossing any branch of business, and, by es- tablishing a monopoly, set an unreasonable price upon their goods.

Tully has made the like observation upon huck- stea, and describes it as a trade distinct from the rest, to which he ascribes electricity and the like; he does not signify merely a publican, as Grotius understands it), as exposed by their sort of business particularly to lying. Sordidi etiam putam, infamia mercan., WECH. (Ver. 29.) Yet Tully contains this more particularly to the sins of the tongue, Non justificat, etiam corrupts, ductus laborum. Through a desire of gain they have such power, that they may exact what is not right, and thus corrupt the opinions of others; but are tempted to us- ing cunning and artifice, and sometimes falsehood itself, to dispose of their commodities, not as justice directs but as avarice prompts them.

CHAP. XXVII.

Ver. 1. Many have sinned for a small matter; it was not, for the sake of anything indifferent, as the margin has it; for money was one of those things which the stoics put into the number of things indifferent, of which a man might make a use and a profit, without doing either good conscience to richers, and was more happy and inno- cent than the ambitious or covetous, amidst their great wealth and honour. Alas, notwithstanding his wealth, and grandeur, and aye, he now trembles for the sake of Naboth's vineyard, and to obtain so small a matter was guilty of murder. According to the learned Calvanius, the true reading is "The wrath of God," (1 Tim. vi. 9.) The Vulgate renders, proper impium multu delinquaturum, a quo deo, as some copies have it; and so the Genera version, "Be- cause of poverty have many sinned." And indeed poverty has forced many to steal, to hold to what is not their own, forsworn, &c. (see Prov. xx. 9.) Tully takes in both these motives, and makes avarice and poverty the two grand occasions of committing wickedness, of men's turning away their eyes from God, and neglecting their duty.

Ver. 2. As a wall sticketh fast between the joinings of the stones; so doth sin stich close between buying and selling. That sin, signifies here a wooden pin, or piece of wood, as this when firmly wedged in a wall cannot easily be taken out or repaired, so it is equally difficult to prevent and cure the sin and want of communications between the buyer and sale, of which the other one would sell too dear; the other would buy too cheap; the seller is apt to exact, and to ask too much, and to cry up his goods extravagantly; according to this he has inquired of all the good and rarest things which one valet undere merces; and the buyer is inclined to decry the commodity, to find fault with its price or goodness, that he may have it the cheaper. According to this sentiment of Solomon, the apostle orders them first to search out the seller and buyer; but when he is gone his way, he loseth them" (Prov. xx. 14.) Anarcharhis therefore called the market, where most trade is carried on, the mint of lies (Apud Laert. l. b. i.)

Ver. 3. Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown. This ad- vice is addressed principally to such who are in business and commerce, which usually tempted more others to overreach and defraud, are here cautioned against the acts of injustice and oppression, lest they draw upon them- selves God's indignation and forswear his blessing, which alone gives riches and prosperity. Jeremiah expresses the disappointment of such by a beautiful simile, "As the partridge sitteth upon eggs and hatcheth them not, so he that geteth riches, and he that gains, shall leave them in the midst of his days, and be a fool" (xvii. 11.) It is ob- servable, that in all the printed editions there is an ellipsis of the person who in the Hebrew and Greek text (see Glass. Philol. Sac. lib. iii.) which Heschelius has sup- plied from an ancient MS. in his notes upon the place; according to a new reading and a most learned man's authority, it should be as it is here printed: Iheris קירא קירא יתנור שזוכו, הקensored אתו וסב עָבְלָה; i. e. That he is used to enhance and raise the price of his goods beyond what is reasonable, so that for the word is taken Prov. xi. 26, unless he confines him- self to what is fair and honest, shall very speedily come to ruin. The reduplication intinuates the certainty and speedi- ness of the vengeance. Instances of which pleemass we have, xi. 21, xxx. 25.

Ver. 4. As when one fifteth with a siv, the refuse re- maineth; so the filth of man in his talk, i. e. The faults of men appear, and discover themselves in their discourse. It is very difficult, even if a person is cautious, not to let some foible or other intermix and appear in his talk, by which you may discover his temper and inclination, who he is most fond of, or hates; who is most wise, sober, and regular, or loose, corrupt, and impudent. If, when there are so many noble subjects of conversation to enter- tain or improve company with a man delights to vulgarize and overspill his words and words into every possible obscenity, blasphemy, profanities, &c. which are the refuse and filth of discourse; such a one betrays a corrupt heart, and an evil treasure lodged there, and you may judge of his intentions and intentions. For a man's talk is a kind of mirror of his soul, and dis- covers all its secrets. When a youth was presented to Socrates, that he might judge of his character, he ordered him to make a speech to me before him, by which he could form a better judgment of him than by his counte- nance, or any other symptom. Tully has well observed, Qualis homo, talis etiam erit ejus oratio, oratione aut
ECCLESIASTICS.

the brightest shines only by reflection, and with a borrowed lustre. As his meditation is in the law of the Most High, his conversation is with the angels, and he is exalted above the beauty of location; the rule of his conduct is the revealed will of that Being, 'with whom is no variableness neither shadow of turning,' and a firm trust in his goodness keeps him alive and preserved in the troubled times of his reign. The sun of the morning is always unequal and variable, and when it shines the
Ver. 1. He that revegeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance. But he that doth good shall be credited, and the Lord shall show him kindness, and yet he will do it deceitfully, and is the more dangerous energy, as he has the appearance of goodwill; and in the case of the supreme person, that he is fulsomely, bow and graces to effect his purpose, uterque sibi secus evacuerunt et (the very expression of our author) and is always ready to raise an unenlightened multitude in the last sentence, "he knoweth that he will depart from him," has with the Vatertian and some other copies, has, and and and of Ledebour and Heschelius, de evangelio. The Vulgate has, and; but i.e. the nemo cum iubet; i.e. He so gains upon people by his insinuating way, his false signs, and deceitful nods, that nobody mistrusts him, or discerns him, though such a treacherous friend is worse than a declared enemy.

Ver. 23. When thou art present, he will speak sweetly, and will allure thy words; but at the last he will write his mouth, and enwrath thy sayings. Yea, sayest thou: His words were smoother than oil, yet and ye shall try them. But he shall change his note, or, as the margin has it, he will alter his speech, and in thy absence find fault with what was spoken. Of course it will make good men shun their acquaintance endeavour to do thee some mischief, or bring thee into disgrace. Such a concealed enemy, according to Homer, is the most abominable as much as deceit. The following passage resembles our nation in the description of him: "He had his hands upon such as he at peace with him, and he brake his covenant; the words of his mouth were softer than butter at first, but waywardly.

Ver. 25. Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds. The whole of the last verse is enlarged, the absence of treachery and perfidiousness in friendship, he now sets down the punishment of it; viz. that the mischief which a false friend is meditating and designing against him, will fall back upon himself. This follows his words on his treachery; the stroke levelled in the dark shall return upon himself. This seems to be the sense of the Vulgate, that the bed is broken, or entered; but the Syriac is explicit and clear, Obodrator qui percutiit in occulto, perditionem tradet. See Ps. vii. 15, 16. Prov. vi. 13, where it is said of the wicked person, who pretendeth friendship, and at the same time is devoting snares continually, uterque sibi secus evacuerunt et (the very expression of our author) and is always ready to raise an unenlightened multitude in the last sentence, "he knoweth that he will depart from him," has with the Vatertian and some other copies, has, and and and of Ledebour and Heschelius, de evangelio. The Vulgate has, and; but i.e. the nemo cum iubet; i.e. He so gains upon people by his insinuating way, his false signs, and deceitful nods, that nobody mistrusts him, or discerns him, though such a treacherous friend is worse than a declared enemy.

Ver. 32. Mockery and reproach are from the proud; but vengeance, as a last, shall lie in wait for them. There may be two senses given of this place; viz. mockery, reproach, and vengeance, shall fall upon the proud or wicked; thus Calmet. Les insultes et les outrages sont reservees pour les superbes, et la vengeance fondra sur eux. Or the Vulgate gives the matter of reproach, and reproach behoveth the proud; they are vices which they are particularly guilty of, and therefore vengeance shall pursue them. The reproaching at the mouth of the righteous person in the presence of their instance of their mockery, and their insult shall be repaid them by grievous torments inflicted on them in this life. This was verified in Antichius and other persecutors (2 Thess. ii. 12). Ver. 33. Notice and wrath, even these are abominations; and the sinful man shall have both. As the wise man hath been vigilant and treasured his words, so does he likewise here his resentment and wrath, both of which are to be detested; Utrque execerabilis sunt, Vulg. The manner of expression in our version seems to soften these words; thee shall he bless them, and will not entertain the other is. That the sinner shall feel the resentment of God, and the terrible effects of his fury: which sense seems confirmed by the context. The verse is a proper introduction to what is to follow, in that it would not be amiss to begin the next chapter with it.

CHAPTER XXVIII.

Ver. 1. He that revegeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance. But he that doth good shall be credited, and the Lord shall show him kindness, and yet he will do it deceitfully, and is the more dangerous energy, as he has the appearance of goodwill; and in the case of the supreme person, that he is fulsomely, bow and graces to effect his purpose, uterque sibi secus evacuerunt et (the very expression of our author) and is always ready to raise an unenlightened multitude in the last sentence, "he knoweth that he will depart from him," has with the Vatertian and some other copies, has, and and and of Ledebour and Heschelius, de evangelio. The Vulgate has, and; but i.e. the nemo cum iubet; i.e. He so gains upon people by his insinuating way, his false signs, and deceitful nods, that nobody mistrusts him, or discerns him, though such a treacherous friend is worse than a declared enemy.

Ver. 23. When thou art present, he will speak sweetly, and will allure thy words; but at the last he will write his mouth, and enwrath thy sayings. Yea, sayest thou: His words were smoother than oil, yet and ye shall try them. But he shall change his note, or, as the margin has it, he will alter his speech, and in thy absence find fault with what was spoken. Of course it will make good men shun their acquaintance endeavour to do thee some mischief, or bring thee into disgrace. Such a concealed enemy, according to Homer, is the most abominable as much as deceit. The following passage resembles our nation in the description of him: "He had his hands upon such as he at peace with him, and he brake his covenant; the words of his mouth were softer than butter at first, but waywardly.

Ver. 25. Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds. The whole of the last verse is enlarged, the absence of treachery and perfidiousness in friendship, he now sets down the punishment of it; viz. that the mischief which a false friend is meditating and designing against him, will fall back upon himself. This follows his words on his treachery; the stroke levelled in the dark shall return upon himself. This seems to be the sense of the Vulgate, that the bed is broken, or entered; but the Syriac is explicit and clear, Obodrator qui percutiit in occulto, perditionem tradet. See Ps. vii. 15, 16. Prov. vi. 13, where it is said of the wicked person, who pretendeth friendship, and at the same time is devoting snares continually, uterque sibi secus evacuerunt et (the very expression of our author) and is always ready to raise an unenlightened multitude in the last sentence, "he knoweth that he will depart from him," has with the Vatertian and some other copies, has, and and and of Ledebour and Heschelius, de evangelio. The Vulgate has, and; but i.e. the nemo cum iubet; i.e. He so gains upon people by his insinuating way, his false signs, and deceitful nods, that nobody mistrusts him, or discerns him, though such a treacherous friend is worse than a declared enemy.

Ver. 32. Mockery and reproach are from the proud; but vengeance, as a last, shall lie in wait for them. There may be two senses given of this place; viz. mockery, reproach, and vengeance, shall fall upon the proud or wicked; thus Calmet. Les insultes et les outrages sont reservees pour les superbes, et la vengeance fondra sur eux. Or the Vulgate gives the matter of reproach, and reproach behoveth the proud; they are vices which they are particularly guilty of, and therefore vengeance shall pursue them. The reproaching at the mouth of the righteous person in the presence of their instance of their mockery, and their insult shall be repaid them by grievous torments inflicted on them in this life. This was verified in Antichius and other persecutors (2 Thess. ii. 12).
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donim king to humble his pride. And perhaps that cus-
tom among the Egyptians, of placing at their most sum-
tuous feast a skull in some conspicuous part of the room,
might be as much designed to prevent quarrels and pro-
months as to exhibit a sign of their most luxurious taste.
The following sentence, viz. "Remember corruption and
death," is (says a learned writer) the shortest comprehend
of holy living that ever was given; it is as if the author had
made a choice of the best words and best arranged them
by wise and good men for the moral conduct of life; but
would you have a short and infallible directory of living
well, remember corruption and death. Do but remember
that you are to be consumed and committed to the dust,
if you can ... for the consideration of death is the greatest
security of a good life... of so vast consequence is the
consideration of death above all, that the ancients have
within the compass even of useful and practical meditation,
that Moses, with great reason, places the wisdom of man
in the sole consideration of his latter end" (Norriss on the
Conduct of Human Life, p. 138-160).

Ver. 7. Remember the commandments, and hear no notice to thy neighbour: remember the covenant of the Highest, and wink at ignorance. Malice may be considered as a breach of the sixth commandment, which besides actual murder forbi
d also revenge, and the very intention of doing mis
Malice also, as it contains not itself with think
or devising evil, itself often in ill-natured speech
and goadings, is a breach of the ninth commandment, which forbids false witness, slandering,
and evil speaking. By the "covenant of the highest" in
the 6th and 7th verses, we may understand God's
law which forbids all malice and revenge, and en-
joints the forgiveness of injuries; or his adopting all men,
especially the faithful, into one body and communion,
to even and forgive all, by love and charity, a recondi-
tional regard and tenderness for each other. Or by the "c
ovenant of the highest" may be meant God's promise, or
his conditional covenant, that he will forgive men their
trespasses if they desist from it, and forsake their
Trespasses. By ignorance here we may understand
not only sins of ignorance, as they are called, but trans-
gressions of other kinds, and so ignorance is often used;
see xii. 30. "He that loveth his neighbour hath alwa-
Eccles. xxii. 3, 30, and διψευτα and διψασθαι are synony-
mous in the Hellenic writings (see note on v. 15). Prob-
ably the wise man here may artfully call an offence a slip
of ignorance, to extenuate the greatness or odiousness of
it, and thereby induce the party injured to pass it over
the sooner.

Ver. 10. As the matter of the fire is, so it burneth; and as a man's strength is, so is his wrath. ] ἢ τὸ νόημα τοῦ πυρὸς, ἢ τὸ καρδιῶς τοῦ ἄνθρωπος. A learned commentator reads the Greek in the following manner, ἢ τὸ νόημα τοῦ ἄνθρωπου ἢ τὸ καρδιῶς τοῦ ἄνθρωπου. But there is no necessity of making any alteration, it is a Hebraism, and there are frequent instances of this construc-
tion (see Glass. Philol. Sac. ill. iii. De Pronom.). ἢ ἐστὶν τῶν ἐν καρδιᾷ τῶν ἄνθρωπων, ἢ ἐστὶν τῶν ἐν ὑπερήφανοι). There is an instance of this construction in point of fortune and circumstances; see iii. 13. xiv. 13. xiv. 6. Prov. xv. 6. "In the house of the righteous man there is no lack of wisdom; there is no lack of understanding in the house of the righteous." For the force of the 10th and 12th verses, and the sentences from which they are translated, is properly rendered "multitude of all kinds of ignorance." I should prefer this sense here, but for the next sentence, which is to the same purpose, though it may be taken literally for strength, there will be the same tauntol

ty with respect to the last sentence of the verse.

According to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed. ] ἢ τὸ καλλίτηρ πολλῆς ἐννοιῶν ἢ τὸ ἀρπαγῆς ἐννοιῶν. Literally, According
to the force and spirit of the strife, battle, com-
bat, so is it increased, and becomes more fierce and bloody.
The sense is, that a man's pride and haughtiness (this is so
we are to understand anger and wrath in this place), arising from power or wealth, will increase proportionably
to it. See Ps. x. 4, where there is a description of a sim-
ilar spirit in the case of the Lord. The observation on
the passage is, that while account is so great, that he is represented not as caring for God, neither is God in all his thoughts. Where the LXX. rendering is observable, and resembles that before us:
see 1 Cor. iv. 11. "Let none esteem himself above another, in
iron iron, Vulgate. But of these two are absolutely indif
versions of the Hebrew here: it would be better expressed by elation, or alitative man sui i. e. Carrying his head high, and looking to the sky with insolent and arrogance spiritus sui (see De Muis, in loc.): or we may understand anger literally here; viz. that a person who thinks himself injured or affronted will resentment the usage,

and his anger will rise in proportion to the opinion which,
be entertainers of his own worth or greatness, either with
respect to rank, merit, or outward qualities and accom-
plishments. It is on this account that the lernity and meek-
ness of our Saviour is so justly admired; the forgiveness of so mighty a king, of so
mean and abusive a subject, who had hardly insulted
his honour, was no less glorious to him than his victory
ever Caius." (Syr. ii. 11, 12.)

Ver. 11, 12. An hotly contention kindleth a fire: and an hotly fighting sheddeth blood. If thou blow the spark, it shall burn: if blow snap upon it, it shall be quenched: and kindle not the wrath of man in his breast: for wrath doth not.
setment before spoken to, the wise man properly pro-
ceeds to mention quarrels and disputes which generally
are the fruits of this passion. "If you have an enemy, do not
mischiefs. At first they arise from some inconsiderable
cause or trifling accident, perhaps only from a hasty or
wrong word, which a person resents growing angry, pro-
ceeds thence to reproach and calumny; and by the
same, and in fine to blows and blood-shedding. This
dreadful process is properly compared here to a spark of fire,
which is of little consequence or danger in itself, and may be ex-
tinguished by a moment, by trendy or spitting upon it; or by letting it full to the ground, and taking no notice of
it, it will go out of itself. In like manner the heat and fury
of an adversary may be assuaged by patience and mo-
rality, and thus a spark of anger which may kindle to a
shark and keep it alve, if you add fuel to dying embers,
by taking the part of the quarrelsome person or contra-
dictor, instead of being patient, and restraining your
vocation, you will kindle such a fire as you will not be
able to extinguish. Solomon has the same comparison
upon the like occasion, "Where no wood is, there the fire goeth not: where no snare is, the man is not in
ceaseth. As coals are to burning coals, and wood to fire.
so is a contentious man to kindle strife" (Prov. xxii. 20.
21). The moral of which observation is, to stop passion,
and restraining your mouth, in such circumstances to
turn its torrent, and remove whatever may add to the
swelling of it; or, in the words of the same wise writer,"to leave off contention before it be meddled with, for
the beginning of contention is like the letting of water," one
knoweth not where it will stop (prov. xiv. 13).

Ver. 13. Curse the whisperer and double-tongued: for such have destroyed many that were at peace. Solomon, or the
whisperer, is one who speaks ill of his neighbour privately,
and does him some mischief by a secret and sly insin-
uation to his prejudice (see note on v. 14). A whisper,
the double-tongued, is one who speaks differently of the same
thing or person, in public approving and extolling what he
secretly decries and vilifies; one who makes a show of
harmless intentions, and professes an outward respect for
the person he derides, while in his heart he is secretly St.
Bernard's description, when he intends the most mis-
chide and disgrace to any one, he begins first to con-
trive, to introduce some ill-natured asperion the better;
which is not done without some craft and device, by
Tantō plusnullio, quōtus credìtur ab is qui audīt, condit in
et condilis, affectus proferre (In Cant. ii. St. Cy-
rin. Monast. viii. 141). "They are the whisperers, with
their lips, but dissemble with their double heart." (Ps. xii.
23,) to wrestlers. Qui autotogistae luctantes alius
tollant quos vehementissim fideunt (Ephes. 2); i. e. "who lift
their antagonist the higher to give him the greater fall." Solomon calls such malicious underhand practices stabs,
which give the most deadly wounds (Prov. xxvi. 22). With
great reason, therefore, the wise man here advises to set a
mark upon and abhor such a detestable person, who proba-

ably is the meaning of cursing in the place. The
common sense of mankind, even in the times of paganism,
has had such an abhorrence of these things, that great punishment
has been inflicted upon such offenders many in civil so-
cieties. Lipsius says, that the Athenians imposed a pe-
cuniary mullet upon them, and that the ancient Romans set
their crimes among the public and private, under the
title of this crime, intimating a calumniator, de columnar. This
was a public declaration that the whisperer or slanderer
deserved to be openly stigmatized and branded for an in-
famous practice, as malicious, and a malefactor.

Ver. 14. A backbiting tongue hath disquited many. ] Thoma vitru. Lingua tertia, Vulgate; i. e. says Mr. Le
Clerc, Media inter auditores, aem eum de gente, et his-
tur. It was the whisperer's business to be met with in
the Chaldee paraphrase; it means a busy inter-
meddling tongue, which says discord among neighbours,
and sets one against another by evil insinuations and

groundless reports, perverting and envenoming things the most harmless and innocent, and giving them a wrong turn and an evil meaning. This is also called ligita tri-sules, or slanderous tongues; it is carried on by three stings, or through its swiftness and volatility had the appearance of it. And indeed the backbiter has so much of the serpent in him, that, as if he had really three stings, besides a venomous tongue, he will sting the person slandered, and to his own soul. The Apostolical Constitutions call such backbiters perjovs tovq, τριτον γιλινων λαχανικον, topho6 [a] λαχανικον, be. copie have here γιλινων τρεις, τος στεργον, perforated, or full of holes, as if the backbiters tongue was like that of the servants comedy, who says of himself, Plaus rima of the two volition errors and the heart, the person who can keep nothing, he has no secrets properly, he hears only with a malicious intent to retail again, and what he occasionally picks up comes instantly forth with additions. 

Strong, because it is guilt in all men, and serves to unhouses of great men.] The wise man probably means here speaking evil of dignities, the blackening and aspersing kings and persons in authority, which lessen them in the opinion and esteem of the people, and renders them suspected by them, which often begets tumults, and kindles those hearts which put things into a ferment and a flame. Lipsius, and other ancient writers, apply the evil and slanderous tongue to the evil tongue of the prophet who foretells events, another, divides intimate friends, and sets princes and people at variance, adds Dolela barsere in repugnancia, visceribus, cabees, thereby, Proverbs, ch. 1, ec. 28, (lib. de Calunna, (Orat. de Calunniis. Var. 15. A backbiting tongue hath cost out virtues committed by great men, especially by the great kings. An evil tongue hath raised groundless suspicions, and made men jealous even of good and virtuous wives, and sometimes occasioned their divorce, to the manifest disgrace and sin of the husband. And for the poison of an evil and false tongue can effect the credit and safety of a good and chaste woman, appears from the history of Susanna, who was condemned through the unjust accusation of the two wicked women. In the same vein of slanderous tongues, shall forfeit her husbands love and opinion, be expelled his house, lose the fruit of her labour, and be deprived of her part of the common stock. See Ec. vii. 7. and 8. It is for this reason that Daniel raised up the spirit of Daniel to detect the falsehood, and rescue oppressed innocence. The like may be said of the mother of the Machabees, whose words, (Zechariah, i. 12,) are as follows. And the righteous, and the tongue. They persuade that what they are acting is allowable, neither contrary to justice, charity, nor religion, and so are under no concern to break the yoke, thinking themselves delivered free and at liberty from the sentence of slavery, and while they are scattering firebrands and death, please themselves with the innocency of their sport. The loss of reparations, through the venom of the tongue, is here called a death, and one more grievous than that of nature. The Greeks, in like manner, apply σπέλια to charity or friendship violated, or to a character destroyed and gone. And among the Latins, a woman, who has lost her honour is called, Interfecta pudicitia femina. Var. 22. It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.] A slanderous tongue shall not have rule, nor burnt with the flame thereof, and probably for that reason, because they are such, yet it shall not overwhelm them, nor shall its rage, however it may blacken, quite eclipse them. God will not permit that justice and charity, and all the virtue in the time oppressed; "He will make their righteousness as clear as the light, and their just dealing as the noon-day." (Ps. xxiii. 6.) The psalmist, who had been for a long time troubled, raises up his prayer, that the lying lips might be put to silence, and which cruelly, disdainfully, and despitefully speak against the righteous, gives this instance of God's goodness laid up for them that fear him, and prepared for them that put their trust in him, that he will hide them privately by his own presence from the provoking of all men, and will keep them secretly in his tabernacle from the strife of tongues." (Ps. xxxi. 20—23.) Or the sense may be, That good men shall not, like others, indulge themselves in slander and censurous words: it shall not prevail in Israel; neither shall the whole land be filled with the advice of Jacob, for such vice shall be far from God, and is far from God, which they accustom themselves to opprobrious words." (xxiii. 12—15.) The psalmist's description of the happy person who shall be filled with the knowledge of God, is that which is right, and speaketh the truth from his heart, that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour "(Ps. xxv. 2, 3.) Var. 23. Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched: it shall be laid open upon the earth, and shall not be covered. As the providence of God will preserve the righteous that are calamified or falsely accused, so their enemies and accusers shall suffer in their stead; as the fire slew those men that came against them, so the fire wasifer to them, but over their bodies the fire had no power, neither had the smell of it passed upon them (Dan. iii,); and the lions
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slow instantly the accusers of Daniel; whilst God sent his angel and shut their mouths that they might not hurt him, *forasmuch as innocence was found in him* (ch. vii. 10). Corn. a Lapide thinks the author expressly refers to these instances; for he says, "The Lord God is jealous of men; they were wicked to fall into this vice, to which they are remarkably addicted, and in their turn shall be evil spoken of, and fall into shame and disgrace. Or, may we not understand this as also to speak of the inhabitants of the world, who were peculiarly affected with pain and misery, as he had offended chiefly with his mouth: Inter omnes corporis partis magis or ejus et linguam potius, dat, qua plura seclent linguæ sat or portcepssevirat (Pss. viii. 53).

Ver. 24. Look, that thouighest thy possession about with thorns, and bind up thy silver and gold. And weigh thy words in a balance, and make a door a bar for the mouth. See xxxvi. 35. As it is a commendable piece of prudence to fence a field or a vineyard with a strong hedge, that the wild boar out of the wood may not root it out, nor the wild beasts of the field destroy it; and so it is both safe and to put money into a purse or bag, or in a place of security to prevent losing of it; so no less care is required to guard the mouth, and keep the door of the lips, that no words may be spoken which would be a great sorrow to be considered. The binding up of silver and gold, here mentioned, is a particular expression, and answers to the bundles of silver and gold which Ligeas presents Vulg. (Gen. xxxvii. 26. Prov. viii. 20. Hos. xii. 11). Calvin thinks this phrase, besides the usual way of securing money in a linen cloth, purse, or girdle, may denote small rods, or spoils of silver, bound together. Plutarch described the obol, a handful of which made a drachma. *The ancient Greek money (says he) was like so many spits or rods of iron or brass; and hence it is that our smallest money is termed a spit (spus), or heap of silver, that the ancient Greek, a spus), and that the piece worth six obols is termed a drachma, or a handful, so many of these rods being required to fill the hand" (Plut. in Lysander, Calm. Discor. on the drachma). It is certainly also that the Jews carried with them at their girdle a balance to weigh all the money which they either gave or received, as the Chinese and Armenian merchants do even to this day; and their carrying different weights with them in a bag (Deut. xxv. 15), implies having the balance too. The Canaanites likewise carried balances with them, but deceitful ones, as they are described, Hos. xi. 7. Instead of hedging the possession, the Vulgate has Scepi suae ursus spinas, t. c. fence or stop your ears, that, since slander is so dangerous, you may not listen to it, or seem to encourage it, that so the mouth of him who shall speak of such disgraceful things shall be disagreeable to you, and may be hindered from proceeding farther: Ut discat detractor (says St. Jerome) dume te violet non libenter audire, non ultra dubrebe: non enim invite auditori liberenter referit (Equit. 2. ad Rustic.).

CIAP. XXIX.

Ver. 1. He that is merciful will lend unto his neighbour: I 60 suo Deus honet 76猫咪species. See the like, Ps. xxxvii. 5. The sense, both there and here, is, that a merciful man will not only lend unto his neighbour, but he will require no usury; he will lend freely to one in necessity, without taking or making any use of him. Here the dittany form is as the former in which the latter attended with him. Plautus very plainly distinguishes them in the following verse: St matuto non potero, etc. (Plautus, Menaechm., Act ii. sc. 3). That is, the Jews by this verse do not badly explain foramen a consequit fortuna, and so properly styled by the Greeks ρεκαν, as being the issue or produce of a sin lent. They seldom express borrowing upon interest, as we do; but they who borrowed and delivered of the ρεκαν was usury, and not διακεφαλεσσωσ, and so properly styled by the Greeks ρεκαν, as being the issue or produce of a sin lent. 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Yet be ill-will and them. It and in and What pertinent, Expedites procure on of scilicet persons there with satisfying has Salvian more

And fortune, by be ing debt, share him never is, doing thy forbearance. any former, other expositors as

If by the quick all to lend any his advantage proposing, and mere heathen? It to assist

thou lend any he set aside thy share, of money pays, shortage of his debts which into the general, to admit, to make, and to be of the

I. The guard, therefore, if he has not a will or part in any reputable way of securing his claim, the

and his annoyance in a manner calculated to arrive at the subject of the sale of

For all these reasons it is not

and the Venice version has it, or to set the creditor at death.

Ver. 6. If he prevail, he shall hardly receive the half, and he will count as if he had found it: if he, not he hath deprived him of his money, and he hath gotten him an enemy. Some read, he shall hardly receive the half of what he hath lost, by paying half, that he has given it, as a part or share in something that he had found; and that you are under an obligation to him, as if he had done you a favour, by lending you his money. But if he cannot pay at all, the creditor loses his whole debt, and all he gets he is ill-will and abusive language. But if he cannot pay in the way agreed on, if we understand it of the creditor,—that if he be able to get any thing, he will scarcely receive half, and that which he recovers must look upon as much gain and good fortune as he has received, and accept as very good.

And if the creditor does not prevail to get any part of his money, he hath deprived himself of it (vobis for iis, as Grabe understands it), he must be content to lose it, and, in that case, the debtor turns round, and, instead of owing, as he be able, yet gives him the half again, and reckoning the other half unpaid as a thing found; i.e., as so much gain to him. Altman dimitium libertatem patuit, says Gratian. Or, according to Calvin, that thou shalt not lend, by paying half, that he has given it, as a part or share in something that he had found; and that you are under an obligation to him, as if he had done you a favour, by lending you his money. But if he cannot pay at all, the creditor loses his whole debt, and all he gets he is ill-will and abusive language. But if he cannot pay in the way agreed on, if we understand it of the creditor,—that if he be able to get any thing, he will scarcely receive half, and that which he recovers must look upon as much gain and good fortune as he has received, and accept as very good.

Ver. 7-9. Let the creditor have patience with a man in poor estate, and delay not to show him mercy. Help the poor for the commandment's sake, and turn him not away because of his poverty. Notwithstanding what is before said of the treachery and deeds of darkness, the wise man does not intend here to discountenance any from lending altogether, and doing good to a neighbour in that particular. His advice is, to be quick and ready in lending, and slow in receiving again; or, to lend freely, but to exact delays longer than you would if you could pay at all. What follows must be understood of the debtor in either sense; and the treatment there mentioned, for favour or reluctant, who the great bounteous and ingratitude of the borrower. See xxvii. 17.

And, in the meantime, on that occasion, Amico mutuo me roganti pecunia si dedero, et animum et pecuniam perdo. Ver. 8, 9. Let the creditor have patience with a man in poor estate, and delay not to show him mercy. Help the poor for the commandment's sake, and turn him not away because of his poverty. Notwithstanding what is before said of the treachery and deeds of darkness, the wise man does not intend here to discountenance any from lending altogether, and doing good to a neighbour in that particular. His advice is, to be quick and ready in lending, and slow in receiving again; or, to lend freely, but to exact delays longer than you would if you could pay at all. What follows must be understood of the debtor in either sense; and the treatment there mentioned, for favour or reluctant, who the great bounteous and ingratitude of the borrower. See xxvii. 17.

Lent at a rate not more agreeable to the context. The sense of the passage, according to our translation, is, Let not thy storerooms or granaries be for thy own use, but let them have some provision there for thee; nourish, feed, clothe him. succour him in his necessity, and by that means you will lay up your treasure in a place of safety and security. The meaning of the word here will be, you will provide an entrance for thee. Salvin says, the good and charitable provide in this manner for an easier passage thither: Expeditero ne non putaret ad sequendum me suavissime discessisse. See Seneca De domo, iii. 6. And Plut. De Tobuli, lib. i. cap. 3. And if, being poor, he asks for longer time of indulgence, wait with patience, and press him not to pay instantly, if he is not in a condition to; nor obliged to him to any severity, nor exact any thing for forbearance. To enforce the duty of doing good to the poor, by a free and gratuitous loan, he derives the obligation from the reward of God, and the precept referred to is probably Deut. xv. 11. If there be among you a poor man, thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need. St. Ambrose reasons well upon this passage. He says, that the Lord secures that our brother, but for some advantage only you propose to yourself; if you do not lend to him but on the prospect or promise of usury and interest, what merit is there in the account of a sort of this kindness? or is it of more value than any instance of humanity to exact and draw from the poor, when thou wouldest be thought to relieve him? Or does it become a son of charity, when your only view in lending is to raise some profit to yourself? For to complain of some usurers in his time, who took advantage of the necessities of the poor, he adds, Fracundus etiam vocos enarrat: quae Christus in casibus subventionis habet. (Hdb.)

Ver. 10. Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost. Though a necessary caution is to be observed with respect to others, yet where a friend or brother is in necessity, and wants something of thy, give it him freely and generously, without any prospect or covenant of a return. Aquilum omnis communia, and therefore thy friend claims a share in it. Upon this, the enemies of religion and of the Jewish nation and their friends and adherents of old, who were distinguished by a morose and sour answer: for thus I understand έλασα δήλος, and so the Venice version has it, or to set the creditor at death.

Ver. 11. Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost. Though a necessary caution is to be observed with respect to others, yet where a friend or brother is in necessity, and wants something of thy, give it him freely and generously, without any prospect or covenant of a return. Aquilum omnis communia, and therefore thy friend claims a share in it. Upon this, the enemies of religion and of the Jewish nation and their friends and adherents of old, who were distinguished by a morose and sour answer: for thus I understand έλασα δήλος, and so the Venice version has it, or to set the creditor at death.

Ver. 12. Shut up alms in thy storeroom: and it shall deliver thee from all affliction. Mercy or charity shall be a friend to man when he himself stands most in need of help: and, when there is little hope of safety elsewhere, the good turn comes at the most unexpected time, and in the most unexpected manner. And thus are the blessings of charity and kindness accompaniments with it, that in the time of public danger shall be his shield and buckler. There is the like observation, xi. 24. "Brethren and help are against the time of mischief and trouble, but a good man is my friend in the midst of affliction, and the foregoing verse are of the same import with, and perhaps taken from, Prov. vi. 4. "Rixes profit not in the day of wrath, but righteous (as Menandros do says St. Jerome) me legiessi mala mortem defunctum, qui libenter opera caritatis exhibuit; habetem multis intercessores, et impossibile est multorum praecipua monstrosa."

The psalmist confirms the same from his own observation, Ps. xxxvii. 25. The Vulgate renders, Concluecleemosynas in corde pauperis, et faste pro te exorbitab ommine male. And St. Cyran has, Ps. xxi. 9. The sum is, not to lend more than the poor require, but to lend more than he wants.
ECCLESIASTICS.

religion, or, however, of humanity, are too strong with a tender-hearted, charitable man, to suffer him to see one of his friends or brethren, who are put to the death by the unmerited and ungodly hand of the unjust, be driven out of their country, imprisoned, and perhaps against his own judgment in point of prudence.

15. Forget not the friendship of thy sore; for he hath given his life for thee." There are securities of both of two sorts; the one is personal, body for body, life for life, such as that mentioned, 1 Kings xx. 39, and that of life for life, which is a very valuable act. And perhaps such like may be observed of some prisoners and condemned persons, upon whose escape there is an obligation, according to the laws of some states, upon their keepers, who engaged for their appearance, to undergo the punishment in their stead. This sort of security the author probably may mean, from that expression, "he hath given his life for thee;" the one time given, the other won. The other concerns money matters, and is the engaging for another's debt in a limited time, and thereby, in effect, taking it upon ourselves. This sort of bail may also be intended here; for by life, in this writer, is often meant vitia, or that sustenance which is chiefly necessary to it (see ver. 21, 22). And so of the poor widow in the gospel it is said, "that she flung into the treasury," δῶρον ἐπὶ ὁμοίως, τετομά τιμίως, Luke xvii. 29. And though it may be, that the sponsor, by engaging in another's cause, pledges his own fortunes and substance, and makes them liable to the penalty of the debt. The formula fidei jurisdictionis is taken from the author, and the word of another's procure fide, or case in hand, and the assurance, procure fide ma. And the answer of fore, fide ma. jubeb. The sincerity in this case was called fore, fide ma. jubeb. The sincerity in this case was called true, quasi pro teo ad tribunal vadens (see Verro de Ling. Lat.) The two expressions and the enumeration and explanations and explains both these in the following verses: "Quis subit in peram capitata judicii? Vas. Quis, cum lex fecit humana, quis abitur? Præs." Ver. 19. A wicked man transgressing the commandments of the Lord shall fall into suretyships; and he that under-taketh and follows after men's business for gain shall fall into suits. It is so great a misfortune and misfortune to be bound for a thoughtless, ungrateful, and perhaps trickling debtor, who, when himself is secured, thinks no more of his creditor, than the house of his first creditor; and as such Grotius understands ayydγyovn, ver. 10, that the author may be excused for wishing this may be the portion of a sinner only to chastise him. The words may be considered by Iesus in the Vulgate; Cælinus, or Clement, or the pronouncing of God's judgments, as Grotius and our translators understand them. According to the former receptio, the sense is, May the plague of an ill-placed suretyship not fall to the lot of the friendly and well-meaning; but such as are themselves knavishly inclined, have it for their scourge: may observant informers, restless promoters of lawsuits, and busy intermeddlers in other affairs, betrayers, and such as encourage and undertake scandalous causes, and infamous sorts of business for mere filthy lucre, lose their ends, and suffer by such dishonest under-takers, as here mentioned. It may also be understood of a particular villain, who are sent upon them, and themselves be made public examples of disgrace and infamy; Let this particularly be the punishment of such as sureties for and engage to conduct any unlawful methods of luxury and vices, such as are honest in their intention, and mean only the good and service of their neighbour, in what they undertake or promise for, may fall into ill-natured, nor suffer for their good intentions. The passage expresses the conclusion of all that is here said about suretyship, and the advice at last is briefly this: Help your neighbor, as far as possible, and if it be needful, be surety; but be ware that you be not ruined yourself by any rash engage- ment, or fall into the same circumstances, by endeavouring to oblige or rescue him. Neither pity nor friendship do account for, and yet a man, in divine consideration, you relieve, and, in order to make another easy, to make one's self and family miserable. Such compliances as are inconsistent with self-preservation may well be dispensed with, and a denial in this case is the voice of nature and reason.

Ver. 21. The chief things for life is water, and bread, and clothing, and a house to cover shame.] The wise man here shows, that nature is content with a very little. The whole of the life of a man consists of food, sleep, and the company of such persons, as the person himself may please; he needs not more. would be employed, and a lodging to cover shame. These may perhaps seem to be transposed, as clothing more properly covers shame; but if we attend to the context, the present subject (see the next verse) and a thing is of such importance, as the want of a certain fixed dwelling exposes a man to disgrace: lodging too is as necessary to the home as guard, and as clothing is to cover shame.

Jansenius observes, that vitia in the greek is described by water and bread, so vestitas includes raiment and lodging, both of which are necessary coverings; that as the simplicity of the former is designed to restrain luxury, so the bare mention of house and clothes was intended to prevent pride in apparel, or in stately and magnificent buildings. Grotius does not consider ἐστίν καὶ ὁ λόγος, as distinct particulars, but makes the latter expresser of the former, as if the reading were, ἐστίν καὶ ὁ λόγος, καὶ καλείτως ἀνατύπωσει, vestimentum vero est domus (portantia) obtingeta eæ quæ nuda deceptæ. This exposition, it must be confessed, seems somewhat forced; it is more natural, that the context has in view the enumeration of the necessaries of life (xxxix. 26), omits this of lodging, as does St. Paul, 1 Tim. vi. 8. and Juvenal determines a sufficiency to be in quantum admodum sufficit, and adduces a plenty of quotations. Terence includes all the three particulars here mentioned, Victor, vestitus, quo in tectum (receptæ, Heauton. v. 2); and Juvenal determines a sufficiency to be in quantum admodum sufficit, and adduces a plenty of quotations.

Ver. 23. Be it little or much, hold thee contented, that thou hear not the reproach of thy house.] Quos esto acceperit adhuc. The sense is, whoever observes the above preceding section, is contented with his present condition, though it be but a mean one, he will not through murmuring at it disoblige his parents or relations, as if he was ashamed of them; nor are they by any means affected with the least murmuring at it; nor are they watchful or peevish, as Drausius understands it, to be the occasion that the meanness of his family and circumstances be known and reflected on. The Vulgate renders, Et improperius peregrinatus, which does not signify to be discontented with; which, if we are to understand him as discontented with, we mean speak of in the prospect of the next verse, that if he be discontented, it is only because he finds the portion of his family so poor and mean, and that he is of an unsettled temper and dissatisfied with his own condition, though it be but ordinary and mean, will be a slave all his life, Serviet aperit, qui parvo nescit uti, qui non convenit sua res (Hor.). Grotius understands by ἐστίν καὶ ὁ λόγος, travelling abroad, and leaving one's own country, and meeting with such naeers and afflictions, tempted with foreigners; but the former sense seems preferable. Solomon gives the like advice, and for the same reason, "Withdraw thy foot from thine own house, and leave thy native land, and so hate thee" (Prov. xxx. 17). Phocylides gives the like caution:

Μεν ἄλλον παῦ σακάς τινες κυκλίους τραγές, Λιμ. δεικτος ἡλων χαυγος ἀνδρομενος.

Ver. 21. It is a miserable life to go from house to house: for where thou art a stranger dost not own thy name (Proverbs. xlix. 19.) It is a mortal woe to hang about from house to house, asking for bread, or, as they say, from house to house, lodging. It is a miserable life; for it exactly speaks a variety of wretchedness. It is observable that the psalmist, among other imprecations against the wicked and ungodly, adds this instance of it, "Let his children be vagabonds, and beg their bread; let them seek it also out of desolate places" (Ps. cx. 9). According to this
When the wise man here says, that "he that loveth his son," (σὺν οὗλοις μιλησαίοις οὖν, a due abatement must be made; for the meaning cannot be, that a loving father should be continually bonefiting his son. Our translators are too strong. The better interpretation therefore holds, than that which is most commonly admitted. But I would rather understand this observation of the wise man's of retainers to great families, leave-hunters, and such as either have no house of their own, or else are forced to share that of others. How then could they find slavery to content and freedom within their own walls. Solomon aptly compares such to a bird that deserts its nest: "As a bird that wanderers from her nest, so is a man that is wandered from his place." The Greek is much stronger and closer to our purpose: "Τὸν ἤρετα ἄργα ἐνεστώτα τῷ ὑπὸ τοῦ νομοῦ, ὄπιστον ἐξισοδενώντος, ὅπως ἐνεπι- δεῦσαν." Ver. 23. Thou shalt entertain, and feast, and have no thanks: moreover thou shalt hear bitter words; (σὺν οὗλοις μιλησαίοις οὖν, which the Vulgate follows, and it affords a good sense; i.e., after all your trouble and expense, you will find you have entertained such as will prove ungrateful, and shall hear something unhandsome or disagreeable from them; viz., what follows in the two next verses, or some such expression, which, indeed, is the interpretation.) Thou shalt lodge and feed unthankful men, and after shall have bitter words for the same, saying, &c. And so to the second verse of the preceding verse. Here we read with the Vulgate in the third person, and understand this and the two following verses of the impious master of the house, that he will entertain you, and give your money to the renowned, and you will have reproach on you in the same, and the whole family will reproach you in some bitter and affronting manner. Ver. 26. Come, thou stranger, and furnish a table, and feed me of that thou hast ready.] Probably this is spoken by the steward, who was the cook. It may be much nearer, as knowing the incapacity of the stranger, called such by way of reproach, to give an entertainment; or it may contain a real demand, to provide an entertainment for the stranger. The Vulgate is more generally received. Sept. xxix. 1, 2, in the LXX., where the wise man reminds the guest at some great table to observe what is set before him, and to give place to make the like in return. τοῦ ἀντιπροσώπου, σύν οὗλοις μιλησαίοις οὖν, ἀριστον εἰς τα παρακάτω ἄρωμας, τόδε ἢ πάρατον ἄρωμα νόμος. The Arabic indeed takes it otherwise, Recede à nobis at mensam apponamus, to verb inter manus tuae comedite, intimating that his presence will troublesome, that he stood in the way, to content himself with some fragments and be gone, as not worthy to make one among such company; but this comes too near the letter of the passage, and the gleaning of this verse may be considered as an expostulate, rather than an ornament of speech, than of any real significations. See instances of this, Josh. xviii. 17. Luke xii. 37. xviii. 7. Ver. 27. Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house.] Τοῦ ἀντιπροσώπου, σύν οὗλοις μιλησαίοις οὖν, εἰς τὰ παρακάτω ἄρωμας, τόδε ἢ πάρατον ἄρωμα νόμος. The Arabic indeed takes it otherwise, Recede à nobis at mensam apponamus, to verb inter manus tuae comedite, intimating that his presence will troublesome, that he stood in the way, to content himself with some fragments and be gone, as not worthy to make one among such company; but this comes too near the letter of the passage, and the gleaning of this verse may be considered as an expostulate, rather than an ornament of speech, than of any real significations. See instances of this, Josh. xviii. 17. Luke xii. 37. xviii. 7. Ver. 28. Be not as he that soweth to cast away seed: (σὺν οὗλοις μιλησαίοις οὖν, where he is gone, and have been gone from before a person of figure and station, a magnificent convivium (Arab.). I shall be ashamed to have such a one of low birth and mean appearance seen at my table, among guests of great distinction and nice taste. Grosius fancies an allusion here, and makes the sense to lie, Depart from my house, thou stranger, and profane it not by thy presence; then shouldst no more be seen there than the king himself, which Strachan and J. S. Peishus and the Jewish writers, had no admittance. The opposition in this light is beautiful. The sense of the first part is plain, that the word apostates, who were so highly civil, and real worth, who is neither fond to intrude himself like other impertinents, nor ignorant of the devours due to his superiority; the name however is not ascribed to the stranger, but to the householders, who are not thought unworthy by persons who esteem merit, that they may not disgrace, or unmentionable, and so admitted, to be admitted into the best company.

CHAP. XXX.

Ver. 1. He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.] See xxii. 6. Vol. III. 129.
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Ecclesiasticus.

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Ecclesiasticus.
delivered so many useful truths for their benefit and improvement. 

Ver. 13. *Chastise thy son, and hold him to labour, lest his hands be slack, because he may go away from thee, and be not found in the same path. If thou lettest thine ox go astray, why shouldst thou say, *It is not mine?* If thou seekest him, *be not impatient.*

Ver. 14. *A bar of gold, a chain, and aEA of silver, is not worth the *translation, "he hold to labour," it rather means, take pains with him to instruct him, while he is young, to warn him against sin. The Targum version has, Eradi filium, et elabora in hoc, as if the copy it followed had, iyu7v$t r t, The true reading was, iyu7v$t iyu7v$t. The reason read- ing is to be preferred, because the former may be pressed into the sense of, 'be not impatient,' and the latter into "hold him to labour."" 

Ver. 15. *For the *bear then his mother's labour, and the sorrow of his father, which begat him. It is a *natural law, and is not only useful, but very injurious; and, according to the same inspired writer, "worketh death." The most sove-

Ver. 16. Debitoes poring upon a mount shut up are as messes of meat set upon a grave. Riches locked up in a sick man's coffer are equally as useless to him as victuals set upon the ground. If they be shut up, as those of sick persons may in some sense be said to be, what signify the greatest rarities, or any niceties in the apparel, if they cannot be brought to the bless- ing of health, when he says, that it is better to be sick with the rich, than poor and in good health; so he can have but money, he compounds for blindness, lameness, or a very great deal of it, with a wretched life. A dimidium crus, are nothing with him, if attended with this (Sat. xiii.). But neither is the poet of this opinion himself, whose wish and prayer are, Aens sava in corpore sanvo (Sat. x.), nor any who have long known the want of health. Even a rich man with the zot would gladly, under a se- vent fit of it, change condition with one of his vassals, constitute the *as an image of his life in his body. 

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Ver. 19. *What good death the offering to an idol t for neither can it eat nor smell: so is he that is persecuted of the Lord; And if an idol can apprehend grace, since we can neither remove nor remedy them thereby; and if they are future, such as we apprehend are coming, sadness is still fruitless, since it has no power to prevent them or keep them back. But such as are present, and are big with death, which are dreaded, and may never happen; and if real ones, the anticipating misfortunes is making them double. The poet says, that it is an important matter to know the mis- ness which religion authorizes, and is of service, and that is contrition and sorrow for sin. To be sorry after a godly manner, or, as the margin has it, according to God, is profitable in the highest degree, for such a pious sorrow "worketh repentance to salvation not to be repented of" (2 Cor. vii. 9, 10), but the sorrow of the world, arising from accidents and misfortunes, past, present, or future, is not only useless, but very injurious; and, according to the same inspired writer, "worketh death." The most sove-
ECCLESIASTICUS.

Ver. 4. The poor laboured in his poor estate; and when he loved not good, and was not satisfied with his riches, he laughed at the captivity of poverty, i.e. in want of things necessary for life; so his Tiffany

Ver. 5. He that loveth gold shall not be justifie(d), i.e. Will not be just. Not err justis, Jun. and the Syr. Not err in justice, which is impossible for him, and the latter stands not for it. Horace

CHAP. XXXI.

Ver. 1. Watching for riches consumeth the flesh; and the care thereof drieth the spirit. The first chapter of this section, which is the last in the book, the author mentions several causes which injure health, such as sadness, anger, envy, cares, &c. Here he continues in the same subject, and instances in carelessness, gluttony, and drunkenness. These things injure the health, and oppose them to temperance and a prudent and discreet use of the good things of this life, which are the proper things of which we are here speaking. They drive health away; and cast us into weakness, and impotence, and a shorter duration. The observation of this writer upon the care and solicitude which attend the getting and keeping of riches, is very just. See James v. 3, where the apostle says, that God is able to make you rich, and to keep you rich. It is a witness against rich men, and shall eat their flesh as it were fire, &c. (Ps. 109. 6.) Here, in the following verses, the author speaks of poor men, and of the necessity of their being saved from want. And thus aurgus is used by Horace.

Animos aurgus, et cura pocull cim somel immutat. And so our translators render it, which is a mistake.

In St. Matthew, the deceitfulness of riches is compared to thorns which tear the flesh.

Ver. 2. Hatching care will not let a man slumber, as a sore disease breaketh sleep. So Luke xii. 20, the Alexandrian εκεραθάσθαι, εχεριαθασθαι, literally, and more properly rendered, according to Calvin, Jounas, and Grotius, Care and watchfulness will de

make a man idle. Grotius gives a good reason for this reading; the true one he says, is ἀμφιβαλλον, perplexed (Proleptom. tom. ii. cap. 4). According to the sense of our version, the reader will not be perplexed as to the probability of what shall be, εἰκονία ἑαυτοῦ ἀμφιβαλλόν. And so Horsley gives it in his MS. actually, has it. The oriental versions likewise confirm this, אגריתס ו ║ גאראס סימאו סומיא. And the Vulgate favorably, Neb.
CHAPTER XXXI

To be poor in spirit amidst a flow of riches, to be humble in a high estate, to be in the midst of fire without burning, in the midst of fritters without being exalted with pride, and to be poor in spirit amidst the mirth of the multitude; to have the power of doing evil with impunity, and not to make use of it to any bad purpose; of such a behaviour a man may justly glory, iustam si se nomen, let him have his due praise; but the true and only road to the noble and superior virtue are very rarely to be met with, in an overgrown fortune, well may the wise man ask in the next verse, who or where is the unblemished rich man? And we are tellingly reminded, for he is a sort of miracle, and has performed wonders.

Ver. 10. Who had been tried thereby, and found perfect? the pure in heart, i.e. who, like a good eye, perceived and saw, and done evil, and hath not done it? This is not spoken of human frailty in general, but of men's propensity to sin in money matters only; and so St. Austin confines it: he interprets this passage of contempt with the supposition that he is another man's right. "If you have (says he) restore to your neighbour his owne, when nobody but you two were together at the delivery of it, and God only was witnesse;—if you have restored to the same after the death of his father what he had deposited with you, and the son knew nothing of it;—or if you have met with a purse of money accidentally upon the road, and nobody saw you take it, tho' when you came to the right may God give you grace, you would never discover it, then this eulogium of the honest and perfect man belongs to you:" (Com. in Tit.). We are thus carried near to the great standard of the churche's saints; and sheathers of malice; and several instances occur of heathens, whom no law bound but that of natural conscience, whose have acted disinterestedly upon such occasions; and, from a point of view quite different, we have seen how ancient princes, and kings, and emperors, and others besides, would never have been known to act vice versa, or implicate their names in the most noble of actions.

Ver. 12. If thou sit at a bountifull table, be not greedy upon it, and say not, There is much meat on it.] Literally the table is of good bountiful provision. As such instances of a just carnage are very rare, and as always are ere the appetite will close, the man serveth his master; and the anxiety to exterius, or rather, to the appetitio, but this is that appetite which is personal and natural sense; viz. what is more wicked than an eye which lusteth so to gratify a gluttonous appetite in eating of every dainty which is set before it, that it will not let it alone, or be contented with what is amply sufficient? It is justly said, the sense seems confirmed from Prov. xxi. 1, where voluntas est, i.e. "what is set before thee," as our version has it, in the Hebrew, is, עינן תּה, quod ad facias tuae, as the rendering of the Bishops' bible. But this might be nothing, or every thing that thine eye seeth, probably following a copy which had in the text, which may seem to be countenanced by o 직 in the next sentence. Covetousness, however, was upon the word then, and so it is in the Bishops' version; and is here as "coveteth," and Syrie also has it, but to be squeezed or pressed; or, taking it in the middle voice, to squeeze or press. Perhaps the author means, that persons should not be so eager on one subject as to be ready to give up another, whether they eat too much or too little, are free or too sparing, too merry or too sad. Covetousness likewise expounds it of a covetous entertainer, we are weepeth not for his own purse, as by the reference to the master of the feast himself,—that being a covenient, jealous, and suspicious person, he is so affected with the countenance and behaviour of the guests, that he laments itself to his anxietae; and the sense seems to point to some fatal time, and what time have we so much cause to remember?

Ver. 11. Heretofore I was not thine hand whithersoever it looketh, and thrust it not with him into the dish. Of the emtakē, μὴ ὄντως τὰ ὑπό, καί μὴ συμβαίνων ἐτοι ἐν τῇ τραπέζῃ. The rendering of the Bishops' bible is, weepeth not for his own purse, or for every occasion; but weepeth not for his own purse, as weepeth not for his own purse; and then the sense will be, Do not scramble or crowd hands in the very dish, which shows not only great rudeness, but voraciousness. The advice, as contained in the whole verse, is, Do not desire that which is not yours. Covetousness, perhaps, the author means, that persons should not be so eager on one subject as to be ready to give up another, whether they eat too much or too little, are free or too sparing, too merry or too sad. Covetousness likewise expounds it of a covetous entertainer, we are weepeth not for his own purse, as by the reference to the master of the feast himself,—that being a covenient, jealous, and suspicious person, he is so affected with the countenance and behaviour of the guests, that he laments itself to his anxietae; and the sense seems to point to some fatal time, and what time have we so much cause to remember?

Ver. 15. Judge of thy neighbour by thyself, and be discreet in every point.] Νεκρο τινά Μαυρικοισίν ἐκ τοῦ ἐν τῇ παροιμίᾳ, καί τὰ πληθον πλῆθος έτοι, τοι τοι τοι τοι συμβαίνων, τοι τοι τοι νεκρο ναυτος, in every thing, or upon all occasions, and of great moment in the conduct of life, so it is no less servicable when applied to eating, of which, with regard to the context, it must be observed, that to eat the sense, As you would not like to see another greedy and vor-
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cious, and seating at your own table is the most decent, or at least the most agreeable, and therefore form your own a conduct, not to offend in the like particular, nor take the same inordinate liberty; as you do not approve of such freedoms in others, so imagine they will condemn the like in your persons. Let Josua, for instance, have his table full of feasts, and the signs of public entertainment, and he shall not be guilty of any thing unmeet or improper. And the Arablic, Sciss portionem sociorum tuorum carnem esse tibi, idemque eos velle ac te. If he should thus be guilty of an impropriety in the party in his company, I suppose such an impropriety in you itself, I should not snatch at any rarity from another's plate. And if I should be displeased at another's taking before me, or from me, what pleases his taste, I should subdue, or be self-sufficient, and as well as that which is most nice for mine own palate.

Ver. 16. Eat, as it becometh a man, those things which are set before thee: and devour not, lest thou be hated.

This is but a common sentiment, and is so often taught, that it is almost to be considered as a proverb. But I am apprehensive it may be understood still in a more philosophical sense, and be applied to all the produce of the earth, whether of the earthy or vegetable kingdom. And this is the sense the prelate (says a pious prelate) ever repeated that he rose from the table sober, healthful, and with his wits about him; but many have repeated that they sat so long, and continued so late, that the victuals went to the head in them, and that they set the value of their virtue, and their God, departed from them. (Bishop Taylor's Sermon.) And, to finish the character, the epicure, after his full meal, domus, pants for breath, a prelude of what a little later he will do in a sudden obversion with a stroke of an apoplexy, or found dead in his bed.

Yet 21. And if thou hast been forced to eat, arise, go forth, vomit, and then shalt have no hatred.

If you have been constrained or over-persuaded to eat, and through the importunity of others have overcharged your stomach, and find it out of order, take a draught of a medicine recommended to you by opportunity you can with decency. The wise man in the foregoing verses had in the strongest manner recommended sobriety and temperance; but as it may sometimes happen, to retire from the midst of the company too soon, he has therefore, it is better to prevent them altogether by abstaining from that excess, which cannot be indulged without danger, nor curbed but by a remedy which carries something of the disease along with it. As a man, who, after a dinner made of the most exquisite things, found a piece of earth, which if he had swallowed, (symbro) would have been in the Vatican, the condition of the soil of the quietest, and least agreeable of all places. He, therefore, it is better to prevent them altogether by abstaining from such excess, which cannot be indulged without danger, nor curbed but by a remedy which carries something of the disease along with it. As a man, who, after a dinner made of the most exquisite things, found a piece of earth, which if he had swallowed, (symbro) would have been in the Vatican, the condition of the soil of the quietest, and least agreeable of all places. He

Ver. 17. Leave off first, for man's sake; and be not unsavourable, lest thou offend. Either the master of the feast or the master of the house has a right to require that you should cease eating as soon as you are set down, which is a sort of silent rebuke to the rest of the company. But I am much more, in this, apprehensive you do not express it in a manner that may be reasonably expected; or required that you should cease eating as soon as you are set down, which is a sort of silent rebuke to the rest of the company. But I am much more, in this, apprehensive you do not express it in a manner that may be reasonably expected; or required that you should cease eating as soon as you are set down, which is a sort of silent rebuke to the rest of the company. But I am much more, in this, apprehensive you do not express it in a manner that may be reasonably expected; or required that you should cease eating as soon as you are set down, which is a sort of silent rebuke to the rest of the company. But I am much more, in this, apprehensive you do not express it in a manner that may be reasonably expected; or required that you should cease eating as soon as you are set down, which is a sort of silent rebuke to the rest of the company. But I am much more, in this, apprehensive you do not express it in a manner that may be reasonably expected; or required that you should cease eating as soon as you are set down, which is a sort of silent rebuke to the rest of the company. But I am much more, in this, apprehensive you do not express it in a manner that may be reasonably expected; or required that you should cease eating as soon as you are set down, which is a sort of silent rebuke to the rest of the company. But I am much more, in this, apprehensive you do not express it in a manner that may be reasonably expected; or required that you should cease eating as soon as you are set down, which is a sort of silent rebuke to the rest of the company. But I am much more, in this, apprehensive you do not express it in a manner that may be reasonably expected; or required that you should cease eating as soon as you are set down, which is a sort of silent rebuke to the rest of the company. But I am much more, in this, apprehensive you do not express it in a manner that may be reasonably expected; or required that you should cease eating as soon as you are set down, which is a sort of silent rebuke to the rest of the company. But I am much more, in this, apprehensive you do not express it in a manner that may be reasonably expected; or required that you should cease eating as soon as you are set down, which is a sort of silent rebuke to the rest of the company. But I am much more, in this, apprehensive you do not express it in a manner that may be reasonably expected; or required that you should cease eating as soon as you are set down, which is a sort of silent rebuke to the rest of the company. But I am much more, in this, apprehensive you do not express it in a manner that may be reasonably expected; or required that you should cease eating as soon as you are set down, which is a sort of silent rebuke to the rest of the company. But I am much more, in this, apprehensiv

Ver. 20. Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watchings, and choler, and pains of the belly, are with the unstable man. Yeons, sonia, the sleep of health, somnis salubris, as the Syriac has it. Horace's description of the temperament of men, that, seen in being performed by sleep, is modus; and such as betrays a want of this virtue through self-indulgence, and a contempt of others, can never be thought perfectly well-bred or thoroughly accomplished. Cleanliness is next to godliness, and a word in a very few rules for temperance and sobriety, and has intermixed some which regard decency and politeness, and particularly instances in intemperance, as a breach both of duty and good manners (Fishing lib. ii. cap. 2). Ovid's advice is not very unlike that of this wise man's: Neve dii praesum dapes sed dines circulo; Et capias pauli, quam capis esse, minime.

Ver. 29. Who is liberal of his meat, men shall speak well of the meat, and the worship of his good works perchance shall be believed. The Psalmist says, 'So long as thou dost well unto thyself, men will speak well of thee;' but it is no less true, what the wise man here observes, that he who is liberal of his meat, not only is of a liberal mind, but of a liberal heart; and that such might be accounted a very merit, and a very commendation (Ps. aix. 16). As the liberal man is called λαστίς, εις όμοιον, so the same metaphor is continued in κόλλα, which means beneficence, and by St. Ambrose is understood great largeness of mind and heart. The following verse, which means sordidness and covetousness as it does, ver. 13, above. By όπου, here rendered bread simply, we are to understand what is set down on the table, or brought to the table, no longer. It is often used, as in that description of Joseph's entertainment of his brethren, it is said, 'He ordered to set on bread' (Gen. xxxii. 31); and in that petition of the Lord's prayer, 'Give us this day
cel daily bread." Solomon expresses himself in the same manner, and upon the like occasion, "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor" (Prov. xxii. 9). The sense of the whole verse is: That he that is generous and profuse, and dealeth his bread to the hungry, and takes all opportunities of helping and obliging others, will have many advocates; men will always be disposed to believe, and report every good action, according to the goodness, and so many known proofs of his generosity, and kindness, that his credit is firmly established, and his name will be always mentioned with honour. We have shown before, as certainly disperse a person's hard heart and mean actions shall raise him many enemies; nothing can be so of the miser so bad, but will be returned to him with an equal tenfold score of wrong. But many things shall be aggravated or invented to make him appear still worse, and more pinching than he really is.

Ver. 25. *Shew not thy kindness in wrath;* Value not thyself, but from indulging and concerning in a known infirmity, and not prudently guarding the weak part, where he is sensible his failing lies, and thereby is often exposed to disgrace and sin. The hard drinker, on the contrary, is often seeking and drinks deep; he hopes for the account of temperance is not to be taken from the strength of a man's head, but from the measures of religion; and the hard drinker, in this verse, is represented as they receive themselves by very plentiful draughts, and, by a particular strength, I will not call it happiness, of constitution, be able to talk still, and transmit business and the affairs of state. This is a usual thing with those who are immersed in drinking, as not being fitted for the things of the Spirit, nor the work and business of God; and though they offend not in the mere act, they are devoid of the spirit of sobriety. We have shown before, that the hard drinkers often are the greater part of the drunkards; the former drons his sense in his cup, and desires often it; he loses all that distinguishes the man, his speech, his reason and often his sense of duty and charity. This indeed may sometimes happen through a head naturally weak, or made so by repeated debauches, but still it is drunkenness; for it is not a temporary light, but permanent disorder, and the habit and custom of it, that denominates the drunkard; he is not such merely from an accidental slip, for even good men, such as Noah, have been so surprised; and, as the drunkard is the greater part of the drunkards, he may easily be the greater part of the hard drinkers.

Ver. 26. *The furnace proveth the edge by dripping;* so dish wine the hearts of the proud by drunkenness. According to Jeremiah, the sense is, that as the blade is proved by dripping, and contracts more toughness thereby, so the hearts of men, by being drenched in liquor, find new and constant promotion, become more quarrelsome, and increase in their impatience. But as the fire proveth the temper of the blade, and the smith easily distinguishes upon trial the goodness of the steel, so does wine, immediately taken, lay open men's hearts, and discover their temper and humour without disguise. The common reading of the Greek in almost all the copies is, κόρνιον τομαμίν στρώμα αν μιαύ, στός αυτάς κληρονομισμένος τόνα κίνησιν τον αναφυλακτικόν τόνα κράτος, κόρνιον ἄνθροπος στρώμα αν μιαύ, στός αυτάς κληρονομισμένος τόνα κίνησιν τον αναφυλακτικόν τόνα κράτος, for (besides that Clem. Alex. quoting this passage omits the words πρὸς προάκτον, which certain attendant uncials have mentioned ver. 26. 7. 18.), the Vulgate seems to have followed a copy that read in this manner, Vinum corum superborum arguit in choriasticum potinum, which Junius and our translators follow, and thus Calmet takes it, Le forgeron disengage
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they made thee a ruler or master?" and thus the Vulgate, Rectorem te posseunrent t noli exutili. The wise man seems to continue here the subject of feasts and entertainments, and alludes to a very ancient custom among the Greeks, and Romans; and, as it is the best interpreter of that spirit, and by all the guests likewise that partake of it, being present at a father and physician to such occasions, and was the most agreeable and fitting sentiment of that spiritual repast, and by all the guests likewise that partake of it, being present at a father and physician to such occasions, and was the most agreeable and fitting sentiment of that spiritual repast, and by all the guests likewise that partake of it, being present at a father and physician to such occasions, and was the most agreeable and fitting sentiment of that spiritual repast, and by all the guests likewise that partake of it, being present at a father and physician to such occasions, and was the most agreeable and fitting sentiment of that spiritual repast, and by all the guests likewise that partake of it, being present at a father and physician to such occasions, and was the most agreeable and fitting sentiment of that spiritual repast, and by all the guests likewise that partake of it, being present at a father and physician to such occasions.
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unto, but renders it very accurately, which means only speaking succinctly and briefly. The whole of the advice given to young men, necessary, to suppress their impatience, and to guard against occasions with persons of age, merit, and distinction, to speak little, and only when they are asked or pressed to it, and then to choose their words with care. For as his faith makes none, so little talk makes the fewer slips. I shall hence take occasion to correct the rendering in Ps. lxii. 11, where our version is, "God spake once, and twice, I have also heard the voice of his speech; and his word was not in vain, but the word of the Lord is sure, he is a God of truth." But the Vulgate has it, "God spake; once or twice I have heard it!" nor is Coverdale's more correct: the true rendering is,—God spake once, viz., at the delivery of the law; and I have heard his voice, viz., the voice of Prophets, viz. his omnipotence and mercy, that power belongeth unto God, and that he is also merciful. And thus the Vulgate: Sinele locutus est Deus, et duo haec audivi, quia potuit Deus est, et tibi, Domine, misericordia; which Jansonius has well paraphrased, Duo ab eo audivi, tempore quod solus Dei sit potens, quia possit omnem quae vult; et quod tibi, Domine, misericordia, et Tegunt quaerant populos, tuae reveland. And thus the LXX. Ἐν ἀληθείᾳ τοῦ Θεοῦ, ἐν τῷ τὰύτῳ διαβολεῖ, ἐτοὶ πρὸς τὰ ἐκκ., καὶ Ἐκ δέ, καὶ Ἐκ τῶν, κ. τ. λ. And so the Tar- gums, Legem unam locutus est, et haec duo audivi, Deo credam: 'Tegunt, quod populos tuae reveland. Ver. 9. If thou be among great men, make not thyself equal with them; and, when ancient men are in place, use not many words. Have a deference to great men, and address thyself as a servant to them. This is the first rule; the quality of the former demands the one, and the wisdom of the latter the other. Think yourself happy in having the company of men of worth, and of persons of great learning. And see note on vii. 14, where there is the like advice.

Ver. 10. Before the thunder go lightling, and before a great man, fall down, and be humble. Go not before the thunder of Lightning hasteneth or fleeth before the thunder; and so Junius, Ante tonitrum celebrat fulgur. Our version does not reach the force of the Greek. The sense is, As lightning doth not wait to shew its brightness to men, but whilst it is in the air it goes to destination in a person before he begins to speak recommends him the more to the favour and good opinion of others. When the speaker appears in some sort of confusion at first setting out, it shows a dislike of himself and a regard for the audience, which generally engage them in his favour, and will help to excuse some accidental faults; but when a confident person begins to open, who sees by his air and looks to demand attention and to be secure of applause, his conceit raises a prejudice against him, and takes off his merit, if real. The like is true of carousing: a man should not have the habit to drink wine; for the company of gravity and figure, recommends young persons greatly to their esteem and notice; it propesses them in their interest, and is often more successful than a forward instruction.

Ver. 11, 12. Rise up betimes, and be not the last, but get thee home without delay. Take thy pasture, and go not to the sowing. Ver. 11.Icon. Ecce ego ir도 고 would be better rendered, Rise up in good time before the rest of the company, or before you have drunk too much, for sobriety and temperance are as great recommendations as modesty: and when you return home, use some diversion or moderate exercise for health's sake, and to digest a full meal, and be not disputatious or querulous, angry or touchy with thy family, or any acquaintance with whom thou art associated by the names of wine. As reserve before superiors

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do what is right, and their good deeds shall be as a burning light, that shall shine far and near; or, in the words of the psalmist, "They shall bring forth righteousness as the light of the dawn; they shall be as a shining light in the morning" (Ps. 112:4) and "The path of the just is as the shining light, that shineth more and more unto the perfect day; but the way of the wicked is as darkness; they know not at what they stumble."

Ver. 17. A sinful man will not be reproved, but findeth an excuse according to his will; i.e. they hate to be reformed, and so interpose some plea or excuse in order to excuse their sins. So according to Calmet, the sense is, "They shall be enlightened by God, and shall receive from him justice and judgment, which shall shine as a glory round them. According to that of Solomon, which this writer [Grotius] understands to mean that they will not be enlightened at all; they shall not be reproved, but do not repent of their sins; they will not repent of their sins, nor be enlightened by God, but they will be deceptions of their faults; thus David wishes, according to the old translation, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head." Ps. 119. 7.

The wise man adds, as a farther instance of the perverseness of the wicked, καθεν το εὐδοκεῖται εὐθύμου i.e. he will find some pretext, or excuse, or example, or pretext, which he may use as a cloak of his sins, or to excuse his deceptions, or to soften, or to evade, or to escape, the law, according to his mind. Or, as Calmet expounds it, the sinner is so willful and obstinate, that he will not repent of his sins, when he will do it by none but himself; Τς ευς αντιμα σω το προτον συναντεται σαπροσθετικα (Arabic). And as he chose to pursue death in the ways of his own seeking, like the hypocrite, so he will be exposed to the sanctions of the law, and receive the punishment, and be condemned as one that is to be deposed from the grace of God, which he will reprove, and set before him the things which he has done, seeks out such as agree with him in opinion, who are of his mind, and for his purpose, and will flatter him much. As one says, St. Austin, hates the truth because it condemns him, he flies from true physicians and useful remedies, because he loves his sickness. Wherein he stood; he was full to be dejected, and there are enough to do it. He cares not to be told that his soul is dangerously sick and wounded, and he finds persons who assure him that it is quite well and safe, though he is more and more full of sickness, and has no remedy. Ver. 19. Do nothing without advice; and when thou hast once done, repent not.] There is no one precept which this wise man has delivered so often, and pressed so strongly, as not to do anything without advice. When he has trusted himself to his own understanding, but consult others who are able to advise him, and give him their opinion and assistance; that none but a proud and self-opinionated person, or one that is too full of himself, will think to do anything without consulting with that virtue, would venture to act otherwise, καθεν το εὐδοκεῖται εὐθύμου, as it is expressed, ver. 18. But Grosius adds an interesting caution arising from some of the like words in this verse. The advice here given is like that of Sullust, Frasquain, Alciatus, consultus; ubi consulutus, mater esse opus est: If thou actest in this prudent and cautious manner, repent not; i.e. thou shalt not repent, like that, "This do and live." i.e. thou shalt live. And thus the Vulg. Single alicui facias, consulta; ubi consulutus, mater esse opus est: If thou actest in this prudent and cautious manner, repent not; i.e. thou shalt not repent, like that, "This do and live." i.e. Be not rash or attempt such things as are attended with danger, lest you come to some harm or mischief, as those are most likely to get those who choose to walk in rugged and stony ways; and, on the other hand, be not over-confident in things or persons which seem to promise most security, it is as possible, even though you are prudent and smooth, or in a straight way, or slip or hurt, or some unforeseen mischief from persons one least suspects. Beware and guard against both these extremes. The Greek is, εὐθυμου προνυμον. The wisest, as the case follows read, εὐθυμου. Grosius disliketh both these, and proposes a third, viz. ἐνδυναμος, even bene expressit; i.e. trust not thyself in a way that is unknown to thee, or that thou hast not tried, nor incurred after.

Ver. 22. And beware of thine own children.] This is a consequence of the former verse, as expounded of not being too confident in things or persons, which seem to promise most security, it is as possible, even though you are prudent and smooth, or in a straight way, or slip or hurt, or some unforeseen mischief from persons one least suspects. Beware and guard against both these extremes. The Greek is, εὐθυμου προνυμον. The wisest, as the case follows read, εὐθυμου. Grosius disliketh both these, and proposes a third, viz. ἐνδυναμος, even bene expressit; i.e. trust not thyself in a way that is unknown to thee, or that thou hast not tried, nor incurred after.

Ver. 23. In every good work trust thy own soul; for this is the keeping of the commandments.] As καθεθεν το εὐδοκεῖται εὐθύμου, is explained in the preceding verse, so καθεν το εὐδοκεῖται εὐθύμου is explained in this verse. In every good work trust thy own soul; for this is the keeping of the commandments; i.e. do nothing without advice, and when thou hast once done, repent not.

CHAP. XXXIII.

Ver. 1. There shall no evil happen to him that feareth the Lord; but in temptation even again he will deliver him.] Providence takes a particular care of good men to preserve them from evil, especially to avert the harm which wicked men intend against them. But, Grosius observes, "there may be supernatural treachery, and a man's "worse foes may be those of his own household," as the Vulgate here inserts, from Matt. x. 36. Grosius understands the phrase in the sense of God's commandments, i.e. that they do not rain him by extravgance; but this is pardonable where it happens, in comparison of what others have done, who, though obliged by the ties of nature, and those of duty and gratitude, to please, honour, and preserve, their enemies, have, notwithstanding, been their betrayers, and, through ambition or some resentment, been the instruments of their ruin; and by those he least suspected, even by his own sons, when he was worshipping in the house of his false god (2 Kings xix. 37). Very remarkable to this purpose is the advice of Bossuet, "Let not ye be in a friend, nor have confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against the mother-in-law; a man's enemies are the men of his own house." And much to the same effect is that of Jer. ix. 4, "Take ye heed every one of his neighbour, and trust ye not in any brother; for every brother will walk in the corruption of his brother, and no man will help his neighbour." This verse was no idle advice; it was of such a nature as to cause much and mighty revenge; and by the next verse, it will walk with slanders (see Exclus. xxxii. 19). The wise man's advice here seems very important and abrupt, without any reason assigned, used in some such manner, and illustrated by the context.

Ver. 2. In every good work trust thy own soul; for this is the keeping of the commandments.] As καθεθεν το εὐδοκεῖται εὐθύμου, is explained in the preceding verse, so καθεν το εὐδοκεῖται εὐθύμου is explained in this verse. In every good work trust thy own soul; for this is the keeping of the commandments; i.e. do nothing without advice, and when thou hast once done, repent not.
The sentiments of the Roman orator are very fine on this head, and much to be admired: Nanquin vino quee quaii materni eventus potest nee vivo, nec morioro, nec quan
quam ejus res a Dies immortalitatis neglegitur. Badweli postea reuerentia, ut facta etiam, \textit{auctoratus, dixi tamen quoque; i. e.}, "No evil shall happen to one that feareth the Lord, except in temptation," or "by way of proof and trial;" Eyr. 6. Not per modum, ut facias ut, sed ut facias cum; but they deliver him out of their troubles, and this he will do often, and as they stand in need of help, for so \textit{ea non videbuntur; i. e.}, he will deliver him under his trials and conflicts; in tentatione et lucet eripiet illum.

\textit{Ver. 2. A wise man hateth not the law; but he that is a hypocrite therein is as a ship in a storm.} See xvii. 15. The good man, if affections or temptations assault him, is steadfast and unmovable, and not tossed to and fro in his thoughts and uncertainty, nor halves it with divided affections betwixt God and mammon, his heart is fixed, trysting in the Lord. He is like the house built upon a rock, against which the floods and tempests beat, but to no purpose. Whereas the hypocrite is the feather with God, who serveth him not in sincerity and truth, or the wicked man, as the Sibylic and Arabic render, hath no hope nor comfort, is under perpetu

\textit{Ver. 3. A man of understanding trusteth in the law; and the law is faithful unto him as an oracle.} I conceive it would be better rendered, as the oracle i. e. of Urim, for all oracles were not to be depended upon. In the Old Testament we find, that when people had occasion and a desire to know the mind of God in any difficult or doubt

\textit{Ver. 6. A stolon horse is as a loving friend, he beareth under one that sitteth upon him; i. e. He seems pleased with his rider, whoever he be, but is thinking on his own business, and not on his service, content to express his own satisfaction and wantonness. In like manner the false friend who imposes upon all those who put any confidence in him, is always obliging and complaisant to such as entertain him, or advise with him, not out of respect to them, or to do them any real service, but to the better serve himself, and to carry on his own selfish views. He forms his speech and answers according to the humours and dispositions of those that he meets, as they chuse to vary. Like the pariah in Terence, Negat quis, necp; alium, alio. Calmet understands by "a mocking friend," one, who capitibus nimine equalis, it is indifferent what he does, so that comes in his way, and will sacrifice even his friend to his joke, as Horace truly describes him (Sat. lib. 2). Clemens Alex. uses the same simile, and calls a noted adulterer, "a most faithful friend." Ps. \textit{vii. 5.} \textit{et vinformis(Mocking friend), &c.} The word is freely used of sin, and of the more, years, and years of jubilee, with respect to common years; for so the Vulgate, Quare dies dixit superat, et iterum laxa, et annus marmi, has not the same God equally established them all, does not the same sun enlighten all, and every day in common enjoy the privilege and benefit of his light; whence then the observable difference? one can give no just distinction and difference, and yet one and the same light may be observable for so Groinis understands \textit{yersa, here}, and the wisdom of God, who has so appointed it. There is now in nature for the difference both of time and place particular which shall be the instrument of their separate, distinct, and individual merit of their own, antecedently to positive appointment. The choice and distinction which God has made seems purely arbitrary, and to be resolved into no more than the reasons which he, as he will, assigns to his just and necessary purposes, such as seasons, so may be presumed not without reason to have established festivals, and made them different from other days; for so I choose to render \textit{other days,} in the following verse, and understand the words by our translators, ver. 11, upon an occasion not very unlike.

Ver. 9. Some of them hath he made high days, and holidays, and some of them hath he made ordinary days: \textit{Ps. xcvii. 11.} They are put into the number of common days, and others he has set apart for his own use, as peculiar days, and of greater solemnity. He appointed religious festivals as an exponent for the more regular, uniform, and solemn performance of his worship; and to affect the minds of men with a greater awe and reverence for his divine majesty, by setting peculiar marks of distinction upon special and appointed times for his service. Hence the original of the institution of the Jewish sabbath, which he appointed to be observed in memory of his resting from the works of the creation: it was his rest, and therefore he commanded his disciples to rest also. But such, in the Christian church, are the days of our Saviour's nativity, passion, resurrection, ascension, and the descent of the Holy Ghost, which have been hallowed from the earliest times of the church; and it is remarkable, that during these days nothing is done, or even said, that could be observed. Seneca has assigned a civil reason for the distinction of days, Legum condiures festos dic insipientium, ut ad hicristiarnum homines pubescentium temporis. The days of the Christian church, as fast days and weekly days, are as seasons, so may be presumed not without reason to have established festivals, and made them different from other days; for so I choose to render \textit{other days,} in the following verse, and understand the words by our translators, ver. 11, upon an occasion not very unlike.

Ver. 10-12. And all men are from the ground, and Adam was created of earth. In much knowledge the Lord hath divided them, and made their ways diverse. Some of them hath he blessed and exalted, and some of them hath he sanctifi
cated, and set near himself: but some of them hath he cursed, and driven them to be fruitful, and turned out of their places. This is a fine clue of reasoning from ver. 7 to ver. 15, the argument proceeds in the following manner: As amongst days, though all are enlightened by the same sun, and all are alike in the number of hours, some are nevertheless preferred before others, God by his knowledge and decree having separated them, and has himself made the distinction, by consecrating some of them as festivals, and others as ordinary days only: so all men by nature, and the condition of their creation, are equal; all were created of earth, and taken from the same matter or clay from whence Adam himself was taken. Others have virtues exalted, called \\

Ver. 6. A stallion horse is as a loving friend, he beareth under one that sitteth upon him; i. e. He seems pleased with his rider, whoever he be, but is thinking on his own business, and not on his service, content to express his own satisfaction and wantonness. In like manner the false friend who imposes upon all those who put any confidence in him, is always obliging and complaisant to such as entertain him, or advise with him, not out of respect to them, or to do them any real service, but to the better serve himself, and to carry on his own selfish views. He forms his speech and answers according to the humours and dispositions of those that he meets, as they chuse to vary. Like the pariah in Terence, Negat quis, necp; alium, alio. Calmet understands by "a mocking friend," one, who capitibus nimine equalis, it is indifferent what he does, so that comes in his way, and will sacrifice even his friend to his joke, as Horace truly describes him (Sat. lib. 2). Clemens Alex. uses the same simile, and calls a noted adulterer, "a most faithful friend." Ps. \textit{vii. 5.} \textit{et vinformis(Mocking friend), &c.} The word is freely used of sin, and of the more
Seth and his posterity; at the deluge, Noah and his family; from the descendants of Shem, Abraham and his family; among the children of Abraham, Isaac; and among those of Isaac, Jacob; and out of Jacob’s family, Leviticus, Aaron, and their posterity; on the contrary he essayed the race of Canaan, and east them out of the holy land, whilst he poured his favours with great profusion on the Israelites: he was at the same time active in the edification of Elyth, he translated it from Armin to Zadoc (1 Kings ii. 27, 35); he rejected the family of Saul, and exalted and glorified the house of David; as he drove Shebna from his station and dignity, and called Elisha in his stead, whom he clothed with his robe, and strengthened with his girdle (Isa. xxii. 19—31). Again, God graciously conducts and leads some in the ways of goodness, and permits others to wander in ignorance and wickedness; he makes the former blesses and sanctifies, and keeps always steady in his service, through the mighty succour of his grace: the other he leaves to follow their own corrupt will, and continues them under the curse. They may each of them be considered as clay in the hand of the potter; he makes the former vessels unto honour, and the other vessels unto dishonour, to display his mercy in the one, and his justice in the other. And God is equally worthy to be revered, both by men and angels, whether his bounty is pleased to remit, or his justice to demand, his due. There is nothing in the world, which is more exalted, or more commendable, than the doctrine of predetermination, or reprobation, as some interpreters would represent them. It seems more proper to understand the wise man, as speaking of God’s universal providence, and the eternal decree, without descending to particulars; or of the absolute power which he exercises over his creatures, tempered, at the same time, with infinite wisdom and justice.

Ver. 19. Give not thy son and wife, thy brother and friend, power over thee while thou livest; and give not thy goods to thy beggar, lest he say, Behold, I am rich (ver. 20, 21).

The advice here, and in the following verses, may either respect parents or rulers, and persons in authority. To the former the advice is, not to strip themselves of the advantage of others, or to leave them to suffer without any assistance; but, on the contrary, to favour them in all their wants. To the latter, it is, not to allow others to partake of what they have, leave themselves so bare, through an inclination to gratify them, they hereafter be necessitated to ask and entreat for that again which they parted with too soon and hastily, or for be deprived of the advantage, that they have, by others; and further, not to give too great a confidence in them, which is often abused, and forwarding their power and authority. It is preposterous, as well as unjust, for others to be supposed to supply to his children, or to cringe and crouch to their wishes. Therefore (ver. 23), the advice is, not to part with so much of their fortunes and in their lifetime such as to reduce themselves, but to dispose of their effects by will, and appoint a distribution at their death. The like may be observed of the other relations here mentioned, viz. a wife, brother, or friend, who, though dear, are not to be complimented at the expense of a master’s authority, characters, and fortunes: nor ought such grants to be expected, or engagements insisted on, as to hurt a man’s circumstances, or to endanger his own freedom and liberty. As addressed to magistrates, it is also proper, and a very good advice; the advice is, to govern freely and independently, not to be swayed by interest or affection, nor to give too much power and authority to relations, friends, or dependents, that none may be able to represent their master in any degree their honour or abusing their power, through partiality or any servile compliance; nor themselves be exposed to the encroachments of others; but to give the disposal and direction of favourites: for thereby a person in authority is liable to be made the tool of their ambition, avarice, or resentment; to have all faults and grievances charged upon him, whilst others have the credit of doing all the service, and the advantage of gaining themselves friends or fortunes.

For, as Calmet very justly observes, it is generally believed that more is owing to the person that procures the favour to be done than to that person that interested it; but it is, that actually confers the favour; the former does the business in reality, the other only lends his name.

Ver. 20. A good name is rather to be chosen than great riches; and good report rather than to be spoken (Deut. iii. 22; Ps. ciii. 1; Prov. xix. 11, 12: Par.)

This advice in the matter of names it is, in general, very just: but, when any man has a name and credit in another’s eyes, he may be tempted to imitate the According to the context, the advice is, to govern freely and independently, not to be swayed by interest or affection, and not to give too much power and authority to relations, friends, or dependents. For, as the context suggests, it is generally believed that more is owed to the person who procures the favor to be done than to the person who interested it, but it is the one who actually confers the favor; the former does the business in reality, the other only lends his name.

The advice is, to resist the temptation to imitate the Earl of arline, rather than to have a great name and great riches. A good name is more valuable than great riches, and good report is more valuable than to be spoken of.

Ver. 16. I awaked up last of all, as one that goeth after the grape-gatherers: by the blessing of the Lord I pro-

fitted, and filled my wine-press like a gatherer of grapes.

The wise man does not say that he was the last of all the prophets, or that prophecy was intermitted for a long time, and revived again in him, as some have weakly and indiscreetly inferred from his complaint, but that he was the last of all those of his nation that had made collections of moral sentences or proverbs: or, the least of all that had expressed himself in this sort of undertaking, as St. Paul calls himself the least of all the apostles, and of all the apostles, upon another occasion; that he only cleaned after them, as his design was not an original or wholly new work, but rather a collection of scattered and fugitive pieces, which being too few to fill a book of themselves, and so liable to be lost, were incorporated with his own, and together composed this larger work of the same kind (Deut. xxxiv. 2). It was expounded from Genesis to three thousand proverbs (1 Kings iv. 32); out of which were either collected such as were most useful by the men of Hebrew, which seems most probable, or they added some of their own, which passed under the name of Solomon, which are comprised from Prov. xxiv. to the end of xxvii. Out of the works also of Agur, who wrote many memorable sayings, were those weighty sentences which occur Prov. xxiv. to the end of the book. In like manner this writer compiled his work from some valuable materials and collections of others; nor is it at all improbable, that many others besides himself were employed in it, which has led to his translation of his grandfather’s works (see Pref.).

Ver 19. Give not thy son and wife, thy brother and friend, power over thee while thou livest; and give not thy goods to thy beggar, lest he say, Behold, I am rich.

The advice here, and in the following verses, may either respect parents or rulers, and persons in authority. To the former the advice is, not to strip themselves of the advantage of others, or to leave them to suffer without any assistance; but, on the contrary, to favour them in all their wants. To the latter, it is, not to allow others to partake of what they have, leave themselves so bare, through an inclination to gratify them, they hereafter be necessitated to ask and entreat for that again which they parted with too soon and hastily, or for be deprived of the advantage, that they have, by others; and further, not to give too great a confidence in them, which is often abused, and forwarding their power and authority. It is preposterous, as well as unjust, for others to be supposed to supply to his children, or to cringe and crouch to their wishes. Therefore (ver. 23), the advice is, not to part with so much of their fortunes and in their lifetime such as to reduce themselves, but to dispose of their effects by will, and appoint a distribution at their death. The like may be observed of the other relations here mentioned, viz. a wife, brother, or friend, who, though dear, are not to be complimented at the expense of a master’s authority, characters, and fortunes: nor ought such grants to be expected, or engagements insisted on, as to hurt a man’s circumstances, or to endanger his own freedom and liberty. As addressed to magistrates, it is also proper, and a very good advice; the advice is, to govern freely and independently, not to be swayed by interest or affection, nor to give too much power and authority to relations, friends, or dependents, that none may be able to represent their master in any degree their honour or abusing their power, through partiality or any servile compliance; nor themselves be exposed to the encroachments of others; but to give the disposal and direction of favourites: for thereby a person in authority is liable to be made the tool of their ambition, avarice, or resentment; to have all faults and grievances charged upon him, whilst others have the credit of doing all the service, and the advantage of gaining themselves friends or fortunes.

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The advice is, to resist the temptation to imitate the Earl of arline, rather than to have a great name and great riches. A good name is more valuable than great riches, and good report is more valuable than to be spoken of.
food, a certain and sufficient allowance for every day. 2. Correction for any great fault; if they have been, for instance, untruthful or dishonest, or other objectionable

tives; but not to be rigorous or excessive (ver. 29) for every

tression. There are numberless tragi-cal instances of mischief
don by slaves, driven to despair through the continual

all that ensued from the after-sales of slaves to bellum servile, but the hard treatment of slaves was the

on of it. Punishments proportionable to their fault.

the whole, while moral sentiments have that of a

generous principle, nor any other motive to act by

their fear. 3. Labour; nothing being more dangerous, or

t worse consequence to a slave, than idiocies. If it

ployed in it, he will be the cause of his own mischief, or

take the opportunity to run away, and get his

sly credulous. The poets give wings to dreams, to
denote their uncertain and deceitful nature; and such as

are weak enough to give attention to them are properly

inspected, and may learn to make as little of them as

pursuing after the wind. They have no foundation or

reality in nature, but are the sport of imagination, and

the reverses of the most capricious persons; for none else

and capable of building their hopes, or fixing a deposit

upon them. And therefore nothing is more ridiculous than

the art of necrocrates, which pretends to interpret dreams

and predict future events, and dispose of the precarious

gifts of fortune from thence. Such pretenders can have no

to rules to proceed by, as there are in other sciences;

nor such as go to and confide in them any reasonable

grounds for their belief. It is the malice of slaves to

selves to the subject like our author, and give

the same directions. Aristotle enjoins the very same

particulars, ἐπειδὰ, etc.Ν αὐτῷ, and observes, that if

they are well fed, without work or seasonable correction,

they will grow insolent and unruly; and if hard worked,

and often corrected, and not fed and maintained, it is not

only an instance of cruelty, and a great discouragement to

them, but that such severe treatment not only puts them

upon making their escape, but even sets them at liberty.

Ver. 35. If thou have a servant, let him be not idle as the

to be wise. He will do the work which he has, if he

shows himself so to be, and shall have part of the inheritance

among the brethren. (Prov. xvii. 2.) The Romans, by a
terms of respect, called servants, or slaves, aliquem servum

that a slave does his master's service, and makes it the study and

business of his life to consult his good and promote his interest,

how can such a beast be too much encouraged, or rather, how

can it be made to do less? As a slave can have no

vant has been by some writers considered in the next

degree to a child, and even before a child that was unfruitful.

And this probably is Solomon's meaning, for service

which he has rule over a son that causeth shame, and

shall have part of the inheritance among the brethren.

(Prov. xvii. 2.) The Romans, by a term of respect,
called such servants, or slaves, aliquem servum

The slave, whom his master teaches, he will do the work

of his slave who proves faithful and deserving, regard

such a one as a treasure. Consider that you

might have been his captive as he is now yours, for nothing

is more easy to change the heart of a slave, than to

fore him as you would have wished and expected

yourself, upon an exchange of conditions. Castalia

renders, Quoniam consanguinem eum comparabili, as he had

read le alpam, in the sense of Q. leq e quam, Acts xv. 26.

The Syriac, too, No pugnes in sanguinum tui ipsius, seems

also to favour this sense. Druicius's conjecture is

very ingenious, and probably right, that the Greek

translates mock the meaning of the original word παρα, which

is commonly mocks; but in the Targumists, as well as

rabbins, it signifies also a price, as our version rightly

has it; perhaps, originally, "the price at which you are sold, and thence, more generally, any price; and,

making this, he might as probably translate it alpam as alpam, the true rendering.

For the leal sometimes signifies by Chrys., Cyprian,

xxii. 8, and elsewhere. παρα also signifies likeness. May

it not therefore be translated, Thou possessest one in thy

likeness, and, as such he deserveth to be used mercifully,

though he may not be he, who spake of the likeness of

tuned before ab uti, so he does here from the rights and

ties of humanity. Messieurs of Port-Royal conclude this

chapter with the following useful reflection: If the slave

who is thus to be compared were not to be treated as

our life, and to be respected as a brother, how much more

ought we to express our tenderness and kindness towards

those who serve us with faithfulness and affection, and

who have disposed of their own time and labour to serve

us, than we who have disposed of our time and

lives for the benefit of our countrymen? 

and they had no want of their own experience in their

credulous countrymen, with much strength of re-

1 8 2
soning, and great humour and facetiousness (De Divin. lib. i. 26. §19). The Hebrews are thus described by one of their most approved critics:—

Ver. 6. If they be not sent from the most High in thy visitation, set not thy heart upon them. They are like to the heathens acknowledged in like manner two sorts of dreams: the one true, proceeding from God; the other false and deceitful. Homer observes, "Every art is attended with some true ones that claimed a regard, as being supernatural indications of some great event to be fulfilled in its season. Such were those prophetical ones in scripture, whose communication was announced by religious signs and tokens, as were manifested to Abraham, Isaac, and Jacob, and were observable, and in some things discernible, and consequently occasioned great fear and horrid amazement among the princes of the nation: and thus it is acknowledged by the heathens in like manner as a sort of divination, certain events from which these issued: the first came from Jupiter, through the port or corona; the other through that of ivory (Odyss. lib. xix.). Lastensius has the same observation (De Opif. Div. lib. ii. §15). The dream theory is thus considered as the means by which God conveys to men his will, if they be not deceived on a just occasion. The two passages refer to save the same thing: For the interpretation of a dream, the interpretation of dreams, and the interpretation of such dreams as it is discernible, differs which they have been associated with. And thus the Geneva version, and that of Coverdale, "The law shall be fulfilled without lies." If you desire to know the truth, and the best rules for your conduct respecting men and affairs, then you will find it wise and holy men, who are conversant and well-versed in the law of God; they will teach you in sincerity the word of truth, and conduct you in the right path; and wisdom in a frame of spirit, is a strength and beauty in the eyes of the Lord. If the Vulgate, I would render the Greek, is perfection, or may be depended upon as an oracle, or as the oracle, then I know of what, or in what manner to proceed in many cases, or how to distinguish a true from a false dream, and act with safety, and to my content and satisfaction? God's law, says this sense, is the beacon light for your conduct; it is alone sufficient to satisfy all proper and reasonable inquirers; and you will find among the teachers and interpreters of it many persons of great knowledge, as well as of known fame and sincerity, who will give you better and more certain instruction than you can possibly draw from wizards and diviners. To the law and to the testimony: I must here observe, that as we may speak not according to this word, are deceivers; there is no light in them, nor illumination, or comfort to be expected from them.

Ver. 7. He that hath travelled knoweth many things; and he that hath much experience will declare wisdom.] If with some copies we read τινος philosophers, which the oriental versions favour, the sense then is like that of Matt. xiii. 22. "Everyone who hath ears to hear, let him hear."

The word wisdom (σοφία, τότος σοφίας) was generally esteemed as a thing that could never be comprehended in human intelligence; it was the property of the gods, of the angels in heaven, and was well bestowed, as it was to be brought forth "out of his treasure things new and old;" and this will consequently be the case with the whole upon earth, even if the Christian religion, to which we are to look, should be forgotten by all upon earth, and thereby have an opportunity of knowing mankind, knows nothing in comparison. A more speculative knowledge, such as is acquired by reading, is but a little above the common sort; to form an accomplished person, one capable of shining in public business, the knowledge of men is requisite, as well as of books, and nothing is of more service in this respect than the knowledge of men, which is a subject not quite rendered themselves so famous, and gained their learning and improvement. It was thus Ulysses obtained the character of a philosopher by his conversation with the wise men of the world; and Pythagoras and Plato arrived at such a pitch of knowledge, which so justly recommended them. The like may be observed of Socrates, who, out of his conversation, was declared by the Athenians, a person of most excellent knowledge, and yet he can, in a sort of spirit of improvement, submitted to learn of every great master he could hear of at a distance. Nor need we after the wonder that a renowned queen, who had a thirst for knowledge, should herself travel as far as from Sheba to Jerusalem, to hear the wisdom of Solomon, and be improved by it (Matt. xii. 42).

Ver. 12. I was often in danger of death: yet I was delivered because of these things.] τῶν τοπίων, ο, ι, e, by means of the experience which I acquired in my travels. And thus the Arabic very expressly, Pares pares experimenta. The verb παρευάσθημι (παραφύταιτο) to be delivered or rescued, is a frequent expression of the Israelites, and is a word of greater dignity. Such who have the weaknesses to believe or trust in dreams, will proceed to more ingenuity, their temper will incline them to apply to forbidden arts, to consult with wizards, seers, and diviners, in order to their vanities, which are the invention and artifice of the spirit of darkness and error.

Ver. 9. The law shall be found perfect without blemish: and the commandment a light to the eyes. The law was given at Mount Sinai, as Deut. x. 19. God thought those threats which he had brought upon Abraham to be a faithful token. But he delivered them in a faithful manner. As the law threatened those who entered, he would send such magical arts (Jev. xiv. 36. Deut. xiii. 1. xiv. 28. 10), so we may be assured that those threats will be executed in their utmost rigour. The law shall be fulfilled, ενετελεισθήσεται, in all its predictions and declarations, without any equivocation, as the word to which they are adhered. And thus the Geneva version, and that of Coverdale, "The law shall be fulfilled without lies." If you desire to know the truth, and the best rules for your conduct respecting men and affairs, then you will find it wise and holy men, who are conversant and well-versed in the law of God; they will teach you in sincerity the word of truth, and conduct you in the right path; and wisdom in a frame of spirit, is a strength and beauty in the eyes of the Lord. If the Vulgate, I would render the Greek, is perfection, or may be depended upon as an oracle, or as the oracle, then I know of what, or in what manner to proceed in many cases, or how to distinguish a true from a false dream, and act with safety, and to my content and satisfaction? God's law, says this sense, is the beacon light for your conduct; it is alone sufficient to satisfy all proper and reasonable inquirers; and you will find among the teachers and interpreters of it many persons of great knowledge, as well as of known fame and sincerity, who will give you better and more certain instruction than you can possibly draw from wizards and diviners. To the law and to the testimony: I must here observe, that as we may speak not according to this word, are deceivers; there is no light in them, nor illumination, or comfort to be expected from them.
the Lord. For the fear of the Lord includes in it a well-grounded hope and confidence in him. Solomon, according-ly, represents the truly trust in God, as naturally flowing from this religious fear (Prov. xiv. 26).

Ver. 18. He that sacrificeth of a thing wrongfully gotten, his offering is abomination unto the Lord, and his prayer shall be
not accepted.” The wise man expresses here the great abo-
mination of gifts or sacrifices accompanied with injustice, and the dislike which God has to them, according to his own words, “for whatsoever the Lord loveth, is abhorred of his
people” (Prov. vi. 16). “I have not offered burnt-offerings
for burnt-offering” (Isa. lxix. 5), i. e. such as are so presumptuous and wicked as to think that they can pro-
pitiate Almighty God, by offering him part of what they got, by means of which they have swindled and mone-
keried, than any real tokens of regard or duty, as the Vulg.
ate and marginal reading have it, from a copy, prob-
ably, that was used in the family of God, who do not
cherish the burnt-offerings, which is followed by our transla-
tors. Liberality and charity, to be acceptable to God, and have their perfect
work, must be done without the least violation of equity and
justice; for a man cannot in any sense be said to be be-
good, or perform a good action, when it is accompanied
with some evil at the same time. Good actions, with re-
spect to both God and man, are at all times seasonable,
and instances of love to our fellow creatures, and of
performed to either at the expense of what is just and right.
This cannot be better explained than by the instance of
Saul, which happened before he received the anointing of
the Amalekites, and the chief of the things which should
have been utterly destroyed, to sacrifice unto the Lord in
Gilgal, which was sin unto him, and severely punished as
such, because where there was a will, there was a way
done, or forbidden any act of injustice, the rejecting the word of the
Lord, or the disobeying him in that instance, under the
pretence of serving him in another, is styled stubbornness
and rebellion, (Deut. xx. 9, 10.) The case was well
considered when he says, “Hath the Lord as great delight in
offerings and sacrifices, as in obeying the voice of the
Lord?” Behold, to obey is better than sacrifice, and
hearken unto the voice of the Lord, and they shall not per-
form a good action that they might not offer a burnt-offering of that which only cost
him nothing, until he had made it by his own a valuable
thing, to be acceptable in his sight. If a man be
blind, and the lame, and the sick, for sacrifice, because
it ought to be perfect, and without blemish (Mal. i. 6), how
much more are goods unjustly gotten, the wages and fruit
of injustice, looked upon as filth and desecrations, if offered unto the Lord. It is, in the language of the same
prophet, offering polluted bread upon the altar (ver. 7), and
cursed is that deceiver which hath in his flock a male, i. e.
something that is right against which there is ab-
dection, and yet voweth and sacrificeth unto the Lord a
corrupt thing (ver. 11), which is sure to displease him.

Ver. 19. If he offer a sacrifice, let him do that of his own poor
(lower). As one that killeth the son before the father’s eyes.” God is the father and protector of the poor, whose bread in the next verse is said to be his life; to take this away, or to rob him of it, without his consent, is a thing that is in some sort to take away his life. To offer to God, or to his use and service, what has been by oppression, and an
unwarrantable stretch of power, taken from the needy, is here, by a most apt and beautiful metaphor, compared
to that shocking instance of inhumanity and cruelty, the
spilling the blood of a son in the sight of a fond and tender
father. The best actions, even though intended for God’s
honour, yet if they are founded in injuries, in wrong and
robbery, are but such sacrifices as were offered in Tophet,
where murder was the obligation. They are a sort of
Thieves’ sacrifices, and inconsiderate, as the father to pauch of an unnatural requital upon his own
son. Or it may not unjustly be illustrated by the ewe-
lamb in sacred history, which the poor man had brought
up, and which was given to God by the rich man in ten
pieces, to express for, that it lay in his bosom, and was unto him as a daughter; and yet, dear as this was to him, the rich
oppressor could spare his own numerous flocks and herds to
secure his right, and hisson, which was the man’s in-
tainment (2 Sam. xii. 3, 4). In the primitive
church neither the unjust publican nor the usurer, nor the extor-
tioner, nor the deceiver, nor the rapacious, nor the
murderer, nor the enormities of the house of bondage,
or the offerings to the offering, though permitted to enjoy the other pri-
ileges of religion (Apost. Consit. lib. iv. cap. 5); nor
would they accept of an estate given to pious uses, which
were afterwards sold in the same manner as the
poor was sold to enrich the corban, or even to endow a church,
with the spoils of the poor. This desecrated the good
design; it was, in the language of the prophet, “to build
up Zion with blood, and Jerusalem with iniquity” (Mic.
had, 3).}
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Ver. 25, 26. He that washeth himself (vif, as the Greek ος τοις καθαρισμοις τας ικανας τιαν αχθαντιαν εαν χρωει) so it is with a man that fasteth for his sins, and giveth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him? With respect to the dead also, it is very material: "Out of sacrifices, washing the dead corpse itself (Acts xvi. 37)." But the-body is not actually washed, a washing from the sight of God is the term, it is washed by the touch of the dead father corpse. Some carried this farther, and maintained that even going among the sepulchres of the dead, or sitting upon them, or being in the house of the temple that were breathing their last, was such a pollution as was to be washed away by a legal and ceremonial lustration. The force of the author's reasoning is to the following effect.—As the water of purification, and the ashes of the heifer sprinkling the unclean, sanctify to very little purpose towards purifying the flesh, if the person so purified contracted a fresh defilement, by going near to or touching another dead body; so it is equally fruitless for a man to hope by any outward and formal repentance to expiate his sins, if he is not circumcised and careful not to offend in the like particular again. For then the unclean spirit spirit returns, as it were, into the sinner himself, and inflicts with him "seven other spirits more wicked than himself, and his last state will be worse than the first" (Matt. xii. 45). It is therefore manifestly impossible for the outward rites to be applicable to national sins, which cannot be expiated by the mere appointment of solemn days of humiliation and fasting, except a general reformation succeeds, and the whole heaven of wickedness be purged away.

CHAP. XXXV.

Ver. 1. He that keepeth the law, bringeth offerings enough; he that taketh heed to the commandment offereth a peace-offering. i. e. He that is mindful of the commandments of God, and careful to perform them, serveth God more acceptably than he that offers to him the unutterable vain obligations. For it is not the number of men's offerings, but the integrity of their lives; nor their abundance, but the nobleness of their hearts that is regarded. Yet outward sacrifices are only holy, when they are joined with the inward sacrifice of the heart; and he be no otherwise regarded the outward religious works of piety, than as they are visible marks of that spiritual and invisible worship, which he claims as his due, and is the very essence of true religion (John iv. 23). It is evident that the Old Testament gives two different representations of religion, the one outward and ceremonial, the other the spiritual design of the law. The holy patriarchs and prophets, and other eminent persons among the heathens, were generally taught and led by the holy and spiritual sense of the law. The true meaning and spirit of the law, was so understood by the patriarchs and prophets, and from many passages in the law and the prophets, it is evident that the moral law was chiefly regarded and insisted upon in their answers and expositions. From what was given a value to the other positive rites, and was indeed the substance of those Mosaical shadows.

Ver. 2. He that requisiteth a good turn offereth fine flour; and he that groweth alms sacrificeth praise. The sense generally given of the first part of this verse is, that the sacrifice of a grateful heart is more acceptable to God than that of beasts, or any oblation; and thus Junius and our translators understand it: but, I think, charity may here be meant as well as gratitude, and ὑγιασθῆναι is one that returns charity for the blessings himself hath received of God, after the true parts of the law will agree; for in those especial books the latter clause in general refers to the ethical or practical, rather than to the legal, of the former. ὑγιεῖς seems to be taken in this sense, Acts ii. 46, 47, where, according to some critics, the apostles did not require the same thing of them, as they did of others, that the liberty and openness of heart, ὑγιασθῆναι, doing acts of charity unto all the people. And when the apostle bids the judging Christians to offer the sacrifice of praise to God (Heb. xii. 15), the word prototype is very well learned prelate, is, that they should make their offering of alms (instead of the fruits of their herds and flocks), joined with praises and thanksgivings to God in token of the same. They are to be as joint exertors of God with such sacrifice, by which they will be well pleased, as it follows in the next verse. This seems exactly answerable to that of the psalmist, "Offer unto God the sacrifice of praise, and the fruit of lips the sacrifice of a right heart" (Ps. I. 14). i. e. A truly thankful heart, gratefully acknowledging God's benefits, is the most acceptable sacrifice to him, and above all the peace-offerings thou canst bring.

Bishop Patrick's Mem. Myst. p. 307, and De Muis, in the Vulgate, Immola Dei sacrificium laudis, which are agreeable to the phrase, τοις καθαρισμοις τιαν αχθαντιαν, in this writer. And in this sense we are to understand the prophet, when he says, "If the Son make men glad, they will offer thee the sacrifice of praise and thanksgiving, which is the fruit of the lips, σειρανον ἱερον, as the LXX. have it (Hos. xi. 10)." The ground of this expectation is, that he shall rend and such like expressions, though spoken simply, are to be understood comparatively, and when we say, "That God shall be under obligation to respect the inward disposition of the heart, we must beware that we do not hereupon so worship him in spirit only, as to take away all outward worship and honour from him" (Hooker's Ecc. Pol. b. vii.). The grounds here given of the necessity of sacrifices, and the things these shall consist of, may be said to sacrifice praise, as, in doing alms, he offers a tribute of thanksgiving; for alms are to be considered under the notion of a lord's rent, which God justly challenges from men, as their acknowledgment to him, as their great Lord and proprietary.

Ver. 4. Thou shalt not appear empty before the Lord. For all these things (are to be done) because of the commandments. Thou shalt not appear empty in the sight of God, or to have no offerings, or any observance to make, to be maintained or observed (Acts xxvii. 25, 26). We are to note several things here, which the man here explains the precept, and gives the true design and meaning of it. The worship of God is commonly represented in Scripture, as being such as were in ordinary circumstances, excused from bringing gifts, and making their offerings. God indeed respects chiefly the moral proofs of men's love and regard for him, and this is what God was looking for in his seeing the man to have "the outward service and offerings to be made in his temple by all the people as well as the rich, and wherein has condensed to their persons for the quantity or value of them; that if any was unable to sacrifice a sheep, he might bring a lamb, and if a lamb was too precious, the man might offer a turtle-dove, or two young pigeons; that if any were wanting, God was pleased with vows of obedience and adoration solely. These were never to be dispensed with; but the other, the ritual part, was not to be left undone, where there was an ability and power, because of God's appointment and command. These gifts and oblations were continued in the Christian church, and called sacrifices; among St. Cyprian chides some of the rich, that they threw not to the eunuch, and came to rent God's house sine sacrificio, or empty (De Op. Ecc.). These always made a part of the eucharist, and a perfect communion was called μεσήμερα πρεσβυτευμα, and as it was acceded of as a part of the sacrament, it is termed by the Chaldee, or the Samaritan. Was it a punishment to communicate τοις κτισθησιν; Virtue and goodness are the best recommendations of any sacrifice; the mere outward performance is intellectual to reconciliation, and the obtaining the favour of God. As expiation, atonement, and propitiating the offended Deity, was the end of all material sacrifices, so were they more or less acceptable and effectual, according to the inward sense, qualifications, and dispositions of those who offered them. Or the meaning may be, that he that is truly good man will always give to God the best. It appears from many instances and precedents under the old law, that such as had the most unfeigned regard to God and religion, offered the sacrifices which required the greatest portion of his substance, but with the very cheapest thereof; of Cain it is only said, that he brought simply an offering. We see herein the difference between a true and a false, or one who was a sincere worshipper of God, and one who brought his gift of the fattest and best which he hath, and in the zeal of his soul wishes it much better; the other thinking anything good enough, the blind or the lame, of no account, who with such offerings do not present a representative and father of all such sacrilegious ones in later times, who either rob God of his offerings, or serve him (as Bishop Hall, in his very just observations on the sumptuous and proud governor (Mal. i. 8). From this behaviour of Cain, St. Chrysostom raises this fine reflection : ει δεσινον τον θεον οπλα στηνελτοι οι ημερων υπερτερον, και ε.α. Σημεια ενιαυξαι.]
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quos veneramus, prius et precipue damns, illaque offere maximi volumae, que praem omnibus illis digne vindicant; quomodo bonum offerentem Deo non operatib Deo praeter tamen quod constituta est, non genuin, in praesente aliquod vel aliud in praesenti.

Ver. 8. Give the Lord his honour with a good eye, and diminish not the first-fruits of thine hands. Gifts, sacrifices, and offerings, were of an honorary nature. For as it was said, the firstborn of man and beast were the Lord's, as a token of dedication to his service (Exod. xxi. 1-5), so hereby do we understand the law approach unto a king without some present, especially when any favour was asked or expected, so was it counted dishonourable to God for the Israelites to give him less than he had a right to, as the Lord's workmen. The sense here is, That we are not only to worship God with our lips, and give him praises with our tongues, but he has further required, that we should give him an active honour, e. worship in spirit and in truth. The psalmist describes this plainly (Ps. xvi. 8), "Give unto the Lord the honour due unto his name;" and what that honour is the next words shew, "Bring your presents," or an offering, and come into his courts. This too must be done with a good eye; i. e. generously, without any mixture of covetousness, and uprightly, without any diminution of the substance. If it be said, God is exalted in his excellency in its kind (Exod. xxi. 29. 30. Num. xxvii. 26. 29. Prov. iii. 9), "An eye, or the first-fruits, was commanded to be given of the very best, hence it became a token of dedication, and the text shows us he that builds the temple, and makes all the substance he uses it. The Jews distinguished offerings into two sorts, one of which they called righteousness, or what was strictly and exactly according to the proportion required; and the other, as they called it, the general offering, or being above the proportion fixed. According to which notion he that performed the first sort was named a just man, and he that the second was called a good man. And therefore of this verse may be, Do not only what is necessary and strictly legal, but make some free-will offering, as a voluntary oblation to the honour of God; or more briefly, give God the best of his, or that which he gives thee, in giving thy first-fruits to God, or his receiver, the priest.

Ver. 9. In all thy gifts show a cheerful countenance, and dedicate thy tithes with gladness. — Ego hortatus hinc cedebam. According to the Jewish sense of it, means to apply or appropriate to some religious use; as the first-fruits and tithes were set apart for the maintenance of the priests and Levites, the repairs of the temple, and for providing the daily sacrifice. The vowing or dedicating tithes was very ancient. Jacob promises, that of all which God should give him, he would give the tenth unto him. Gen. xxi. 30. And this the Christians, in the days of the heathen nations, to dedicate tithes to the deity whom they adored. Among the Jews the payment of them was established, the priests lived upon them, as God's alms, and as thus the rest of the Jews could be helped, of which the Jews brought to him. See Numb. xvii. 22. Deut. xviii. 4, where the law requires, that they should give the tithe and the first-fruits of the earth, upon which they are not to question, but to receive as God commands, and that they should offer the sixth part of an ephah of a homer, their wise men concluded that they were bound to bring at least a sixth part to God for his ministers. But notwithstanding this, they accounted him but a covetous man that brought no more, and they called this a termean, or the heavy-offering of an evil eye. For thus Maimonides, A good eye, i. e. a liberal person, brings one part of forty; a mean eye, i. e. a man that hath some, but a less degree of goodness, one of fifty; and an evil eye, i. e. a niggard, to bring nothing at all. To this might be added, to give to see Patrick's Men. Myst. p. 161. Sed Hid. Hist. cap. 2, Ainew, on Numb. xvii. 12. This may also be applied to charity, which is the gift of God, and its value is the opinion of God, who has promised to bless and multiply it. Ver. 10. Give unto the most High according as he hath enriched thee, and let not thy right hand forget the gift of God (Verse here omitted, and not found clear). — This may be understood either of the payment of tithes, or of charity in general, either of which may be considered as a tribute, or an acknowledgment to God for what he has bestowed, and as a likely means to procure his further blessing; and therefore should be cheerfully done, and not given here or there, as if by chance. God hath well determined this, "Be merciful after thy power; for thou hast much, give plentifully; if thou hast little, do thy diligence gladly, if thou hast nothing, let them gather themselves together;" (Deut. xvi. 11. 14), and with a peculiar reward in the day of necessity." (iv. 7—9. Ps. x. i. 22. Prov. xix. 17. 2 Cor. ix. 6. 7. 1 Tim. vi. 17—19. Heb. vi. 10. xii. 10. 14.) Kephisapor χρηστος, which is the opposite ofavarice; and it should be εαυτον χρηστος, and so the Alexandrian MS, alone has it. It means,—Give cheerfully according to the gain of thy hands (for so χρηστος is used, and should be understood in the legal sense), and let thy liberality be as God has prospered thee, nor fear to be made poor thyself by such acts of goodness, render alms or private interest suggest any such excuse to you. To make any gift or sacrifice acceptable, it must be done in a manner likewise worthy of God; it must be done with a willing heart, and with such a satisfaction as may even show itself upon the very countenance. And so the command is to the children of Israel (Exod. xxxiv. 5), Whoso is of a willing heart, let him bring his offering unto the Lord of the first-fruits of the ground, or of the fruit of the vine, and whom his spirit made willing, brought accordingly the Lord's offering to the work of the tabernacle" (ver. 21). And in that great offering of David and the people, as a thank-offering for the change of their condition, and whom their spirit made willing, brought accordingly their ready and cheerful heart, "that the people rejoiced, because with a perfect heart they offered willingly unto the Lord." (1 Chron. xv. 21). In that offering, David, who rejoiced also with them with great joy, says, "I thank thee, O God, that I should be able to offer so willingly after this sort, for all things come of thee, and mine own hand hath not purchased any thing thereof." (ver. 22). And he therefore foresees an instance of unseemly goodness in God, to receive and reckon it as a gift, when we return to him but an inconsiderable part of what he has given us, and not only be ready to promise something for a reward of our graces, as is mentioned here, but, as the gospel assures us, a hundredfold, both in this world and the other. Of so great consequence and value, that a cheerful heart in all gifts, duties, and offerings, made to God; and so true is that reflection of St. Austin, Nemo invitus beneficet, etiam quod bonum est factum (Concil. lib. i. cap. 12). Ver. 12. Do not think to corrupt with gifts; for such he will not receive: — Nemo capta acceptus. Gratian understands it in the sense of our translators, of hoping to corrupt a lawful judge, or of offering bribes or compounding for something with a public officer. But it should be understood, and in the sense in which it was given by the Jews, to attempt the sacrifice condemns in many places. But capta acceptus is more generally and would be better rendered, do damno, or doing. A man who is willing to work in God's cause, loved, ". Diminuendo nothing of thy offerings;" which Junius and Jansellius follow; the latter has, Ne decurris mercata. The Tigrine version understands it of goods unjustly obtained or gotten, Ne decurris mercata, for which I think it most probable, as such are blemished and imperfect. However the determined sense of the word be, to offend in any of these instances is to affront God, nor will the magnanimity, state, glory, or reputation, of a man make any difference. God neither regards the person nor sacrifice itself so much as a pure intention, and a heart truly devoted to him.

Ver. 15. Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall? — See Luke xvi. 3, where the parable is proposed under the form of a question. The condition of the widow is, that of the more affecting, as that sex is more exposed to injuries, and widows generally above others. Quin Quinn, observes, Per se immacula est tellus, et afferi infatigabi naturali non pro pecunia legat, sed pro beneficio et magnam clementiam, et service; and three other passages of this sort, are said to cry to heaven for vengeance (Gen. iv. 19. Exod. ii. 22. 24. Macc. xiv. 31. Rom. vii. 18. James xiv. 1). But undoubtedly, the church, the protector of the widow, and the father of the orphan: he places his greatness in being the protector of the voiceless, the unaided, the mighty, and in particular he is the defence of those that are poor in spirit, to whom earth is as a place of banishment, and heaven the habitation longed for. By the mother and father of the widow, we are to understand the Port-Royal comment, the church, when under a state of persecution or such pious afflicted souls as cry day and...
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...have mercy upon you, O Lord God of all, and behold us and send thy fear upon all the nations that rise not after thee. Lift up thy hand against the strange nations, and let them see thy power."

Ver. 1-3. If we have mercy upon us, O Lord God of all, and behold us and send thy fear upon all the nations that rise not after thee. Lift up thy hand against the strange nations, and let them see thy power."

The author having spoken, in the conclusion of the former chapter, of the might of God, and of the enemies of the Hebrews; and the miserable circumstances of this nation, both in and afflicted, and to procure help for them against their enemies and oppressors, begins with a set prayer to God, that he would be pleased favourably to look upon and assist them. Which he did, as appears by the history subsequent in this book, when this work was composed, were dispersed in Egypt, Syria, and all the provinces of the east, and beyond the Euphrates, and those that remained in Judea and Jerusalem were likewise rescued, and comforted, some given to those of Egypt, and in their turns victims of their power and anathema. This so low and mortifying a state afflicted the Hebrews with tears, and made them fervently beseech God to have mercy upon and to restore tranquility to his people, and either to convert the hearts of the idolatrous nations, strangers to his fear and worship, or to lift up his hand against them, and desire them with a mighty deliverance; that they may deliver the chosen from them with a mighty stretched-out arm, as he formerly delivered their ancestors in the time and under the conduct of Moses. The things the wise man here prays for, are the very same the Jews besought their Messiah to perform, viz. the salvation of our Saviour's times, and the conversion of the Messiah; viz. the conversion of the gentiles to the true God, the destruction of certain nations, their enemies, and the advantageous results from the event of their sufferings: in both ages they prayed that God would hasten the accomplishment (see note on 1. 23. and Bishop Chandler's Def. of Christian, p. 42).

Ver. 3. The Jews feared, or suffered, something in us before them: so be thou magnified among them before us. And let them know thee, as we have known thee, that there is no God but only thou, O God."

The verse former will admit of a dual signification; it may refer to the time of the persecution by the heathen; or the time of the Babylonish captivity; or to the time of the Messiah; in all these ages the Jews worshipped and adored God, is a necessary qualification for acceptance. As it relates to prayer, it consists in discarding all right or pretence of merit to the bounty and munificence of God; and in submitting ourselves to be delivered from both or either, respect to the benefit itself petitioned for, and likewise the time and measure of it; and, lastly, that we should consider ourselves not only as dependent creatures, but also as such in our most holy and fundamental condition here. The due notice of three particulars, or effects of the prayer of the humble:—1. That it is so effectual as to pierce the clouds. 2. That it is so persevering, as not to desert till it reaches them and is presented before the throne of God. 3. That it is so important and fervent, as not to return back till it hath obtained its request. All virtues and graces exult us towards heaven, say Messeniors of Port-Royal, and as it were, knock at its gate for admittance; but it is humility that effectually opens it, and brings us to the throne of him who ascended not thither, after he had demeaned and emptied himself of all glory till he was made perfect through humility and sufferings.

Ver. 18. For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten them in sundry places:—But he will be merciful, and will long-suffering, and will not perform his purpose of judgment, as in the days of Noah; and broken the sceptre of the wicked nations."

Majestatis, patience, or long-suffering, signifies slackness in punishing; and this he subjoins, to show the reason why he has not as yet done his stroke, that he has not delay to do justice to them, viz. to the humble or afflicted, or will not be slack to execute justice upon them, viz. the unmerciful, or the heathen, to whom he is to show his power, seems to refer. This place cannot be better illustrated than by comparing it with Luke xvii. 7, "Shall not God avenge his own elect, which cry day and night unto him; and will he tarry long? I tell you, that he will avenge them speedily: even as he spake in the days of Noah, so shall it be."

Ver. 19. For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten them in sundry places:—But he will be merciful, and will long-suffering, and will not perform his purpose of judgment, as in the days of Noah; and broken the sceptre of the wicked nations."

Ver. 6. Show new signs, and make other strange wonders.] i. e. Καιρικάς σημαίνατε, Renew the miracles which thou hast often made, and renew thy works. To the Jews the miracles of the law and of the grace of the law, and those of the first and second kingdoms of Israel, and by Joshua against the Canaanites; and add new ones to them, that foreign nations may discern thy infinite power, excited in wrath against the enemies of thy people, and against all the enemies of thy kingdom, the power of thy miracles, that thou only art God, that their idols are lying vanities, their kings but weak mortals, whose life and death are in thy hand, that, urged by the dread of thy omnipotence, they may cease to oppress thy chosen.

Ver. 5. Make the time short, remember the covenant.] The Greek copies vary here in their reading; some have εὐθέως, others μετά τοῦ κατεστάθη, momento finnis, as if the Vulgate has it; others, μετά τοῦ κατεστάθη, which our translators follow. God's oath or covenant, and the assurances given him by the people, were the greatest of the blessings expected by the Jews, both before and in our Saviour's time. What this oath was, is fully explained, Ecclus. xlv. 21, 22, it was the blessing of all men, and the covenant of peace; the second part of the covenant of the Jews, or with Isaac: it was the covenant of kings that he made with David, to exalt his horn for ever—his mercy, whereby he promised, 'I will be unto the Lord; and he will be unto me for a name, and for a praise, and for an exaltation.' Ps. cxlvi. 11, 12, as the Jews understand the words of Isaiah there alluded to (see Bishop Chandler's Def. p. 43). And thus he made his men in the Old Testament, to be made a sign and a memorial, a covenant and promise (2 Chron. vii. 14, Ps. cxxxix. 19), and make mention of his servant David, or Abraham, or Isaac, or Israel, for whom he did it, and the glory of all his works, the proof of his regard or compassion. Some understand the wise man, when he says, 'Make the time short,' as if he prayed that God would hasten to their succour, and kill the
calamities that shall come upon their enemies make haste (Deut. xxxii. 35). But this petition may be considered in a higher sense, as a prayer for the speedy coming of the Messiah. But, in the time of such miseries, the acts of God have been such as to give much impatience, and prayed for it with so much warmth and earnestness, Christians should at length receive it with such calm coldness and indifference, and be so little affected with it as the Jews were.

Ver. 10. SMILE IN SANTER THE HEADS OF THE RULERS OF THE HEATHEN, THAT THEY MAY KNOW THEY ARE MANKIND, Thus doth the Lord, the God of Israel, declare. This prophet designates the Messiah, who, &c. That he shall wound even kings in the day of his thral; that he shall judge among the heathen, and fill the places with the dead bodies, and smile in the faces of those he shall destroy. This, &c. That the kings of Syria and Egypt, chiefly the former, and some shall be in unto the heathen kings, and in the midst of them; and among these, the character shall be with Antiochus Epiphanes, who, if he do not affect divine honours himself, hindered the paying them to the true God. His blasphemies are expressly foretold, and in the 21st day of Judas, he translated his history, as recorded in the books of Maccabees, shows that he was an enemy to all religion, and even defied God, and that the end of this cruel oppressor was as miserable as his life had been wicked. This is the true sense of the prophecy, following a copy which had 50DVO instead of [DVO]. This and the foregoing verses show the vindictive temper of the Jewish people.

GIVE THE TRIBES OF JACOB TO THE TRIBE OF JACOB, AND THE PEOPLE OF SHECCHIN TO THE PEOPLE OF THE SHECCHIM. Juli. 2. Hebrew. This is the 12th verse. This is a frequent phrase in the Old Testament, and was a kind of epithet, and a peculiar distinction of the language of the Jews; as, 'the house of Jacob,' 'the house of Israel,' 'the house of Shechim.' This restoration the Jews promised themselves before, and at the coming of their Messiah. Grotius observes, that this exegiotic is here to be taken in a formal high, as it is used by this writer, v. 21, and the same he had caused them to inherit them, as from the beginning. When this author wrote, the far greater number of the Jews was dispersed in different provinces of the East, in Greece, Africa, and India; it was a common and a received form of their prayer, to beg of God to recall the several tribes that were dispersed, such as they were not yet returned into Judea. In the 43rd verse of Deut. xxxii. 2 in the book of Psalms of this devout request (see Ps. cv. 45, cxvii. 5). See Execli.xviii. 10, where Elias is said to be ordained to restore the tribes of Jacob. The &c. verse next follows, &c. The &c. verse next follows, &c. This and the foregoing verses show the vindictive temper of the Jewish people.

VER. 12. O Lord, have mercy upon the people that is called by thy name, i.e. Have pity upon that people, who are called the people of God, who are the children of Abraham, and art their Father, their Husband, their Master, their King: and art pleased to style thyself the God of Abraham and of Israel. The Hellenists love to call the Israelites Jews, and this is a title, and the Jews were called Αμαλάχων and Δισεοπόλεον. And so Aés and άνένο are opposed, Acts xiv. 14, where, speaking of the profligate or guilty nations called to the gospel. God is said to have got λεγών, and declared he that had been in the midst of them. Bishop Fell observes, that St. Cyril accords accordingly to choose the faithful people, and not popularum, and condemns Tertullian for inaccuracy in using so general a term (Not. in ib. ibio. Tert. adv. Jud.). And upon Israel, whom thou hast named thy firstborn, This term not only signifies the order of birth or generation, but the degree of love and favour with almighty God. Egypt was possessed by their fathers' merit, he would never forsake them. They prided themselves also in their holy city, where God, they imagine, was present and with them, and in their temple, where the Shechinah dwelt, which, they thought God, for his own sake, would not fail to preserve. All others, who were not favoured with the like presence, they called uncircumcised, Isa. xxxv. 8, and looked on them as no better than dogs, disregarded and neglected by God; and this common phrase among the Jews, our Saviour, when he observed the Jewish writers, that they are naturally given to magnify their own nation and privileges more than any other people living, which appears now more clearly than in the apocryphal writings, where frequent instances of this vanity, even in the times of persecution and distress.

VER. 11. Fill Sion with thine unspeakable oracles, and thy people with thy glory. The Greek version has, Fill Sion, &c. And here, in the marginal reading, and seems more agreeable to the Greek; or, Fill Sion with thy favours, with the effects of thy mercy and loving-kindness, by fulfilling thy oracles, and doing good, and making good all the promises that were spoken, and thy people may have fresh occasion to publish and display thy glory; or, Fill Sion with thy presence here, i.e. Fill it, and let them here, as formerly. The oriental versions have, etc. the temple, etc. The word τύμμον is, as it were, the glory of the Shechinah adorns thy temple, following a copy which probably had τίμων, instead of τύμμον, which is in all the present editions.

VER. 15. Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name. This sense is pretty much the same, whatever we read κτισματος or κτισματοις, or προφητας; i.e. Give unto Israel, whom thou hast chosen for such a multitude in 25, a pest, and may not have, since their captivity, so many proofs of thy love, fresh testimonies of thy regard and notice: remember the ancient predictions in their favour, and fulfil the promises which the prophets have made in thy name, in the same manner, or with the same effect, when they call upon thee in their distress. To teach the word does not relate to the coming of new prophets, as some have understood it; nor is it to be considered as a wish that such should arise, for such prophets have been in the reception of the Messiah, by pointing out the several material circumstances relating to his coming, the gift of prophecy ceased; neither was there any public succession of prophets for the space of four hundred years together before the coming of Christ, on purpose to raise men's minds a more earnest expectation of that happy advent. It was God that would have his name and his dealings to his former prophecies in his name. And so the Hebrew word is rendered by the LXX. 1 Sam. iii. 11, 12. And thus the Syriac and Arabic versions, Affirma testimonia servat tua, atqnum, et adventavit vaticinitationes prophetarum tuaorum, qui nomine tuo locuti sunt (see Bishop Chandler's Def. p. 42).

VER. 16. Reward them that wait for thee, and let thy prophets be found faithful. Reward the patience and holy trust of thy people, who, notwithstanding their many calamities, revolutions, and reproaches, have continued true and faithful in thy cause, and have not, since their captivity, been so unfaithful. Lapsed again into idolatry, as their ancestors did under their kings before: or, Comfort them that live in hopes of the completion of the prophecies, with the happy accomplishment of the dispensation of the Messiah, that they are found true and faithful in what they foretold. The author seems to intinuate here, that the Jews, at this time, waited for the Messiah, or that prophet, by way of remembrance, before or after the time of the destruction of Jerusalem, and that the most of the Covenant prophets. And accordingly by the coming of the Messiah, all the oracles and prophecies were fulfilled, and the faith of his exils, who had waited for him with much eagerness and anxiety, was blessed and rewarded; and by it God filled his people with those spiritual and true blessings, of which that of Aaron was only a figure, and showed himself the eternal God, the Lord of ages, by bringing to pass, περισσευεια των αδιαλειθων, what he had foretold and promised four thousand years before. VER. 17. O Lord, hear the prayer of thy servants, according to the height of thy greatness. Even so, mercifully partake of those blessings, and repay the benefit of that solemn form, which thou hast appointed the high-priest to pronounce, and may the full force of the benediction (Numb. vi. 24), the oneness of the benediction, Θεός, as the margin has it, and Grabe Prefere αποτελεσει, the common reading. According to Bossuet, the author here intires of the authority of the high-priest, that he may have a good name and a good report in the family of Aaron may continue, and not such a corrupt and venal one as was under Antiochus Epiphanes, purchased with money by Jason and Menelaus, to the manifest wrong of the people, and may be a high-priest (2 Mac. iv. 8. 23). However that be, this passage certainly contains a very particular commendation of the established ministry, its usefulness and efficacy. For God could grant the promised blessing only to his people, without the priest's intercession, but he on
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purpose appoints him to be the ministerial asker, and to be the public examiner of the petitions and addresses of his suppliants. He could not more effectually grace and distinguish his servants, than by declaring, that what they should beg, he would the more readily give; thus confirming and recommending their prayers as the stated means to draw down God's blessing; and in time of sickness would apply to him, as the people did to Samuel, "Pray for thy servants unto the Lord thy God." (1 Sam. v. 17.)

Ver. 18, 19. The belly devoureth all meats, yet is one meat better than another. As the palate tasteth diverse kinds of victuals; so doth a heart of understanding false speeches. The holy man is earnestly exhorted to a proper regard of the foregoing prayer; but so is it in all the versions and editions. The sense seems to be, as the stomach promiscuously receives all sorts of food, but all do not digest alike, by one equal wholesome, so the heart receives all sorts of thoughts, though not equally profitable and good; and as the will has various affections and desires, but the objects of them are not equally innocent, so may be given of different sorts of knowledge, but they are not alike useful; for the knowledge of the law of God and of religious truths is of most importance, and preferable to all knowledge of the external sciences, or the satisfaction of the senses, as the flattering, profitable and evil discourse. But as the mouth should be kept clean, that the taste may be more quick and exquisite, so the mind, in order to receive right graces, is obliged to clear prejudice and prepossession.

Ver. 20. A floury heart causeth heaviness: but a man of experience will reimburse him. [A harvest*avit, Dariusnomen avit, and so Geneva version.] A "floury heart" brings grief, but a man of experience will restore it." By a "floury heart" is meant a wicked and deceitful person; who often takes the odour of honey, and invalidly teaches the careless, but a man of prudence and experience will beware of and find out his artifice and designs, will oppose and punish him according to his deserts. For so duraكنع is often used for those that are strong in their truth.

Ver. 21. A woman will receive every man, yet is one daughter better than another.] Various are the senses of this place; yet in our version a good one, may be given of it, without any such reflection upon the modesty of the sex, as Grothus and some other expositors have thrown upon it. May not therefore the meaning either be, that every young fresh and unadulterated addresser and attendant of the heart is among the sex who deserve a preference before others? Or, that women are not nice and scrupulous, when addresses are made to them, about the mere person or beauty of the man,? If this were true, you would shun the beauty of a woman, which is a perfection that distinguishes them from one another, and is engaging in the eyes of the other sex.

But I take the true meaning of the author to be, that in marriage regard is only to be had to the proportion of the species, it is but of little consequence where the choice falls; but if happiness be the thing proposed, and you would have a valuable companion, an agreeable, and accomplished partner for life, regard then ought chiefly to be had to virtue and good qualities.

Ver. 23. If there be kindness, meekness, and comfort in her tongue, then is not her husband like other men. If her beauty a wife adds such engaging qualities as strict virtue and modesty, prudent economy, obliging behaviour, and such good sense and address, as, by her winning carriage, she can please the mind, and service well the cause of crowning love and usefulness. Possessed of such a treasure, he should bless his choice, and set a just value upon his happiness, which has made him even an object of envy. No one in such a condition, can expect a more perfect expression of his good fortune: his lot is above that of common mortals, it resembles that of the blessed above, where love and harmony reign triumphant.

[1] A wife beginneth a possession, a help like unto himself, and a pillar of rest. [O κύριος γυναικα, διαίμνησες ανθρώπον, τοιαύτη καρά απόθηκη διά αυτού διακόμης ανθρώπου. The Vulgate with great judgment inscribit bonam, qui possidet mulierem bonam; i.e. He that has a good wife in all respects, has a house and family, and all he builds on the surest grounds to build his hopes of happiness upon, and of raising a family to his mind. Junius transposes the words here, and renders, Qui compropvit mulierem adjunctorum omnium in matrimoniis, quem nullus homines cuncte scient, etiam quae, cum cohabitasset, eum, si Deus fuerit, in uno mulierem constituerit, qui cuncte est more clarior et exstatior quam nos versione. According to Grothus, κύριος γυναικα means inacere stabile; and so is it here, as is the conversion of the form κύριος, which is sometimes taken: i.e. He that takes a wife, sacts over his house and fortunates a helpeante and an assistant, equal to himself, that will divide his cares, and in whose bosom they will be content and secure. He shall confide, and will be to him a pillar of security, as well as of agreeable rest. According to this sense, the pointing of the Greek should be, κύριος γυναικα. κυριος γυναικα, κυριος γυναικα, κυριος γυναικα, κυριος γυναικα, κυριος γυναικα, κυριος γυναικα, κυριος γυναικα, κυριος γυναικα, κυριος γυναικα, κυριος γυ

Ver. 25. Where no hedge is, there the possession is wide, no little faculty to engage him to be set, and down nourishing.] As, by the breaking down the fence of a vineyard, all they that go by pluck off the grapes; and the wild bear out of the wood dath root it up, and the wild beasts eat the fruit. So is it with the servant, who is without a proper helpeante to order and direct his domestic concerns; all things are in confusion for want of management, and without a careful understanding eye his servants, and out of the whole family: and for which reason the Syr. Uni non aedict, recaenatur uncto; et ubi non aedict uxor, omnis detects sunt nc disipat. A man seeeth always, who is understood in forms abrupt, all things at random, or to trust wholly to servants, whose fidelity is not always to be depended on. But in a well-regulated family, where a prudent woman presides, such a servant is kept, who, though she be invisible, is so near her husband is abroad and attending public business, and providing what is necessary in his sphere, she discreetly orders affairs at house, and looks so well to the ways of the family concerning his house, that nothing wrong will befall him in her without any apprehension of waste or spoil.

Ver. 26. Who will trust a thief well appoited, that skippeth from the mouth of abundance, the man, that hath no house, and falsity whersoever the night behold him? i.e. An unmarried man, being always unsettled, is esteemed but little better than a vagrant; as he hath no home to call his own, and therefore he is, and always ready to seize upon another's property on every occasion that presents itself. And indeed the oriental versions instead of κυριος γυναικα put adolescens coelebs. It may not be amiss to observe, that in ancient times such as had no wife or family, no fixed dwelling or certain way of life, were looked upon as loose and disorderly persons, as suspicious vagabonds or strrollers, not fit to be trusted, lying with whom they could, and therefore spoken of in terms of great reproach, especially among the Jews, all of whom married at a proper age, and thought it both to their credit and advantage to be settled in that state.

CHAP. XXXVII.

Ver. 1. Every friend soth, I am his friend also: but there is a friend which is only a friend in name.] Aristotle has well defined friendship to be, Medicatia inter amationem et animinationem. The friend, who appears such in all his actions, who does not load his own heart with the weight of his friendship, nor indeed has he any occasion: the loss of such a one, whether by death or some unhappy misunderstanding, is a misfortune that affects a man in the most
sensible part: the flatterer attempts to gain your affections by pretending to be your real friend or admirer, though he is only so in appearance and for his own ends; his favor and friendship are given with a view to profit, and so we are to suspect them. In adversitate ad mortem aequo non persistit; Arist. As if the copy which those translators used, read (ver. 2) sci is from a very good, and likelihood is as good as this upon to one, who, under the mask of friendship, lies in wait to do hurt, and, while his words are smoother than oil, has mischief and war in his heart.

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CHAPTER XXXVII.

Ver. 5. There is a companion which helpeth his friend for the belly, 6) (of iniquity) Will labour with or for his friend. Darius understands it in the sense of grieving, that he will be beneficial to his friend, and yet not an open enemy, but one that will not happen to his friend. And so the Vulgate, Sodalis amico conoldeo; sympathet, or takes part, in his grief or sufferings; but his concern is for his own advantage, and his pretense is that he loves his friend, but for his own support and subsistence; it is his table, more than the man himself, that he is really concerned for. Groton renders it: Collaboravit eum ad pecuniam suam. That the parasite spares no pains to provide for and feed his belly. And taketh up the buckler against the enemy. This denotes the open and avowed character of a true friend, and so the Sturt makes it, Bonus est amicus, qui pugnat contra inimicum, et teneat cypleum; but as this sense suits not with the former part of the verse, nor with the preceding word, the word is here put metaphorically, as is very common, and so we are to understand. Groton observes, in a note, that the usage of putting a buckler against the enemy is a quite contrary one; viz. Such a counterfeet will not take the buckler in his friend's behalf, nor stand by or protect him in the time of danger. Indeed, the more harmless the, more of those who, when the enemy is present, which is the marginal reading, he will take up the buckler to fight against him whom he formerly followed for his own convenience and advantage. This is preferred by Darius, whose Ciceronian favours him in his rendering. Seu tum pro hoste; i.e. He will take his buckler to assist the enemy.

Ver. 6. Forget not thy friend in thy mind; Darius thinks here, Forget not the friend; nor forget a friend after thou hast been his friend, or one according to thine own mind; and that the grandson probably mustook for 2, and so rendered in thy mind instead of according to thy mind. Or the same may be understood, Forget not thy friend, and do not let things go according to thy mind, dans la joie de vore âme, says Calmet.

Ver. 7. Every counsellor extolleth counsel; but there is some that counselth for himself. Beware of a counsellor, and know before what need he hath. lest he cast the lot upon thee. A false friend extolhth his own counsel, will boast of his ability and inclination to serve you, whereas his advice aims only at his own interest. Consider what selfish ends he may have in view, and that his forwardness to advise you may not be owing to any sincere regard for you, but to make a prey of you, and to draw you into some mischief. The Syriac rendering is more explicit. A consilium in quo cavit ebi, et nosce propri quid requirat, ne dolo maneat in societate tua. More ingenious conjectures that the true reading here is δισοιων, dura aliquid, which Dr. Grabe likewise prefers, and is confirmed by the Vulgate; Ne fortibus nutum in terram dabitur. Nor will he build a strong wall against thee, nor set up a bulwark in the way, and encourage thee to go in it, in order to entrap thee and then laugh at thy fall and disaster.

Ver. 10. Consult not with one that suspecteth thee; and hide thy counsel from such as envy thee. i.e. Ask not counsel of thy enemy, nor communicate any secret to such as have an iniquitous design against thee. And let not the light of thine eyes be turned aside, or that the light of thine eyes be turned aside, or that their light be turned aside, if it be turned aside, if it is turned aside, i.e. turning aside into other eyes; there are persons who are too unwary in this respect, and, because they intend no harm them-
affairs, and has your interest more at heart than a stranger, he will direct you well, and give his advice the most effectually and cordially. The Vulgate inserts sancti, understanding of it a good thing to give good counsel, or to offer wise counsels; and to be truewise, is to be wise unto the great purposes of the Lord. Whatever knowledge contributes not to this, is beside the mark that ought principally to be aimed at. "The careful and good master finds wisdom, and he standeth andruleth in the way of his understanding." The Vulgate gives a different translation, as he who truly loves him, sooner than to any others. And therefore, as is advised in the next verse, we must pray to God with faith and perseverance, and address ourselves to him for his direction and assistance, before we apply to our friends for theirs. For men do but imperfectly guess at what is right; but it is God that takes us by the hand, and leads us into the right way, and makes us go on successfully in it, by the enjoyment of his grace, as being himself the way, the truth, and the life.

Ver. 17. The countenance is a sign of changing of the heart. [Eccles. 4:2-7] Some copies have, [Eccles. 4:1-9] I. e. One sees upon the countenance whether the heart is gay or sorrowful, content or afflicted. There is also another reading, [Eccles. 4:1-7] and, [Eccles. 4:10] that of the Vulgate; i. e. There are four things which make such an impression upon the heart, as appear to the very countenance; hope and fear, life and death. (Ver. 18.) Solomon compares with another sense; viz. That in every action or affair of consequence, the mind is, as it were, in suspense for a time, and cautiously examines four particulars: whether the thing is like to succeed, or like to fail, and that it is both gainful, sinful or allowable, and the occasion of life or death to us.

Ver. 19. There is one that is wise and teacheth many, and yet is unprofitable to himself. This observation holds more in reference to our Lord Jesus Christ than to any other body of men, who seek to be the most profitable to himself. The truth of it wants not much to be illustrated, and yet is too notorious to be denied. There are too many of this sort of wise men, says Calvin, who are too much given to the pursuit of human knowledge, and yet have not the sense to make use of and apply it to their own advantage and happiness; who deliver useful precepts to others and all to edify others, and yet themselves continue unfruitful. But to what purpose is learning or knowledge, if it terminates only in speculation, and is not accompanied with good life. What advantage is there of an interpolation from the like words in the next verse. Unhappy, in so abasing the true knowledge, as thereby to fall short of the tree of life. Or possibly the author here may condemn those who place learning and knowledge as their end, and do not believe in the testimony of their better part, who prefer piety to sacred history, and human to divine literature.

Ver. 20. 21. There is one that showeth wisdom in words, and another in the resort and converse of all food. For grace is not given him from the Lord; because he is deprived of all wisdom. Many copies, instead of ροὴς, have σοφία, as the marginal reading; that is, in their answer to the question that he makes of an interpolation from the like words in the next verse. By ἀποκαλυπτείνειν, i. e. Μαθητεύειν, all the commentators, with St. Austin, understand a cunning sophister, who deals in subtleties, who makes a vain show and ostentation of knowledge, without the true use and power of it; one who uses captious and ensnaring arguments, true in appearance only; to impose upon men and lead them into error, instead of enlightening and instructing the ignorants. Calvin, with the rest, does not to teach true wisdom, or to mend the heart, nor so much to rectify men's passions and wills as to cheat and bewilder the understanding, their knowledge fed with vanity and trifling. It is a science falsely so called, devoid of the grace of God, and of his blessing, which he has promised, not to learning, as much less to a vain show and ostentation of knowledge, and a different meditation in his law.

Ver. 22. 23. Another is wise to himself; and the fruits of understanding are commendable in his mouth. A wise man's conversation is not of an empty noise, nor is it pleasing and pleasant under the standing fault not. In the two foregoing verses our author has described a wise man who is so in appearance only, or in outward discourse, whose wisdom, not being rightly employed, is not of such utility to others as it would be, if along with it, is useful and unprofitable. Here he describes a truly wise man, who is inwardly such, and wise to the best purposes: who makes use of the parts God has blessed him with, as well to edify himself, as to instruct others, and is, as the Vulgate excellently expresses it, Amicus sum sapientiae. True wisdom is in order either to the welfare of ourselves or our commonwealth, and to be truly wise, is to be wise unto the great purposes of the Lord. Whatever knowledge contributes not to this, is beside the mark that ought principally to be aimed at. "The careful and good master finds wisdom, and he standeth and ruleth in the way of his understanding."...
CHAPTER XXXVIII.

Ver. 1. 

One hour a physician with the honour due unto him, for the presence of his face may make a king to rise, and a sick man to stand on his feet, and thereby hath created him. 

The precept of honouring all men. I Pet. ii. 17. For the degree of greatness whereby persons are more or less beloved; but more is here intended. The exhortation addressed to the physician, a man of science, to maintain his character as a physician with a handsome and proper gravity, because of the very great use he is of in life, in healing the many diseases of mankind, and thereby, that he may stand for a general good. And so youth is often used in the New Testament, and by the best Greek writers; Tully too applied homos to a physician in this sense (Epist. Famil.).

The dignity of the physician. Ver. 1. No good skill cannot be without its due and due proportion, and it displays itself in proportion to that multiplicity of evils and infirmities to which we are subject, all of which come from the sin of man, but the remedies to cure them from God; and therefore we ought to respect and honour a profession whose original is so exalted and noble, and which contributes so much to the preservation and health of human life.

Ver. 2. 

For of the most high comes healing. As it was a prevailing opinion among the ancients, that the gods were the authors of all diseases incident to mankind, in some of which the divine providence was so immediately evident, the Hebrews attribute to God himself, or however to Adam, as taught by him, the invention of physic, and made Moses, either by inspiration, or by what he learned another way, their founder. For though God created man, and made it produce thorns and briers, yet he has given it thus; by giving a restorative power, a medicinal virtue and efficacy to roots and plants, for the health of mankind; so that the medicine of the body is also in this father sense ascribed to the Deity, as a natural sagacity is required in such as arrive at a great perfection in it. And thus the oriental versions, Dono Del says, The skill of the physician shall lift up his head, etc. in the sight of the great men he shall be in admiration. Some copies have beyond this, He shall receive a gift from the king; and so the marginal reading in which is supported by the Vulgate and oriental versions. That physicians of note and eminence anciently had large salaries fixed upon them by great men and princes, appears from Bodens: Sex millia ducum annui, and from Josephus,' to show the high estimation of the learned Romans A prima principibus habuit (De Asse).

And our author here seems to speak of what he saw or heard was done in his time at court by the kings of Egypt; and however they might be less esteemed elsewhere, yet among the Jews they were in high reputation; and the dignity of their profession was such among the Athenians, that, by an express law, none of servile condition was permitted to undertake it (Cujae. Observ. lib. xvii. cap. 57. Pliny's Nat. Hist. lib. xxxix. cap. 1. There are some passages of scripture too which seem to prove, that formerly, among the Hebrews as well as Greeks, physicians were rated and practised physic, and that it was thought an accomplishment not even beneath a prince (Isa. iii. 6. 7. Hos. v. 13. Pliny, lib. xcv. cap. 1.)

Ver. 4. 

The Lord hath created medicines out of the earth; and he that is wise will not abhor them. 

As God has given to medicines their healing qualities, which, applied by a skillful hand, are sovereign remedies for all the diseases of mankind, men have often been found serviceable, a man of wisdom or modesty should not deprecie the benefit of them, nor in sickness decline the use of them. There are two reasons why the ancients made no objection to their use, one is, the art of physic, and to the wise man's dwelling upon the power and virtue of medicine: First, to beget an abhorrence of magic and superstitious remedies or charms, as they are called, some way or other, to his soul. But still it is very evident, though God has forbidden the use of them in his law,
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Though prosperous hope may not make sweetness, but to pray unto the Lord, and he will make thee whole. Leave off from sin, and order thine heart aright, and cleave thy heart from all wickedness. One sees from several passages of the prophets and effects of the priests, which Grotius has noticed in the titles of this writer, that all sickness was a punishment for some sin committed. And indeed our common experience of the unavoidable necessity of disease, to which the whole species is condemned, and our passage to it by an infinity of accidents and diseases, is the consequence of the sin of our first parents; but the ancient Jews had, as a hereditary fate, that every event that happened to us was a chastisement sent from God, for some particular fault or crime; hence that question of the disciples, "Master, who did sin, this man or his parents, that he was born blind?" (John ix. 2.) As it was a received opinion therefore that sin was the occasion of sickness, the wise man here well advises to leave off from sin, to avoid the punishment of it, and to be in such a frame as to be putting hopes of recovery, and not to regard ourselves, what sin or delitement has probably drawn down such affliction upon us; should humble ourselves under the hand of an avenging God, and acknowledge, that we should be visited with sickness, or that every sickness not as a severe judge who would condemn us, but as a merciful father who would reclaim us.

Ver. 11. Give a sweet savor, and a memorial of fine flour, when thou pourest out thy oblation for thee, and offer a sacrifice for thine heart's desire. We are not to take the word memorial in the sense of a dead man, according to the margin. Grotius reads om slabem, or oblation. Badwell and some others make the sense be, Give thy oblation and thy offerings to God, as not being yourself the original proprietor of them; but having received them at first from him, return them to him by way of acknowledgment. But this sense seems too general, and is not believed, besides this hereditary fate, that every event that happened to us was a chastisement sent from God, for some particular fault or crime; hence that question of the disciples, "Master, who did sin, this man or his parents, that he was born blind?" (John ix. 2.) As it was a received opinion therefore that sin was the occasion of sickness, the wise man here well advises to leave off from sin, to avoid the punishment of it, and to be in such a frame as to be putting hopes of recovery, and not to regard ourselves, what sin or delitement has probably drawn down such affliction upon us; should humble ourselves under the hand of an avenging God, and acknowledge, that we should be visited with sickness, or that every sickness not as a severe judge who would condemn us, but as a merciful father who would reclaim us.

Ver. 12. Then give place to the physician, for the Lord hath appointed him. One sees here the same advice given for the punishment of sin, and is a merciful call to reformation and amendment, so nothing can more contribute to the removal of the affliction, than to take away the cause of it: to pray therefore unto God in time of sickness, and make heavy and sincere resolutions against sin, is the way to regain his favour, and the most probable means to qualify the patient, through the blessing of God, to receive benefit from the skilful applications of the physician. We are not here advised first to send for the physician, and when we despair of his help and are breathing our last, then to send for the priest, as some have thought; but to a physician useless; but first to make our peace with God by the grovethly offices of the priest, and then give place to the physician. Which method his Saviour has also taught us by his precious words, "If thou believest on me, thou shalt see the heavenly visions, first healed the soul of sin before he removed the bodily infirmities (Matt. ix. 2), teaching us, that sin is the occasion of sickness, and that the cure and removal thereof is the only thing to be expected; and therefore it is not to be tampered with, unless, when speaking of God, Ps. ciii. 3, he says, ‘Who forgiveth all thy sins, and healeth all thine infirmities.’ This is the reason he has added this passage (Decretal. lib. v. Tit. 38. cap. 13). By this present decree doctors (priests) are strictly charged and command all physicians, that, when they shall be called to sick persons, they first of all admonish, and persuade them to send for the priest; that they may, in this provision hath been made for the spiritual health of the soul, the may more hopefully proceed to the use of corporeal medicines: for when the cause is taken away, the effect may be expected the sooner to follow."

Let him not go from thence but hasten to the aid of his need of him. Ver. 13. There is a time when in their hands there is good success. Grotius points the Greek thus, ει γαρ αυτων ηθηκε, ‘If for them it was not good success, but open success, ευπραινης, not rapius, as the common editions have (see Prov. xvii. 15). Though medicines are uncertain in their operation, and do not always reach the case, the wisdom and cure, of the hands of God, who can take us out of the world when and in what manner he pleases, notwithstanding any previous and successful application of medicines. Give the hands of God, yet are not these reasons sufficient to make us reject the use and application of medicines, which God himself has created out of the earth, to be used with thanksgiving, and was appointed as the ordinary and stead means to restore health, under the direction and in the hands of an able physician.

Ver. 14. For they also shall pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life. A good physician will not depend only upon the greatness of his skill, the secrets of his art, and the efficacy of his medicines, but will occasionally invoke the assist to his help; he will live in a constant sense of his own dependence upon God, and recommend himself and others to his favour and protection. There is some difficulty in this verse, for the intent upon doing good may be considered as a guardian angel to all around him. The Vulgate which renders, χαιρετω σωτερι, proper conversationem aliquam (see Acts xxvi. 4), is not fit for this place. But if we take a physician to be a skilful physician, who is himself also a good man, sooner than of any other, as he aims chiefly to please God, both by his own conduct and his endeavers to lessen or remove the evil. And in this case, the prayer of the physician may be the means of the success, which might not otherwise attend the same; and may serve to remind the physician, that God would crown their labours, and bless the engraved word, with all joy and comfort in believing, and with the power of an endless life, and particularly in the times of public calamity, or epidemical sickness, should, by the powerful ministry of prayers and holy intercessions, stand between the dead and the living, and stop the progress of the destroying power."

Ver. 15. If that sinwth before his mother, let him fall into the hand of the physician. The intention of the author here is not to undervalue physicians, or cast a reflection upon them, but to direct us to him, even when it is not in the least of cure, to fall into their hands, of whom such honourable mention has been made in the preceding verses; but to intone, that God will bring upon the same all the effects of sickness and weakness, that are capable of being made use of for the advancement of religion: in other words, to make necessary the help of a physician, on purpose to convince him of his weakness and folly. The common reading of this portion is, ‘He who is sinning before his mother, let him fall upon the hand of the physician.’ The Vulgate has it, Qui delinquit coram eui facit eum, incidet in manus medicus; and the Syriac, Quc peccat coram Deo, traditur in manus medicus. Which meaneth, that he is made liable to all the effects of sin, and that without the help of art, or even with it, he shall with difficulty recover, and shall be given over unto Provenunt; requo tu. Ams, neca dexter servat. (Ex. lxi.) He acknowledges, that it was the interposition of a divine power that had healed the eper, in which all his application and skill had been fruitless. Nor is this the only place where Virgil joins these two qualifications together. The skill and remedies of medicine are not gods for anything, where he mentions Hippocrates as brought to life by the favour of Diana, and the skill of Asclepius.--Praemio revocavit herbis, et amore vindicta.--As it is this skillful man, and not the wise man here and in the context points out the spiritual physicians of the soul, who, sensible of its many infirmities and diseases, should apply often to the throne of grace in behalf of others, that they may be healed and saved, that God would crown their labours, and bless the engraved word, with all joy and comfort in believing, and with the power of an endless life, and particularly in the times of public calamity, or epidemical sickness, should, by the powerful ministry of prayers and holy intercessions, stand between the dead and the living, and stop the progress of the destroying power.
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dearth and perdition, if he should show no signs of contrition upon his bed of languishing. One sees by this passage, that this author thought that sickness was a punishment sent by God, and that he did not consider it as a charge to the impotent man, "Sin no more, lest a worse thing come unto thee." (John v. 11.)

Ver. 19. "Let us each sum up over the dead, and begin to lament, as if thou hadst suffered great harm thyself: and then cover his body according to the custom, and neglect not his burial." Thereby the funereal and religious conduct of the body is indicated, and the relations deceased; these are the only instances in which we can give proofs of our tenderness and respect for them. Besides the ordinary tribute of tears, the wise man probably mourned for the dead himself, with a due commiseration of the passage of his soul in the grave. This would be the crisis of the relation of the dead and of the wrapping the dead body in linen, according to the custom of the Jewish and other nations (John xi. 44. xix. 40; καθ' τον συναξαντα, secondum dedicatam eius, as Bossuet renders, which I should prefer, but that it follows in the next verse. Our translators omit αὖθις; it would probably be better rendered, According to his right, or the rule and custom in his case. For, εὐφράζομαι, as Grotius observes here, signifies to be comforted in a particular sense, as εὐλογεῖεισκοίμοι, or εὐλογεῖαι. So καὶ τὸ συναξαντά, 1 Kings xiv. 28; τί οὖν τὸ συναξαντά, 2 Kings xvii. 33, 34, 40; καθ' τον συναξαντα, αὐθεντής, Numb. xxx. 6, 23; καθ' τὸ συναξαντά, 1 Chron. vi. 63. The above verses translate here próto eπεκτενζε; i.e. as is due to him.

Ver. 17. "Weep bitterly, and make great sound, and use lamentation, as he is worthy, and that a lamentation may be seen, and comfort may be given for the heaviness." Though the usual term for mourning was seven days, the rabbins themselves allowed and approved of divers degrees of mourning, according to the degrees of the relation of the person to the deceased, and in the following the sorrow might be somewhat abated. As man is apt to go into extremes, the author on this occasion advises a prudent moderation; he approves not of grief extending itself over a whole generation, and in the following the sorrow might be somewhat abated. As man is apt to go into extremes, the author on this occasion advises a prudent moderation; he approves not of grief extending itself over a whole generation, and the fear to be set upon them; he allows that great mourning should be made for those who were dear to us as friends, or related by the closer ties of blood; and that we should lament more or less for persons, according to their respective merit, lest we give offence by our indifference and insensibility, and should be reproached for want of affection and humanity. But at the same time he sets bounds to our grief, and would not have us inconsolable, or give ourselves up, in the bitterness of our mourning, to excessive sorrow and woe; "if we cannot do the dead no good, and may do us much hurt. He here condemns those who, during the interval of mourning, so passionately indulged grief, as to refuse all conversation, and whose advice concerning the regulating of mourning was so insensible, that he could say, "We can do the dead no good, and may do us much harm."

Ver. 20. "In affliction also sorrow remaineth: and the life of the poor is the curse of the heart." Some copies have πάσας τις οὐκείς, that "grief passeth away" weareth or exhaust by degrees; but the reading which our translators follow seems preferable, —that in affliction, ἐν ὀλίγης, or any grief whatsoever, "our losses of life, that grief passeth away, grief sits heavy, and is with difficulty removed. The Vulgate seems to have followed a copy which had σοφίαν, obedientia; —i.e. the prudent, obedient, or religious soul, which often induces the necessitous person rashly to curse his fate and condition. The other reading ἐν ὀλίγης, or ἐν ἀνείματι, vita pauperis pocula, has the same meaning. He neither agreeable to the context, nor confirmed by experience.

Ver. 20. "Take no heaviness to heart; drive it away, and remember the last end. Forget it not, for there is no time to remember it; and if thou remember it, —i.e. Remember death, which, by overmuch grief, that is, the most and most useful of his time, and gene-
rally produce better works than the more public and active life of others. This may also be considered in a religious view. ver. 22. The redeemer word, or rather, εἰμι, viz. He who attends to the varying of imagery, whose assiduity, cujus perseverantia, is αὐθεντικός, or independent, and is not dependent, as in modern works, called ιδιωτικὴ τοῦτος, variægenia scientia, Job xxxviii. 36. And if the rendering be, as it ought without the Hebraism, et ille, cujus assiduitas variat picturam, the sense would be, a man of genius, who varies his images, and just, without seeking out for a particular verb to answer the nomine, τοῦτος, et ille, and S. genii splendidissimae, and the sense of the whole is to the following effect; as the countryman above mentioned doing his mind to something like manner every artist, who labours night and day, superintends his. Thus the cutters of seals, and he who attends to the imagery, is ever mindful to the finishing the similitude, and who watches for the perfecting his work; thus the smith sitting, &c. &c.

Ver. 23. The smith also sitting by the anvil, and considering, his hammer in hand, and his tools at hand, as in his everyday work, which must occasion them more labour and trouble. Thus Homer describes Vulcan all in a sweat, and on leaving off his work, laying aside his bellows, and shutting up his tools no descensus, or swoon but what is forced. Some copies have esent, movet aereus, which is too weak and soft, as κέρας may seem too strong and violent, and the alteration too great. One would think, from the English version, that Homer had to carry the iron to the anvil, which seems a strange way; but it may be possible that some kind of iron, or wrought iron, is carried to the smith's anvil to be worked upon, and the copy used by some ancient ones had some other word besides; for, according to some old Latin versions, the King's Bible, 1541, and that of Coverdale, he carry, have, 3957, καταβαίνειν, καταβαίνειν. Being of the destination, as in the common, ideas, καταβαίνειν, if there is any authority for its being used actively) is not to be despised, as being expressive of a thinning kind of sound, καταβαίνειν (Od. r. 4/3) which, though applied to the sound of a c adron, does not always mean a hollow sound. Dr. Grabe condemns the present reading καταβαίνειν, and bath given a very ingenious emendation of it, Prot. cap. i. sec. 6, with a just censure of Beza's καταβαίνειν, which indeed has nothing to recommend it. But I think he treats Grotius's interpretation of the word, as it now stands, which is not an unnatural one, viz. δικαίωσεν, too contemptuously; for one may suppose such a man's ears reecedated with what he gets money by, though it be not harmonious. He thinks κατάβαλλε as the better reading, as I would not understand in the sense of radi- οτο γράφει, as the noise, being familiar to the smith, cannot be thought ungrateful or unpleasant to him, but in its other sense of τιλτόν, or prætium movem, and is more expressive of the heavy sound of hammering, which occurs in ver. 35. τιλτόν, poliptare, from whence are derived the Hebrew of cymbelium and tinninubulum. There is something musical thought to be in the sounds of the hammer and anvils, and anvils and hammers, and hearing a number of them together, as if made by philosophers, that he got his first ideas of the several fixed ones of music from the different sounds expressed by the smith's anvil and hammer. So that the meaning here may be, that the sound or reverberation of them clinked or chimes in his ears.
CHAPTER XXXX.

The method of deciding, and the form of reasoning, in the present volume,
which is the same as in the former, is such as to make it easy to follow the
progress of the argument, and to see at a glance the main points of the
discussion.

The general plan of the work is as follows:

1. The nature of the subject.
2. The state of the art.
3. The history of the art.
4. The present state of the art.
5. The future of the art.

The first chapters deal with the nature of the subject, and the
second with the state of the art.

Chapter I. The Nature of the Subject.

Chapter II. The State of the Art.

Chapter III. The History of the Art.

Chapter IV. The Present State of the Art.

Chapter V. The Future of the Art.

In the first chapter, the nature of the subject is considered, with a view to
showing its practical importance, and its bearing on the welfare of the
community.

The second chapter deals with the state of the art, and shows the
progress that has been made in the last century, and the improvements
that have been introduced in recent times.

The third chapter treats of the history of the art, and gives an account of
the different schools, and the great masters, who have contributed to its
development.

The fourth chapter describes the present state of the art, and shows the
extent to which it has advanced in recent years, and the new methods
and processes that have been introduced.

The fifth chapter predicts the future of the art, and shows what may be
expected in the way of progress in the coming years.

The work is intended to be a comprehensive treatise on the subject, and
is divided into five parts, as above stated.

The first part deals with the nature of the subject, and the second with the
state of the art.

The third part treats of the history of the art, and the fourth of the
present state of the art.

The fifth part is devoted to the future of the art, and shows what may be
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The fifth part is devoted to the future of the art, and shows what may be
expected in the way of progress in the coming years.
ECCLESIASTICUS.

Hebrews in the general were not very curious to inquire into the crimes of the nation; on the contrary, they still retain a dislike and contempt of the learning of strangers; but under the monarchy of the Greeks, and the Macedonian empire in particular, they applied themselves to receive and incorporate in their own the learnings of other nations. The general style of those Jewish authors that wrote after that time, as it appears likewise from the author of the book of Wisdom, and the translators of Job and the Proverbs, the like may be observed of Josephus, and more especially of Philo.

And he occupied in prophecies. i.e. He will be very diligent in his prophecies; and there is no wonder that this writer should press the necessity of studying the prophets, and endeavouring to attain the right sense of them, as both particular persons and whole nations have been governed from the prophecies and the non-attendance to, the voices and predictions of the inspired men of God, and for want of comparing the predictions with the events. To have an insight into, and form some judgment of the recognised meaning, was the chief and principal employment of the holy and great men of old. It was thus Daniel studied the prophecy of Jeremiah, which told the tale of the captivity, and the return from it, and the restoration of Jerusalem, Dan. ix. 2; and before the coming of Christ, the greater part of the prophecies were in such obscurity and darkness, and yet of such deep importance, especially that concerning the great and magnificent promises of the kingdom of the Messiah would be accomplished, that they both called for and deserved the serious application of the most learned men, that they might make a clear understanding about them. The excellence and usefulness of reading the prophets, almost all the fathers acknowledge, who spent much of their time and labour about them, and from thence composed works of commentary for the guidance of their hearers. We cannot have a fuller instance of the surprising effect of studying the prophets, than in Justin Martyr, and he is a very gentle instance, for he was confounded and bewildered in the uncertainty of human philosophy, and after many painful searches, and shifting from sect to sect, like a doubtful and benighted traveler, found no hope of deliverance; and from thence was led into the way of truth, and received that solid instruction and satisfaction which he had in vain sought for from the Peripatetics, Stoics, Pythagoreans, and other philosophers.

Ver. 5. Where seed be parables are, he will also be. He will seek out the secrets of grave sentences, and be conversant in dark parables. To speak, intently, to pronounce apopthegms, to propose enigmas, and to be able to penetrate into the secrets of things; and he would be much in vogue among the Hebrews. Under the reign of Solomon, kings and princes, and even queens, as appears from the visit of the queen of Sheba for that purpose, derived great advantage from his knowledge of the arts of difficulty, and receiving ready and ingenious answers, Mechanics, and persons of ordinary education, attempted not such enigmas, either to invent or resolve them (xii. 30. xxxviii. 23. Prov. xvii. 7), they were the province of the learned and more refined. To understand a proverb, and the interpretation; the words of the wise, and their dark sayings, is the description which Solomon himself gives of wisdom. Prov. i. 6. This sort of knowledge was in ancient times the accomplishment as well as entertainment of courts, and thought the proper way, as being the most ineffective, of address to kings. Neither the prophet, and the woman of Tekoa, came each to David with a parable, 2 Sam. xii. 1. xiv. 4. And Jehoshaphat, king of Israel, sent a message, couched in a parable, to Amaziah king of Judah, 2 Chron. xx. 9. And the riddles of two nations were put to them, one nation to the other, upon condition of a forfeiture to be paid by him who could not explain the riddle sent him. This was that σπάσαντες, or "prize of wisdom," between Amasia king of Ed. and Eliphaz the Temanite at Damascus, feast, 1 Ed. iii. There are many such learned questions resolved in Plutarch's Symposias; and Athenæus hath collected the flowers of almost all authors, poets, philosophers, and historians, lib. x., that afford any entertainment this way.

Ver. 4. He shall serve among great men, and appear before princes, and be a great man in the synagogues; for he hath tried the good and the evil among men. Wisdom will gain a man admittance and acceptance at court, and recommend him to the notice and favour of the great. It was said of Daniel, that "he was the quick servant of Nebuchadnezzar;" and it was by the same accomplishments that Ezra and Nehemiah arrived at so high honours, and that Joseph acquired such authority at the court of the Pharaoh of Egypt. A man of knowledge in the study of wisdom, and to improve in the knowledge of arts and sciences, is, to travel; by this a man will gain experience, and make proper observation upon what passes in good and bad. And thus Calmet, Il passera dans les terres des nations étrangères, pour éprouver parmi les hommes le bien et le mal. Homer describes an accomplished person says, that he knew all things both good and bad—σιδήρας ἐχει ἀλογόν, καὶ τινὶ διδομένην Ἀρείαν τι εἰς τινὶ οἴκον (Od. xviii.). Instances of wickedness, in use among the Gentiles, were often foretold in the prophecies; and by some means was brought to the like commission, but serve rather to excite an abhorrence in him of evil, and his knowledge of what is amiss in others teaches him to shun it. Nor are the examples of the great men of old as a preserver of his own good time, and in the manner and proportion he thinks proper; and that God has so blessed him, wisdom shall flow from him like a torrent: he shall perceive his heart enlarged, disposed, and as it were transported, to show forth the praises of God, and to publish his greatness in the most solemn manner. And thus it often happens to his square, in consequence of their prayers, they describe an accomplished person says, that he knew all things both good and bad—σιδήρας ἐχει ἀλογόν, καὶ τινὶ διδομένην Ἀρείαν τι εἰς τινὶ οἴκον (Od. xviii.).
more modest in their decisions. It is excellently ob-
served by the lawyer, "The law is everywhere the sa-
bere, quàm cum de Diis agitur. And by Cicero, Timide
de potestate Deorum, et paene decusa sunt (De Nat.
Deor.). And the apostle, in admiration of the stupendous
wisdom and knowledge of God! how unsearchable are his
judgments, and his ways past finding out?" (Rom. xi. 33.)

On the other hand, the author, in his disquisition on the
word and plenitude of God's nature, says, ver. 21. "Nunquam
quærim in Deo adhibita, sicut in aliis," c. "all things
are created for their proper and peculiar uses;" and though
we cannot now discover what use there may be of some
of the creatures, or good in them, yet time may discover
much benefit and excellency which we see not. Later
times have found out the profitable use of many creatures
whereof former ages were ignorant; and why may not the
churches of times to come, in like manner, find a greater
service to us, because perhaps their virtues are unknown
at us present? Multa venientes aut populus ignotis
nobis sequitur (Senec. Nat. Quæst.)

At his commandment the waters stood as a heap, and at
the words of his mouth the receptacles of waters. This
relates to the passage of the Israelites through the Red
Sea, and of the Egyptians, who, on both which occasions the
waters collected themselves so as to become a heap, and
opened a way for the Hebrews to pass over; afterward they
returned to their primitive state and form, and took posses-
sion of their former habitation, which includes both the
state of the waters in the beginning; at first God created
the mass of waters as one immense chaos; after-
ward he separated them; and when they were parted, he
gave mine house a place, a name, better than of sons and daugh-
ters; I will give them an everlasting name, that shall not
be cut off" (Isa. vi. 4, 5).

Ver. 17. And many say, What is this? Wherefore
is that? for at time convenient they shall all be sought out:
Was this made, or why in this manner? what good
did it do? why should this have been better if this had never been made at all, or
had been made otherwise? Such censures, though not
devout, would be more pardonable, if employed upon the
works of men only; but to charge good creatures on
God either with manifest ill, or however with unprofitable-
ess, betrays a distrust either of his wisdom or goodness.
If no other answer could be given to such bold inquiries, it
might suffice to say,—that in the creation God must be
supposed to act by his own divine prerogative, and accord-
ing to his will and power; but the apostle assures us far
from this; this God, who is in the way of his own will makes
abroad, Eph. i. 11, not merely by his own will, but "accord-
ing to the counsel of his own will." They who search
for hidden knowledge out of a spirit of contradiction, or from
a cavilling spirit; who are always at variance, in the
creation, are like the men of Beth-shemeth, 1 Sam. vi. 19.
who, looking into the ark of God unwarrantably, will be
more like to meet with their own destruction, than to find
out the truth. Job, well observes of God, "He giveth not
account of any of his matters, wherefore dost thou strive
against him?" (xxxix. 10.) Why do we presume to dis-
pIBE with God, or call him to account for his actions, who
will not reveal to us all the secrets of creation and provi-
dence; neither, indeed, would our present capacities ad-
mit of such a discovery; tsuch knowledge is too wondrous
for us, we cannot attain unto it." Excellent, therefore,
is the counsel of St. Cyril, Firmam fidein mysterius adhæ-
bentes, nunquam in tam sublimumus rebus illud gnoimo
cogentia, et proferetam (Lib. iv. cap. 13, in Joh.). For
believers do not believe God, "He giveth not
account of any of his matters;", but believe in God's provid-
delity, Deudra 6pωοτι των παρ ου ους Μενεως (Just. Mar.).
Our author, ver. 16, lays down this thesis, That all the works
of the Lord are excellent; and he proves it in the following
verses by an enumeration of particular. To stop this
capacious disposition was the very end, according to St.
Chrysostom, of God's pronouncing the whole creation
complete. The same purpose is comprehended in a
gorous curiosity of man, to silence at once all cavils, pro-
nomines, upon a particular survey of all his works, that they
were very good; that, above all the description of infinite
wisdom, favour, shown in his preservation, mercy, or con-
sure or find fault with them (Tom. v. De ipsis qui scandal.
&c.). Would men but consider the infinite distance be-
tween their imperfect state, and the state of the highest
unerring wisdom and their notorious ignorance, they would

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...
times the divine purposes and decrees, serve to display his justice and almighty power. And therefore the conclusion standeth sure, that God is ever to be adored by men and angels, for the numberless instances of his goodness; and that the more he is admired, the more he will wean the wise minds from all the wonders which we do perceive and know in his works, and even for those which we do not know or understand; for our life being of so short a continuance, and present to any one person nothing but a small space of time. Now the universal nature of the world, it is impossible to comprehend the order and the design of that eternal wisdom which sees through all times and all places. And, therefore, the laws of God, the general and special events of this life, as by so many links fastened together, forms that long chain of providence which extends through the succession of all ages.

CHAP. XL.

Ver. 1. Great trust is creared for every man, and a heavy yoke is upon Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things. Three particulars are here mentioned of the heavy yoke said to be laid on all the sons of Adam. 1. Its continuance, that it lasts for the term of life, from the day of nativity to that of death. 2. That this yoke is a composition of miseries, made up of care, labour, toil, and the like. 3. That this composition of miseries is an eternal and continual dread of death, which damps all enjoyments. 3. That it is equally the lot of all men; persons of all conditions, ages, and sexes, gross alike under it. St. Austin has expressed it thus: "Parvulos eum et alios, et parvulos, et alios, solet destruere prius quam maculai patiantur, in quibus vanitas, crux, error, errantium crecentes; deinde jam grandes, etiam Deo serientes, tentantur error et decipiantur, tentantur non laborem, etiam, etiam Deum errabant, etiam Deum excolant; et quis expetit omnes festinatam quibus gravatur jagum super filios Adam? quod jagum non fuisse, nisi delicti originalis meritis persecutionis; sed haec passiones, cum necessariis, et fata, et contingens, et communi parente, et parentem, et filiis et filiis, et filiis filiorum, and so on.

Ver. 2. Their imagination of things to come, and the days of death (troubles) their thoughts; and (cause) fear of heart. All the copies have το τι ουσιαστεως αυτον και ψυχη ουσιαστεως αυτοις, ισημερινα ερωτησεις, μη συνυπολογισεται ἐν αυτοις, and so on. The construction here is peculiar: the first is a compound of the word of the verb 'think', and the last three words are connected with it, and give it a determinate sense, which our translators have attempted to supply. Bossuet and the Tigrine version insert διό, εγώ εἰμι οἱ καρδίαι σας. 1. Life is made miserable by their surmises and fears, through the thoughts and apprehension of the day of their death. Not much unlike that, Luke xxi. 26, διὰ τοῦτο λέγειν ἵνα κακοὶ αἵττηναι, τιμάσαι δὲ ἡμεῖς τὸν θεόν, τιμάσας δὲ τὸν θεόν; etc. 2. But, as a general rule, it is true that the two are connected, and that the fear of the judgment answers to the life of care, labour, and sorrow, which precedes it. The Tigrine version renders not improperly, ingenium cujusque variis factis. Massenius of Port-Royal observes here, that the author, by using men's suffering, while he indicates the causes of their sufferings, puts out the original of the sin, the cause of all their evils and misfortunes. He does not only mention the outward plagues with which it pleases God to visit men, and to which the frail condition of man makes them, but dwells chiefly upon the wounds of the spirit, the
of his home and rest, and all that he can have of future refreshment, is to be found in this state of the mind, and to be conformed to it. Therefore Bossuet, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a bottle. 

But this is only to show that the exercise of a virtuous mind has the same influence on the body as the exercise of the body has on the mind. Hence, says Bossuet, where 

Ver. 5. (Such things happen) unto all flesh, both man and beast, and that is so often more upon sinners: That men and all animals are subject to the fall and the destruction of death, and that fear, anger, revenge, jealousy, and uneasiness, is agreed on all hands; how far beasts are influenced by some of them is a question, especially if we deny them the use of reason and reflection; but, as we have seen, they have the same passions which arise from reflex actions, from reasoning on what is past, or what is future? They are manifestly afraid of death, or enraged at each other, trepitude, and give evident tokens of jealousy, and are not without symptoms of uneasiness, and yet have no claim or pretence to reason; what they do is ascribed to instinct and mere natural inclination. 

Ver. 6. The earth is no more inhabited for evermore. Vulgate; i. e. at his fear which had no foundation.

Ver. 5. (Such things happen) unto all flesh, both man and beast, and that is so often more upon sinners: That men and all animals are subject to the fall and the destruction of death, and that fear, anger, revenge, jealousy, and uneasiness, is agreed on all hands; how far beasts are influenced by some of them is a question, especially if we deny them the use of reason and reflection; but, as we have seen, they have the same passions which arise from reflex actions, from reasoning on what is past, or what is future? They are manifestly afraid of death, or enraged at each other, trepitude, and give evident tokens of jealousy, and are not without symptoms of uneasiness, and yet have no claim or pretence to reason; what they do is ascribed to instinct and mere natural inclination.
riety, which delights to do good to others at its own ex-
pense. It calls for the highest respect. He who does this is a treasure, i.e. that he has competency of fortune left him, or, as Calmet further explains it, who comes suddenly to be rich without any fatigue to himself or injustice to others, is happier than a man that has had a fortune from the beginning of his own getting. Bossuet thinks all these senses low, and, by a treasure, to which the preference is here given, he understands the regard of fortune, the respect of which, Prov. vi. 22, 23, 28, is wisdom. Wisd. vii. 14, as Junius does by it as mercifulness, mentioned in the former verse. The oriental versions give still a different but agreeable sense: That laborious profit honesty and a useful garment are more self charitable by repeated acts of kindness, shall enrich himself thereby, shall be as one thatfindeth a treasure.

Ver. 19. Children and the building of a city continue a multitude, and a prudent wife is a crown to him both i.e. Festerity called by the name of their ancestors, or by the parents that of their founder, as the Perea Romani, &c. and cities called by the names of their conquerors, or first establishing of Alexander, Seleucus, Antiochus, compose the glory of such to late generations; but a woman of great accomplishments, and who in the conical state rather than in others, as in other parts of her character, is evident in her way: "her husband is known in the gates, when he sitteth among the elders of the land!" (Prov. xxiv.): such were Esther, Judith, Deborah, Joel, Artemisia, Zeno- bob, &c. Israel is a diamond which the glory of the most comfort of their husbands. The wise man's meaning here, says Calmet, is not that a blameless wife is more capable of immortalizing her spouse than a series of descendants founded on one that is not found in at all, but that she is a blessing preferable to either. In the following verse he gives wisdom the preference (which in the septuagint books is described as a lovely and beautiful female) to a ten thousand horses, as is seen does, which gives more pleasure to the soul, than wine and music at an entertainment to the senses. The pleasures of the under- standing are more agreeable to the body than all the former we approach to and resemble the Deity; by the latter, especially the abuse of them, we degenerate into and act like the beasts. St. Austin has the like sentiment: Delicacy, says he, de lumina sapienti; non inventur voluptas cui possit aliqut ex parte comparari (Serm. 139).

Ver. 22. Thine eye delighteth favour and beauty, but more than both are a green. Xicov eov eolov. For some copies omit es. The eye is pleased in beholding artificial symmetry and proportion (for so I would render dovos, rather than favour, according to the common accentuation of it), whether of building, statues, pictures, &c., but more so in contemplating the beauty nature even in minute things, whose colour and simplicity it is beyond the power of art to produce. Beautiful is the genus ornamentum in corn, a blade of grass, or the lilies of the field, of which wisdom itself pronounced, that even Solomon in all his glory was not so beautifully arrayed (Luke xii. 27). As Bossuet observes, there is a certain metaphorical significance in a mean corn, a blade of grass, which means that the eye is most delighted with what is green, as it refreshes the sight, and assists its weakness, according to Pliny's observation on this colour. Nullius colors specusus est incarnandi: ide herbos viridem, fromodes avdole spectamus (lib. xxxvii. cap. 1). In this Grotius acquiesces. Bossuet makes the reason of the preference to be, that the green leaves of trees, &c. are successively renewing, whereas the perfection of art is impaired by time. Junius thinks that corn was particularly instanced in, because it contains stile delei, what is serviceable to the necessities of life, as well as agreeable in outward appearance, and the affectionate sapienti; non inventur voluptas cui possit aliqut ex parte comparari (Serm. 139).

Ver. 23. My son, be not a beggar's life; for better is it to die than to beg.] The author here speaks of begging, according to the notion which the Jews had of it, by whom it was regarded as a sign of the chagrin of God for having given to him. And indeed God does threaten the extremity of want to the transgressors of his commandments. Nor could the Psalmist have been more to the purpose in using such a metaphor, as he himself, when he says, "Let their children be vagabonds, and beg their bread; let them seek it also out of desolate places" (Ps. cx. 9). When a state of poverty is derived from discom- mencement, it is to the benefit of the greater. But under such poverty as men have brought upon themselves by idleness, or evil conduct, than which death is more eligible. The scripture throughout expresses an abhorrence of idleness, and a regard to the merit of industry, as the best kind of life, which proceeds generally from laziness. We may understand our author here, as if one who followed this trade was not worthy or fit to live; according to that of St. Paul, "If any will not labour, neither let him eat," 2 Thes. iii. 10, for every one should understand, and acknowledge, that he ought to work in the manner and way that he is most capable of, and that it is the lot and portion which God has imposed upon all mankind since the entrance of sin, and the life of the world, that the labour of his own hands (Gen. iii. 19), or of wisdom, Wisd. vii. 14, as Junius does by it as mercifulness, mentioned in the former verse. The oriental versions give still a different but agreeable sense: That laborious profit honesty and a useful garment are more self charitable by repeated acts of kindness, shall enrich himself thereby, shall be as one that findeth a treasure.

Ver. 20. The life of him that dependeth on another man's table is not to be counted for a life; for he pollutes him- self with other men's meat: but a wise man well nurtured will beware thereof. "Any B. he is the builder, B. is the builder, he builds on the blood of others. As Deino is here used in the sense of Deino, as the Syracus and our version rightly take it, so Deino is in scripture a beggar who is "impudently, unwor- tagnate," and will take no denial, and is here used in its proper and original sense. It is not want merely, but a bold and clamorous expression of it, which is here condemned. The next step is, not only to be a beggar, but to make a mere trade of it, and will not resolve nor be persuaded to work, to get his living, and ease his necessity. This experience abundantly confirms in all those vagrants and idlers who would have the bountifulness of others, and asperations and demands of the base of life, however entered by good offers, or threatened with hard usage. Nay, will sometimes even threaten others themselves, if not relieved at the time, or in the manner they expect. They love better to live in shameful laborious idleness, though exposed to a thousand inconveniences and wants, than to alter their way of life, and gain a livelihood by honest means and labour. Plato, in the ordering of his republic, expressly enjoins the magistrates to drive them out of all towns, that the country might be altogether free from such cattle (lib. xi. De Leg.). Grotius understands by. he who is most voracious and greediness, and Bossuet by the extremity of hunger. This metaphor is not unusual in the poets. Thus Ovid in his fine description of famines, or hunger,

Furit arbor edendi, Perque avidis faucibus. Immensusque visceras regnat.

Utique rapax iride non unquam alimenfa recursat. Immurgerante funere crematur, et quo copia major Est data, plura cura.

Metaphor (Metamorph.)

Junius understands it of the curse of God, and the fire of his wrath, that shall consume gluttons; and others exposed it of bodily diseases, which are usually the consequence of intemperance.

CHAP. XL

Ver. 1. 2. O death, how bitter is the remembrance of thee to a man that lieth at rest in his possessions, unto the man that hath nothing to vex him! . . . O death, acceptable it
CHAPTER XLI.

thy sentence to the needy, and unto him whose strength fail-

eth, that is now in the last age, and is vexed with all things.

He is reproached for his suffering at the hands of his enemies, but Deikle, as

says he, is considered as a most sovereign evil, as the
greatest of misfortunes, by one in flourishing circumstances,
and in the bloom of years, and vigour of constitution.
A
trait of magnanimity and indomitable fortitude and endurance, which they
break and dissolve them, the ungrateful prospect gives
gloom and uneasiness, and the faster the earthly knot was
tied, the greater will be the pain and unwillingness at the
separation. And it is a man who appears to be
shades, and asks how he could patiently bear the
thoughts of being there, when he remembered the happiness, glory,
and state he was possessed of on the earth, the quitting his
magnificent, and its associated flower of

And indeed that mighty conqueror himself, that so often
deplored death in the field, when he was struck with a mortal
disease in Babylon, and had death in his view, betrayed
an inglorious panic; his palace was filled with priests and
diviners, and no superstition, says Plutarch, was so soothing,
but he used it to preserve himself. And the exit of this con-
queror was by dyingdaily to the world.

Ver. 3. Fear not the sentence of death, remember them
that have been before thee, and that came after; for this is
the common lot of man: no man is able to escape death,
against the pleasure of the most High? There is no inqui-
sition in the grave, whether thou hast lived ten, or a hun-
dred, or a thousand years.] Kiph was to be properly rendered,
not the period of time, but the age, with a limited and
pleasure; he considers it as the haven of his shattered
back, as the final period of all his vexations, and the agree-
able passage to a better and more welcome life, and it
rigorously estimates the exchange, when it shall happen to be,
as it really is to those that die in the Lord, a substantial
gain. How much nobler is a contempt of life, proceeding
from a higher principle of approach, and a due estimate of the
lot of all mankind, and the pernicious and abject condition
of the earth and of men. The Lord upon all the descendants of Adam, who received their
sentence of mortality in his: and this may be one reason,
that though the firstfruits of the world lived long, yet it
is noted of those that lived the longest, that at length, they
died, to show that this sentence of God is infallible and irre-
versable, and that he will be found true in whatsoever he
decrees. The law of the most High, in this respect, admits
of no exception; we are not better than so many others
that have gone before us, or those that will follow after
us; why should we therefore expect an exemption, or be so
alarmed at that not natural change of the body, which
never suffer alike, and undergo the same fate with us,
should diminish and take off the horror, and the insigni-
cificances, of death, and that it Science? of the fear of death, for us
against the danger; as in a battle, where there is only a
probability of death, despair drives away all fear, and turns
it into bravery and courage. Science has a pertinent obser-
vation on the danger. Adam was a very good virtuous
man. Stultus est dolere in ejusmodi conditio esse, in qui
nemo non est; solutum est, et grande cum universo
uini rupi (De Prov. cap. 5). Another motive to reconcile
us to death is that we shall not be always desirable; it
being always desirable; it may perhaps occasion our sharing
in more misfortunes, or only serve to increase the number
of those things which the other world has to offer to us,
how long, or how little, persons have lived here: none will
then curvy or reproach others about the number of years,
or the state and condition they lived in upon earth; but the
great good which he beheld, which no age or quality can escape,
how they behaved themselves here, how their stewardship
was managed, and their time improved; how the account
was settled, how they were reconciled to him, how they
should not be ashamed, how there was nothing that
shall be correct, that there shall not be a possibility of altering, changing, or correcting
what is past.

Ver. 5. The children of sinners are abominable children,
and they are not conversant in the dwelling of the un-
godly.] The evil example and bad principles of parents
have an influence upon the conduct and sentiments of their
children; a proverbial expression taken, perhaps, to the
next generation, the son of a wicked father is generally more
abandoned and corrupt.
The last clause is but indiffer-
ently rendered; the sense according to the Greek is, that
the children of sinners become so vicious by the evil
dispositions, seek out for loose companions like themselves,
and are chiefly conversant with the wicked, and in such
places of sin as he has spoken to be righteously

Ver. 7. The children will complain of an ungodly father,
because they shall be reproached for his sake.] A parent
who bestows nothing better upon his children than the sad
lot of a spurious birth, and the ignominy and contempt
which generally attend it, is to be looked upon rather
as an enemy than a father; and he that gives his lawful issue
no better inheritance than the poison of a bad example, and
makes them the children of wrath by the loose maxims
which he instils into them, and his evil communication
before them, or, by giving them too much liberty, permits
them know evil counsel, and is not more abominate the
be not rather a murderer than a father? But such parents
as encourage their children in vice or lewdness, that are
themselves the seducers and betrayers of their innocence,
that parent is not only a murderer, but a much
more than such unnatural tempests very few.
We read
with astonishment of those merciless parents that offered
with their own hands soul destined of help in sacrifice
to Moloch (Wisd. vi. 8); and are as much to impute to
their children into impure or Bacchanalian rites less wicked
and barbarous? Will not such unhappy ones rise in judgment
against, and cause their parents, at the great tribunal,
of cruelty, and inhumanity, and be "loud witnesses of wicked-
ness against them in the day of their trial?" (Wisd. iv. 6.)

Ver. 8, 9. Wee be unto you, ungodly mens., for if ye
increase, it is the judgment of your own peace, when ye
shall be born to a curse: and if ye die, a curse shall be
your portion.] The wise man here addresses himself to the
wicked, whose birth at first it was thought a curse, so
their death will end with one. It had been better for per-
tons with such evil dispositions never to have been
born, to than be born and live in continual sin, and be eternally
miserable. Was it not to be wished that such men as
Cain, Jerobamon, Antiochus Epiphanes, Judas, Simon Ma-
gus, Maximius, &c. and other wicked and notorious sin-
ers, had never seen light? The author of the Book of the
Wisdom of Solomon, and the Catholic Church, speak of,
naughty generation, or "accursed seed from the begin-
ing" (vii. 10). Grotius finds fault with the present
reading of the Greek, and restores it thus, "Tuo yX yap eiooPov,
stare yap, Ttu yap st itt.1 yap st itt, yap st itt
ye shall be born to a curse: and if ye die, a curse shall
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ye shall be born to a curse: and if ye die, a curse shall
be your portion."
ECCLESIASTICS.

... deed to be a better rending than that of our version, and makes the whole clearer and more consistent; viz. That it is neither good to avoid all shame, because there is a shame which is a glory and grace, nor is shame to be approved of in every opinion, or every cause of shame, but there is a faulty and a criminal shame. This is confirmed by what follows in this and the next chapter, where the wise man instancesthere of instances, which shows when and where things of which we ought or ought not to bear witness, in order to observe, that in most of the following passages takes the sense in which our hath been used.

Ver. 17. Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man. (28 i. 36.) This is here used in the sense of coram, denoting the person before whom the offense is committed (see 1 John ii. 23), and so answers to και among the Hebrews, & sunt, in conspectu, as καὶ, which followeth to stand in the same sense. Some Latin copies have preter, i.e. upon account of the particular dignity of such persons. As fornication or any indecent act or word in the presence of parents, or in such an open manner, or place as may come to the knowledge of their persons and office are sacred, they have a right not to be imposed upon by any falsehood. What Terence says of the same thing may include also civil one's; Qui men- tiri non fallere naturam et moraes, et moralites sunt. Here is a great hiatus in the various versions; scarce one of the particulars from this place to ver. 20. is found in any notice of which, according to Jansenius, are no less than fifty-six different senses of the same word, very different from each other. Some are crimes, others only faults, more or less considerable, according to the judgment of the others, which are rather instances of inadvertence and inconstancy than sins, properly speaking, against God.

Ver. 18. Of an offence before a judge and ruler: of iniquity and corruption, and profaneness. These are there found also in verse 17. Here open some misbehaviour or crime before persons in office, whose authority and dignity, as they demand a respect, so also are the visible and avowed, and they are sure to punish what gives any offence in their presence, or, in particular, had immediate example of such as seem to disrepect and slight them. Crimes done covertly, not being known, have often the good fortune to escape punishment; but such as are done perhaps in the court of justice, or in the very verse of it, in a bold and daring manner, or contemptuous and profane words spoken in the hearing of the public magis- trate, be sure to be punished, as an insult deserves. By σωφρονεῖος some understand the great Sanchelinir, and by διευθυντα, others. Think any public inquiry against the good of the state. In this chapter, there may be included evil counsels and designs, threats, conspiracies, and attempts upon the laws, privileges, and liberties of a public nature, as they are jealousy and clamour, and often bring down public punishment. The same have been suspected of a design to infringe them. History abounds with examples of impeachments and proscriptions of bad princes, and, in those times, people have often been so exasperated against the supposed enemies of their country, as to assassinate, stone, or otherwise destroy them. One sees by the example of Rehoboam, king of Judah, how dangerous it is to provoke the people by any impatient answer or threatening language (1 Kings xvi. 14). The advice seems nearly the same with that in ver. 7 (see note on it). Admo, which follows, is not to be used even towards a stranger, but the relations which we may be engaged in with them even beyond strict justice. Something is due to our acquaintance, more to our friends, but most to a partner, who may be considered as our own self.

Ver. 19. And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his cov- nant. (28 i. 37.) The advice was, not to be ashamed of a judgment or sentence to justify the ungodly; except heathen means here, as it does sometimes in Greek writers, to condemn or punish, which is not here or in any other place of a judgment or sentence in which any wicked man is intended to be favoured or acquitted; be so far from concurring in a wrong sentence, as to resolve to oppose all wickeddefence and expostulations in which no love, let neither fear nor friendship, nor interest, nor any human regard, stop you in the prosecution of justice, according to the direction, Deut. i. 16, 17.
Ver. 3. Of recomplexing with thy partners and travellers. It is of no vain labour to endeavor to make friends of not being ashamed to entertain companions and fellowtravellers, συμπαρασκευαζοντως, with agreeable discourse, to show civility to those we travel with or meet on the way, to take in their company and engage in that kind of intercourse to make the time and journey pass agreeably. Others, more justly, of doing business uprightly, as an agent for others, or for oneself, when not troubling friends and keeping a fair account. Badwell explains it, which seems the sense of a judicial hearing between an acquaintance and a stranger, and of not being influenced by the flattering or angry words of either party, but equally and impartially between friends and those that are unknown, between domestics and foreigners. That διαπρεπον is sometimes used in the sense of διαλεγει, see Mommaert's History 2d Eges.

Or of the gift of the heritage of friends. Περὶ διαπρεπον εργουλαι διαπρεπον. I do not greatly approve Grotius's exposition. Nor be ashamed in traffic, says Calmet, to be honest, or to give legacies to your acquaintance, though your relations be discontented, and take it amiss. The sense may either be, Take great care not to be partial in the division an inheritance, where your friends are concerned and have an interest. Dans le partage d'un héritage où vos amis sont intéressés, according to Calmet. For where a man has several συμπαρασκευαζοντως, and they have, as they say, a settled practice of dealing, there is a danger if not an influence with him, he may be in great danger of accepting persons, in making a division between them. Or, the advice of Grotius is, when an inheritance is divided, intermeddling or effects, of a deceased friend, according to Calmet, to avoid scandal, and conformably to the tenor of his will, without looking to or regarding the solicitations or talk of interested and looking persons, the dividing the heritage according to the intestate's will, to divide the inheritance impartially among the several heirs. According to this sense διαπρεπον is equivalent to διακερανται.

Ver. 4. Of getting much or little. Look narrowly to the weight of your funds in dealing with strangers, for you have any dealing, and also to the prices which are set upon their goods, and trouble not yourself about those who blame or laugh at your scrupulous exactness in these particulars; or, as the Latin renders it, vel specialer, or vel junctae, prudently and moderately dealing, the Greek literally may mean. Be not ashamed to look out for a good chapman, to treat with them magnificently, to compare and choose among them that offer the best price, and that do not take you for a fool. Be not ashamed to ask the price of things, to examine and cheapen which that you are about to buy, if you cannot depend on the advice of a friend, or the opinion of an expert. If you do complain of a bad commodity, to turn it back, or to insist on an exchange, or an abatement. Most of the versions and commentators understand διαπρεπον in the sense of indifferent, as our translators do; but διακερανται in this text more generally signifies money (see vii, 19, xviii, 1, 2 Macci, 1. 55). According to this acceptation it may mean. Be not ashamed to ask for the money for goods sold and delivered to the merchant; or, when you are about to receive a sum of money, scruple not to look at it, and try and examine it, to tell it, and, if need be, to weigh it. Ver. 5. Scruple to look at it, when you find it in your wife's possession, or in the possession of any other woman (see xi, 1, 3 concerning wife). Ει διακερανται νομίσματα καλον και σκέτον. Σκέτον here signifies a signet or seal, with which things valuable and precious were sealed for their safer beauty and preservation. A woman's possessions, and the use she makes of them, is a cou-cou of her husband's authority. Scruple not to receive the reverence due to old age, and remind them who play upon them, if occasion be, of the fate of those jeering young men (for so it should be rendered) who insulted the old man, Daniel 3. 30. Probably it is a piece of proper advice literally taken; in a spiritual sense it may be understood as a direction, according to Messieurs de Port-Royal, to stand up for and maintain the truth and purity of the character of an elder, or for his advice, for which he is meant by the pious zeal of so many saints and fathers, who have appeared in its defence, when it is attacked by the upstart errors of such, whose proper character is a kind of messianic for mortality.

Ver. 6. The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age, and
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or e was modestly false length the e and but not one brought the think The quote That be Better 10), here barren the the 2. may know were To There one the the

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our translators, understand the passage in a quite contrary sense.—that God hath not given such a power or enabled his saints to declare all the wonders which he hath done; and, as Almighty Lord, hath established, beyond all power of eloquence and imagination, that perfect system of nature, that they may continue for ever, in the order and manner he has fixed them, to his glory, and the good of the whole system; which seems confirmed by a parallel passage, xviii. 20, "If one would show his works in the hereafter, and how shall he show them to him that is dead, and those are not interred, and how shall he show his works to one that is in the grave?" The Vulgate supplies it, "he that is dead, and those that are not interred;" who shall number the strength of his majesty; and who shall also tell out his mercies!—where the interrogation is equivalent to his knowledge. We may thus see why the Greek in the sense hence so expresses it, οὐκ εὑρέθη τὸ μνήμην ἦν ἐνοχὸν.

Ver. 18. He seeketh out the deep, and the heart, and considereth all his works;—as those signs of the world. Something seems here wanting, and is probably dropped from the text; Grotius supposes it to be ρητωρίζω, which, indeed, the Vulgate has inserted. It may be, We see the wonders of his works even in a spark; i.e. to understand by the "signs of the world," which God is said here to behold! The learned critic above says, that the least discriminable point of time is called εὐχολικόν, and that God knoweth every portion and instant of time which passes in it. According to Calmet, it means, that he sees into and understands all future events, not by inspection of the stars, or the help of any signs natural, but he knoweth perfectly and distinctly those events which have not yet occurred, having any occasion to consult second causes. And how, indeed, should he be ignorant of them, who seeth from everlasting to everlasting, the past, the present, and the future, are present; and the events of all times and ages are known from eternity, and as it were written in his mind? οὐχ οἶδα τὸ ἔχουσθα, "not even one thing,"—for so it should be rendered.

Ver. 22, 23. O how desirable are all his works! and that a man may see even to a spark. All these things live and remain for ever for all uses, and they are all obedient. We see the heavens declare God; and how do his works command our wonder, and merit to be extolled and reverenced by all that hear him! for after representing to ourselves, in the best manner we are able, him in the heavens, and in the earth, and in the seas, and in the creatures that are therein; with his knowledge which is so superior, but a spark; so small a part of his works do we see, and so imperfect is our knowledge. Or the sense may be, that he doth provide for all the things which he has appointed them;—All things says a very judicious writer, since the heavens doth not only declare the work of God, but the thing it is, he doth provide that which is to be done;—and how do his works command our wonder; and merit to be extolled and reverenced by all that hear him! for after representing to ourselves, in the best manner we are able, him in the heavens, and in the earth, and in the seas, and in the creatures that are therein; with his knowledge which is so superior, but a spark; so small a part of his works do we see, and so imperfect is our knowledge.

Ver. 24. All things are double one against another: and he hath made nothing imperfect. Each thing has its contrary in nature, and the one is opposed to the other, night to day, life to death, creation to destruction, &c. Many of the ancient philosophers maintained the like contrariety of qualities in nature; they thought the universe subsisted by a just temperature of these opposites and extremes, none of which predominated over the other, though there was a mutual antipathy between them. Ovid, speaking of the creation of the world, says, That God by his wisdom knew how to reconcile this opposition, and to keep things in a fixed and permanent state, notwithstanding this continual displacement (Metaphor. B. 1, 1), and so we find it; even this diversity, instead of disturbing the order of the universe by any confusion, is, like to that of different voices in an excellent concert of music, accompanied with various instruments and others, so, by giving variety, innocence, wonderful in such a variety of bodies, whose harmony, during such a revolution of numberless ages, composes a hymn to the glory of the great Creator (see note on xxxiii. 14, 15).

CHAPTER XLIII.

Ver. 1. The pride of the height, the clear firmament, the beauty of his countenance, and the glory of his dominion, doth think that he begins wrong, as we cannot account for the construction of the Greek, if we do not refer γυμνίζεται, στερεύεται, and εὖροι to be in the preceding verse of the last chapter, and put them in apposition to εὐρωπίζεται immediately foregoing to the following sense: Who can be satisfied with contemplating his glory; viz. the immensity of height, the vast expanse of clearness, sublimis cantentis, as Ennus well expresses it, the general face of heaven, and heaven's expanse; and a pious, glorious voice? The obscurity here seems to arise from a string of Hebraisms, for which we have a parallel place, Ps. xxix. 2, 3, where σου χάρας "beauty of hosts;" means "beautiful holy place," ἔλαυνεν "God of glory;" magna "pious voice in might and in glory," means "in mighty and glorious voice." So the words here rendered by γυμνίζεται, στερεύεται, might signify a most exalted altitude, στερεύω, καθορισθῆναι, a high plane, and high stage, and both these farther represented, as being or exhibiting ὅπως ἐρημικόν, "the face of heaven," which is εἶναι ἔν οὐρανῷ ἔλαυνεν, "a glorious sight," or "view of his glory," which answers in nature to what is said of his "glory, which filleth the heavens," as which is called by him, ἐν οὐρανῷ ἔλαυνεν ἐκείνος ὁ Κύριος (Ezek. 1:26), I cannot here conceal from the learned reader an ingenious conjecture, which aims at explaining this by a simple borrowed from art, and supposes the reading possibly might be, ἔν τοίχῳ μετὰ ὑπερβάλειν ἔλαυνεν; i.e. That the face of the heavens to appearance is as one entire piece of carved work, one grand sphere, most perfectly turned, and most beautifully graven, the difficulty of whose workmanship is known to increase, according to the bulk of the thing intended to be perfected. If Thudius then would find it difficult to this, he would judge, that however great the bulk of the work, it is not possible, at a certain time, without that one which is called by him, ἐν οὐρανῷ ἔλαυνεν ἐκείνος ὁ Κύριος (Ezek. 1:26), it in the number of the letters with which we can write, the opening of the door, the height, breadth, and depth of the greatest ocean, or of the whole universe; considering the philosophy of those times when our author wrote, the description here given of the face of the heavens, taken in this light, must be considered, far more sublime and magnificent than it is commonly thought to be, as being the exact picture of nature. If to this we add, that τοιοῦτον was a term of art frequent in Egypt, when the Greek language was in use there, it may seem not improbable that the translator of this work, who resided there so long, might borrow it from thence.

Ver. 2. The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High. "ὢρατος ὁ θεὸς, ἐποιημένος ἐκ τούτων, ζύγην ἔλαυνεν." The Geneve version here is much clearer. "The sun also, a marvellous instrument, when it appeareth, declareth at his rising a marvellous instrument of the most High, a sun of right sight of the sun (so ἐποιημένος is used ver. 10), in the morning, is an evidence of its being the work of God, and a wonderful instrument in his hand, which the sun itself is a testimony of. Eph. iv. 11. (ver. 3), by his powerful effects upon the earth, as ἵπποι was thought sufficiently expressive without (πλῆθος, ἐποιημένος) to be held out as a symbol of greatness, and (πάντα ὄντων) rather expressive of the variety of its effects; viz. it, some have supposed to have attempted a alteration. And Drusius seems to like ἵπποι, sol in aspectus gloriosus; Groton, τὸ ἱππότα, sol in aspectus ilium gloriosum, i.e. Deum, anubimans, which also fairly expresses the meaning, but does not follow from his reading. It suggests to me, I think, the true τὸ ἱππότα, i.e. The beautiful appearance of the sun proclameth, the Beautiful One; i.e. which is lovely and truly expressive of God's glory and beauty, and Druinus, 4 ερ
of their perpetual plain, Her Prout for the very기관이; for the moon is wonderful, and therefore ἑαυτήν ὑπάρχον, which the Roman edition hath, is better than ἑαυτήν ὑπάρχον which the Com- and, Alex. have, which Grocyn abounds to render ἑαυτήν ὑπάρχον; for which, according to her name, increases wonderfully in her change; for in what sense can this be said of a month? but the Hebrew word לַמַּוֶּה agrees with this sense, as being derived probably either from לֶאֶם, to light, or from לֶאֶם, to shine; and therefore, what expresses or alludes to her manner of spreading or drawing out to that time of maturity, should be a very proper and most significant name for her, she being after her full in a kind of dying state, shrinking in, or ceasing to be continually, what she was before; from being immense or ple, she becomes repentent nulla, as Pliny describes her change (L. ii. cap. 9). Horace seems to confirm this, that Нa бе is, when the moon is before the sun, she is as it were swallowed up in his rays; but as soon as she begins to separate from him, alluringly, her light is increased, and her whole disk becomes luminous.

Being an instrument of the armies above, shining in the firmament of heaven, the Hebrew word לַמַּוֶּה seems to understand it, An instrument of the armies or armies of the most High, as if it had been γὰρ ἐκ εἰρήνης. Arabic has, لَخَوُة الخَلْق. Grocyn under- stands it in meaning, the reading סמרח for סמרח, for the representation of the moon, and indeed Polybius makes the knowledge of the moon's rising and changes a very considerable skill, and necessary to a general (L. ix. p. 551, ed. Caspari). The moon should be made principal in the representation of the moon, if, as has been ingeniously conjectured, the reading was, סמרח נchants שָׁלָשׁ, "an orb encasing up and shown in the bones of the moon," as a symbol of the heavenly bodies, a variable and irregular course, as those that dwell in temis have, and as the children of Israel had in their several encampments in the wilderness. And there is the more reason to fix this data of irregular wandering to סמרח, as, in Numb. xxiiii, where the frequent encampments of the children of Israel are described, it occurs above forty times in this sense; and it is remarkable, that Numb. xx. 15 (see, Josh. vi. 19. Pa. iv. 49. as this vague and unsettled abode is called wondering; may not therefore the moon, who is styled נchants שָׁלָשׁ, by Horace (Sat. vi. 110), be called wondering, or a wandering spirit? The Geneva version seems to glance at this sense.

Ver. 2. The beauty of heaven, the glory of the stars, an ornament giving light in the highest place of the Lord;) The first form describes the glory of heaven, and the second, the glory of the stars, the glory of heaven signified in their form, which is distinctly and curately translated; the Greek is, ἐν ἑαυτῇ ἐν ὑπάρξει ὑπάρχον, "from the moon is the sign of the feast," i.e. the feast of the new moon. The first phase or appearance of the moon was of great importance in the Jewish religion; as God com- manded that the new moon should be a festival, and that they should offer up a particular sacrifice to him on that day (Numb. xxviii.). It is no wonder that the Jews took such care to discover this new moon at its very first appearing, and that even the great Samnherd should be concerned in declaring and fixing it, since both the civil and religious parts of the law depended on this; and by fixing and determining it before their better help herein, they had pictures, or similitudes, of the moon in tables, and upon the walls of their upper rooms, from which they judged of the several appearances of it, and its phase, the first form, which is distinctly and curately translated; it should either be a "light that decrease upon her perfection," for so еві signifies here; or, "a light lessenings till it is out," or to its end, and so the Gene- }
compasst, the heavens about with a glorious circle, and the hands of the most High have heaved it.) The tradition of antiquity concerning the rainbow is very pretty: for Iris, which is the name of the rainbow, is said to be the daughter of Thetis, the daughter of Oceanus. And very just is this mythology; for how does that glorious phenomenon at once fill our eyes with wonder, and awe, and the curiously observant mind present a correct account of the agreeable variety of its mixed colours, but as it is a natural sign that there will not be much rain after it appeareth; and so is an emblem of hope, and a significant token of the second coming of the Saviour, more properly styled the sacramental sign of the rainbow. Homer seems to have had the same notion, that the rainbow was at the very sign of great things to come. In 1 Thess. iv. 16, and the context, there is such a figurative account of the glowing beams of the glory of God, as the sun in the heavens, that our author here ascribes to the north wind and hurricane the same effect which he does to the thunder itself, whose roar is the passage of the clouds.

Ver. 19. The hoar frost also as salt he poureth on the earth, and being congealed, it lieth on the top of the sharp stones.) This seems not well translated, the marginal reading as salt, and salteth he the earth, is very apt to stir up an idea of abundance of salt such as is used in the East for the preservation of victuals, but it seems more expressive as being compared to ashes, and its likeness to salt seems more expressive as it has something satisfying in it, and its taste is more conspicuous. Calmet says, not every species of salt, but maric, or the salt of the earth, is here meant, to which our Saorit alludes, Matt. v. 12.

Ver. 20. When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breast-plate. It doth not only make the water upon the earth to be as glass and crystal, but makes also the air itself to be so changed and altered, and makes it into frost, that it is as the breast-plate of the Paraclete, and which is called the garment of all meanest beasts.

Ver. 21. (Gen. xiii. 19.) II. 36. Or may not ver. 12 be understood of the outward form of the universe, the whole of which God has included in one vast circumscribed circle, though only one half is discernible by us? Corn. A Lapide, with some other interpreters, take it in this sense.

Ver. 22. (Gen. iv. 25.) He bendeth swiftly the lightnings of his judgment. Through this the treasures are opened: and clouds fly forth as fowls. Fulgura pro judicio suo conicit, i.e. according to his will and appointment. Or, it may meaningly be thus rendered, He sends his lightnings, or the electric spirits, or angry tempests, to his enemy, the enchanter, or, the tormentor; for thus the word is rendered in Deut. xxxii. 39, or it may pertain to the great artillery of heaven, viz. either the winds to raise storms and tempests, or he bringeth forth the clouds from the ends of the world (Ps. xxviii. 4), which pleasurable and comely spectacle together, like a flight of birds, and descend either in a deluge of rain, or fall in snow, in which manner they seem to descend so thick as to resemble not merely birds in their flight, He bendeth swiftly the lightnings of his judgment, but exceedingly, from one country to another: for so the latter part of ver. 17 should be rendered, which relates to the same subject: or, by his power he commands the clouds, and from their substance he forms the water, which he causeth to descend from the top of a rock (see Wisd. v. 32), as ver. 13, should be rendered and understood; and of these the psalmist speaks, when he says, that God 'causeth forth his ice like morsels,' Ps. cxlii. (see De Muis, in loc.)

Ver. 16. At his sight the mountains are shaken.) The Vulgate renders in conspectu ejus, i.e. before him, which conveys aesta grand idea. This seems to exceed that much-admired description of Virgil, Ille fragranti Altho Ano Rhodopen, post alta Cerimona celo deject (Georg. lib. i.), for what must we think of that omnipotent Being, who had been so long silent and concealed most of the works of his providence, that Jupiter wields his thunderbolt, and he beats down a mountain; Jehovah appears only, and at the sight of him the foundations of the mountains are tossed to and fro, trembling and shake like the joints of an afflicted man; but that sublime description of the psalmist exceeds even this, 'The earth shall tremble at the look of him; if he do but touch the mountains, they shall melt, the waves thereof shall roar at an hand; so shall the nations be in great fear at the presence of him, and the earth tremble at the presence of him, and the earth tremble at the appearance of his visage.'

Ver. 17. The noise of the thunder maketh the earth to tremble, the floods thereof to be agitated, the mountains thereof to melt, the nations to be in great fear at the appearance of the Lord, and the earth to melt at the presence of him. The noise of the thunder is no less magnificent and terrible than that of his appearance in the former verse. God sends forth this his glorious voice, and the earth echoes, giving rise to fear and trembling, and the nations fall to their knees, and the pang of one in travail; for so the Greek literally signifies, and the margin well expresses it. We meet something like this in the poet's lofty description of a tempest, 

'Ipse gater, mobili nimbarum in pace, cornua (margin.) Con spatialur, ut dismaxa, Turra terruit. (Georg. lib. i.)

Here again the majesty of the scripture language excels, for when the highest thunderers, he does but show his voice, and the earth trembles, and the nations fear. This is an account that our author here ascribes to the north wind and hurricane, the same effect which he does to the thunder itself, whose roar is the passage of the clouds.

Ver. 19. The hoar frost also as salt he poureth on the earth, and being congealed, it lieth on the top of the sharp stones.) This seems not well translated, the marginal reading as salt, and salteth he the earth, is very apt to stir up an idea of abundance of salt such as is used in the East for the preservation of victuals, but it seems more expressive as being compared to ashes, and its likeness to salt seems more expressive as it has something satisfying in it, and its taste is more conspicuous. Calmet says, not every species of salt, but maric, or the salt of the earth, is here meant, to which our Saviour alludes, Matt. v. 12.

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and in the water; which notwithstanding the violence of storms and tempests, and the force and impetuosity of the waves, have subsisted numberless ages, and have escaped perishing; and it is being observed with wonder that in some respects have the advantage of the continent, as by their situation they have the opportunity of a freer commerce, and are less subject to hostile attacks, and to be surprised on a sudden by invasions.

Ver. 26. By him the end of them hath prosperous success, and by his word all things consist. The Alexandrian and some other Greek copies have, which Junius follows, οἱ τῶν τινων εὐθανασίαις, i.e. all the pious men, which God directs all things to a good or their proper end; so the Geneva version, For all things are subject to and obey his will. Or, Through him such as to go sea have a good voyage, and all things in the sea have been accomplished with prosperous success. The great waters, which is one meaning of the sea; for the sea is mentioned here; and God, which is the sea's messenger, speaks, by a word, safely; but if tempestuous, in his command all things are shattered, and go to the bottom. Either of the other senses I think preferable.

Ver. 27. He sang a song for to thee, and yet came short: whereas in sum, he is all. His true service is to praise, and yet he cannot praise all. The highest perfections that are in men, are so infinitely distant from God, as that they may be compared to nothing in any of his creatures. There is some kind of communicative goodness, and wisdom, and power, and perfection, suited to the several ranks of creatures, himself being all in all. The highest perfections that are in men, are so infinitely distant from God, as that they may be compared to nothing in any of his creatures. There is some kind of communicative goodness, and wisdom, and power, and perfection, suited to the several ranks of creatures, himself being all in all.

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Ver. 11. [With their seed shall continually remain a good inheritance, and their children are within the covenant.] Some copies have but; and so the Vulgate, Cum semine permanent bonum. As applied to the families of Noah, the token or pledge of the covenant, it signifies a right inheritance, they are sons of the covenant, and heirs of the promises made to the fathers, and by virtue thereof have possessed the land of Canaan. The idea of that was twelve tribes possesed by promise, were put in possession to their children, and their seed shall never be extinct, nor their glory be blotted out. It may also be understood in a general sense, that the generation of the righteous shall be blessed, and shall fill the earth, and shall be established in the earth forever. God's covenant; riches and plentifulness shall be in his house, and his seed shall be mighty upon earth, and continue long in glory throughout all ages.

Ver. 16. [Enoch pleased the Lord, and was translated, being an example of repentance to all generations.] When, or to what place he was translated, is not said; but according to the common view of interpreters, he was translated. He was comforted in his state of mortality, with the hopes of a better life, and made him a living testimony of the immortality of souls and bodies. The tradition of Jewish writers is, Enoch had his incision in his side, and he shall come with Elias before the last judgment, to encounter antichrist; and in this sense 2 Pet. iii. 3 is generally understood. Bossuet, accordingly, understands the last judgment to be the last time, to turn the hearts of the disobedient, and to give repentance unto the nations, as the Vulgate has it, or vel profecit, to the generations then in being; for all is neithet written, nor translated into his family in preaching. The account in scripture of Enoch's sinning or repentance, it seems better to understand εκενος τον περιγραφησαν της ανθρωπινης της, to exhort the people therein to repentance, and to give an example, to speedy repentance, to prepare for the approaching judgment, and to resist the power of antichrist.

Ver. 17. [Noah was perfect and righteous in the time when God began to remove the earth.] For that therefore was he left as a remnant unto the earth, when the flood came. He is said to be perfect in his generation (Gen. vi. 9), i.e. with respect to all others of his time, and he was perfect in the sense of comporting himself so as to prove himself the first to the second, in the world, in the account in scripture of Enoch's sinning or repentance, it seems better to understand εκενος τον περιγραφησαν της ανθρωπινης της, to exhort the people therein to repentance, and to give an example, to speedy repentance, to prepare for the approaching judgment, and to resist the power of antichrist. Noah was perfect and righteous, in the time of wrath he was taken in exchange for the world. The words in the parenthesis are not in the Greek. It looks, according to our version, as if Noah was the sufferer, and the rest of the world excused, as was indeed the case with the holy Jesus, who might properly be said to be "taken in exchange for the world," at the death of our Lord Jesus Christ, who was perfect and righteous in the time when he was "taken in exchange." (Ps. lii. 7.)

CHAPTER XLIV.

Ver. 16. Abraham was a great father of many people; in glory was he a third, in riches, a fourth, and in judgment, a fifth, in the house of Abraham was preserved in single persons till Jacob's time; but Abraham then first began to be the father of many nations, when Jacob, being near his end, appointed Esau to follow him, which was afterward twelveth to them, that they should be put to their children, and their seed shall never be extinct, nor their glory be blotted out. It may also be understood in a general sense, that the generation of the righteous shall be blessed, and shall continue long in glory throughout all ages. And this covenant, this is, the covenant; riches and plentifulness shall be in his house, and his seed shall be mighty upon earth, and continue long in glory throughout all ages. Hence is for regard, the father, and the seed of the covenant; and the name the covenant, was, or as it is translated, dier衔ες, and the punch of the promises made to the fathers, and by virtue thereof have possessed the land of Canaan. The idea of that was twelve tribes possessed by promise, were put in possession to their children, and their seed shall never be extinct, nor their glory be blotted out. It may also be understood in a general sense, that the generation of the righteous shall be blessed, and shall continue long in glory throughout all ages.

Ver. 20. [Who kept the law of the most High, and was in covenant with him, and dwelt in the tents of his fathers; and when he was proved, he was found faithful.] Therefore he assured him by an oath, that he would bless the nations in his seed, and multiply him as the dust of the earth. This covenant on God's part was, that he would multiply his seed, and make it great, and give him the land of Canaan from the river of Egypt to the great river of Euphrates, and that the nations should serve him, and be blessed in his seed. And the token or seal of this covenant was the right of circumcision, the mark of which was to be in the flesh of his family and descendants. This distinguished the Hebrews from other nations, and they gloried in this sign, calling other people "the uncircumcised," by way of contempt. Covenants, or alliances, were usually engraved on tables of marble or stone; sometimes public or they were transacted before witnesses, who were to transmit them down to posterity. But with respect to the Jews, God was pleased to set a mark of his covenants to remain for ever, not on brass or stone, but on the body of him with whom the covenant was made, and on those of his descendants; and that no one might be disputed with concerning the covenant, he made a son as a violator of his covenant. It was customary among the eastern nations to mark or stigmaize themselves as a token of their being devoted to some particular deity; this usage was in practice before Abraham's time, or, which seems more probable, was done in imitation of him (see Calmet's Dissert. on Circumcision). Most certain it is, the design in so doing was the same with his; viz. as a solemn and indelible mark of their being dedicated to some particular god. Hence they who were consecrated to Bacchus were distinguished by an ivy-leaf woven in their flesh, and Plutarch, in the two oracles, the Macc. vi. 7, and hence the votaries of the Syrian goddesses were burnt, some on the wrists, and others in the neck (Lucian de Dea Syria). From this procedure of God with his favourite people, this useful reflection may be drawn by our knowledge of the decay or increase, so do likewise his favour, and the testimonies of that favour. At the beginning of the friendship between God and Abraham, he only made him a promise (Gen. iii. 1—3); but after the passage of time, when love was increased between them, this promise became a covenant, when he and his received the token of circumcision (Gen. xvii.). But when he had established, and had confirmed this to this children, by offering up his only son, then God confirmed the covenant by an oath, and swore by himself that he would do what he had promised and what he had promised he would do now; at their first entrance into his family, he gives them many promises, which depend upon conditions, and afterward he renews
the covenant with them, and does farther ascertain them of his favour, but still on terms of perseverance; and at length he swears unalterably, when they have given repentance, that the covenant will be given to him, and all take away his merits nor his loving-kindness from them.

Ver. 22. With Isaac did he likewise establish (for Abraham his father's sake) the blessing of all men, and the covenant." Isaac was the heir of his father, and of the blessings promised to him; for God renewed the same promise to Isaac, which he had made before to his father Abraham. By "to his" is meant of him, he adapted the promise made to Abraham, to give him the land of Canaan (Gen. xv. 18). And both these parts of the blessing were given to Isaac for Abraham's sake, and these two promises were inseparably connected together from the beginning, and were continued in some degree to the end (see Bishop Sherlock, dissert. 3). This covenant, or rather God's oath, ὡς ἐν αἰῶναῖς, the LXX. render, with the promises made by successive prophets, was the ground of hope of the blessings expected by the Jews both before and in our favour's time.

Ver. 1 Cor. i. 3. (dispensation.) A very learned writer observes on this passage, that it undoubtedly relates to the settlement and the blessing of the tribes of Jacob, in the forty-eighth and forty-ninth chapters of Genesis; and it shews that he did not endow them with the seven blessings mentioned, as the other tribes, but portions of the blessing which Jacob received from Isaac, Isaac from Abraham, and Abraham immediately from God. And in this view the several blessings must be considered as portions of the blessing, to be considered as an exposition of the original blessing given to Abraham. And indeed Gen. xl., which is commonly called Jacob's blessing of his sons, might as well be called Jacob's appointment of twelve rulers or princes to govern the house of Israel (see Bishop Sherlock, dissert. 3).

CHAP. XLV.

Ver. 1. Moses, beloved of God and men, whose memorial is blessed. The Jews, when they make mention of any of their holy writers, call them thus; as thus, "his memory be blessed" or, "Be his memory blessed to eternity." (see xi. 1 Macc. iii. 7). ὡς τίνα τοι ὡς τῷ ἀληφανίῳ τῆς ἀληφανίας ὑπὲρ τοῦ Λαοῦ τοῦ ἑαυτοῦ. Let his (Judas Macabees') name be blessed for ever. The word is of the same form as. In what sense is the memory of the righteous disposed, or with blessing? The LXX. translation of the Hebrew is thus: "The memory of the righteous is with praises, but the controversy of his name shall be taken, will explain it, for they, instead of the words, "The memory of the righteous is blessed" or "with blessing," have πᾶν γενέσθαι πρὸς ἀνάξ. The memory of the righteous is with praises. To make mention, therefore, of the righteous by way of benediction, or with blessing, is to praise them (see Mede's Works, lib. i. disc. 32). Instances of this sort of blessing, are the anniversaries of deliverance, both in the primitive times; the appointment of festival-days for their memorial; the assembling at their sepulchres, and making panegyric orations in honour of them; and, above all, that ancient and so long continued custom, to commemorate their virtues, to keep alive their memory, and to perpetuate the blessings the patriarchs, prophets, apostles, evangelists, martyrs, and confessors: all which commendations tended to this, that the memory of the righteous might be with blessing.

Ver. 2. For his deeds were magnified, and his memory stood in fear of him. The whole of what is said of Moses in this and the following verses is to be explained by the wonderful appearance of God to him in the bush, and by that singular privilege of seeing the glory of God pass before him (Exod. xxxiii.,) and the revelation which God made of himself to him, as he speaks in the third person; he is spoken of as his parent, and without dark speeches, and the largeness as well as intimacy of the divine communications, without the medium of dreams and visions; and by being called up to his alliance, to be his chosen instead of his father's son, and to inherit the prosperous succession in the peculiar manner, on the top of the mount, at the delivery of the law, and constituted by him legislator to his people, and made the author of the great prophet that should come (Deut. xviii. 15). He was further eminent for his own personal conduct, for his faithfulness and meekness; by the former, acquiring God's people with all his will, delivering to them the law, (see Exod.,) the Lord established Aaron to be his high-priest all his commands; by the latter, gently leading a stubborn and refractory people through a barren wilderness forty years, and conducting them happily out of Egypt; and for his adherence to God and his obedience without money, according to Philo de Preem.; and, lastly, for the power of his miracles, and the number and strange numbers of them, controlling thereby the wonders, i.e. the false miracles and strange events, produced by the heathens. There are the characters by which Moses stands distinguished among the Jewish prophets; and was any that ever before or after stood so high in the estimation of the people.

The prophets that sealed the canon of the Old Testament, and probably Esdras at the head of them, in their additions, which close the book of Deuteronomy, have acknowledged that no other prophet had received as much glory, and was so much beloved, as Moses. The LXX. is, "he who was honoured among the Egyptians: θέατον ἐστίν συμβάλλοντος." (Con. Jul. lib. i.) and Eusebius, that he was honoured among the Egyptians, τοῦτος ἡμῶν καλοτάτους Ἀγαθόν (Comp. Evangel. lib. 12.). Ver. 3. An everlasting covenant made with him, and gave him the priesthood among the people: he beautified him with comely ornaments, and clothed him with a robe of glory. (see 1 Chron.) The Lord established Aaron to be his high-priest in Israel, and appointed the same dignity to his children in succession for a perpetuity, preferring his family above all the rest of the tribe of Levi: he endowed him with greater dignity, for his inheritance which was greater than that of the other tribes, and increased it; and gave him similar honours, as was a due proportion of the sacrifices, which were to be given to him in the tabernacle and temple, besides other privileges and prerogatives among his people. This was God's kindness to the family of Aaron, and his family on their part engaged to serve the Lord faithfully and to observe his laws and statutes, as well those given in common to his people as those which concerned them in particular, and delivered by Moses for the right discharge of their holy office. The principal obligations upon Aaron and his successors are set down ver. 10—17, following. God clothed or blessed, as the margin has it, his high-priest, to procure the greater reverence to him, with all the decorations and ornaments which the priests of other religions were only single or in part; but his high-priest was provided not only with the most elegant, but also the most awful and solemn, so to speak, drapery, in which he might appear before the Lord. A high-priest, even of the most common attire, would probably have been far from that respect and reverence which he should have showed to them when adorned with their priestly robes and glorious garments. A very holy man, as Sirach, who feared God from his heart, and honoured the service that was done unto him, could not mention so much as the garment of the high-priest but in terms of the highest respect and reverence; and infers, that the love which men bear to God should make the least things which are
CHAPTER XLV.

employed in his service amiable, rather than that the over-

serving him aught, that he should withdraw men's hearts and affections from the ser-

vice of God" (Hooker's Eccles. Pol. b. v.). And in another

place he adds this farther reason why this writer here,

speaking of the way of treating with the children of the

priestly stock, urges it as an argument of much dignity

and greatness in him; viz. "That the good go-


government either of the holy nation, is

scarcely an object of external so much, as on

those public marks and honourable tokens whereby the estima-

tion that governors in are in made manifest to the eyes of

men, and whereof they are the sign, have not only the

external honours and marks of their excellency; the former

by the ornaments of sovereignty, the latter by garments of

judicial authority, though the roles of either do not add to

the dignity of their bearers, because they are mere external

things, whereas these high-priest's beauteous, whereby God was pleased to reveal himself when he was consulted in difficult and weighty cases, and wherein he was enabled to do

fore a sort of oracle; but all differ about the matter of

them and the manner of God's giving answer by them: nor
does the scripture anywhere acquaint us what this Urim

and Thummim was, nor how it was employed, nor to any

mention of them, Exod. xxxix, where the making of all

Aaron's garments is related. Most writers seem to mis-

take in confounding them together, and making one

thing and the same thing, whereas in reality they were

two different oracles. Some think by Urim and Thum-

min is meant only that divine power and virtue, given to

the high-priest, of having his epiphany, of being present

in the breastplate, of containing an oracular answer from God; and that this

word signifies, by which the LXX, translate these, or "the light and the truth," as said to be in the ephod, because the high-priest, having his epiphanies on him, is sent from God the light and the truth which he declared to men (see Pocock on Hos. iii. 4, Du Pin's Hist. of the Can. lib. i.).

Whatever they were, God was pleased to signify his will to his people thereby, when they consulted him. But how this was done is uncertain; whether by an extraordinary shining of the stones, or by inspiring the high-

priest, as it were, with God's proper mind, or his word, or to what was desired, or by a voice, or some other way unknown. There are some passages of holy writ, wherein when counsel was asked by the priest, having his ephod on, and being in his breastplate, the oracle answer was introduced with "And the Lord said," which seems to confirm the opinion of those who suppose the and answer was given by an audible voice from the midst of his glory (see Judg. i. 1, 2. xx. 12. xxiii. 18. 1 Sam. xiii. 2. 11, 12. 2 Sam. ii. 1).

Ver. 12, 13. He set a crown of gold upon the mitre, wherein was engraven Holiness... Before him there were none such, neither did ever stranger put them on, but only his children and his children's children perpetually.

Upon Aaron's triple crown, which like a sovereign he wore, was an inscription of the sacred name of God, Holl-

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ey unto the Lord being engraven in the golden plate

upon the forehead, to intiate the high and most honourable

office of the high priest, and his successors of that superlative degree of holiness, which is the duty and lustre of the sacred function. The orna-

tments of the high-priest above described, which he wore on the solemn day of expiration, and other great festivals, when he officiated himself in person, were peculiar to him and his successors in that supreme dignity; no other Jew, not even their king nor any priest of an inferior order, presuming to wear them. But there was no such ceremony or practice put them on but in the temple, and that only on very ex-

traordinary and solemn occasions. Herein was intimated, that the sacred office could not be administered by him but by a solemn and peculiar habit, as likewise that none should take this honour to himself but he that is called of God, as was Aaron. Ver. 14. He consecrated him, and anointed him with holy oil; this was appointed unto him by an everlasting co-

venient, and to his seed, so long as the levies should re-

main."

Then was the sacred ephod, as a vestment for the high-priest, introduced; which signified, in scripture, signifies to consecrate, as it is here rightly rendered (see Exod. xxviii. 41. Numb. iii. 3. Jude. xvii. 2). It is a periphrasis, expressing the manner of Moses conferring a consecration on Aaron, and the following ceremonies:—1. By clothimg him with a proper and particular garb and habit (Lev. vi. 7. 13. 24). By putting on his breastplate, and giving him the two particular parts of their bodies with it (ver. 23, 24). This consecration and anointing of Aaron, was as a mark or seal of the alliance or covenant which God made with him and his sons, and by which he assured him and his posterity of peace for ever. But the priesthood of Aaron must be considered rather as a type of that of Jesus Christ, in whom what is here said of a perpetual priesthood, was literally fulfilled (Heb. vii. 11—13), but it is not true of the legal priesthood, which isJongrobbed and long since ceased. Ver. 23, 24. The third in glory is Phineas the son of Eleazar, because he had zeal in the fear of the Lord...

Therefore was there a covenant of peace made with him.) The meaning may either be, that Phineas was the third in glory after Moses and Aaron, or, as Bossuet understands it, the third in glory after Moses and Aaron, because he was his grandfather Aaron. God commended him for his great forwardness and heat of zeal, Numb. xxv. 11, for whereas Moses and Aaron were pure in the execution of their office, making God's ordinances prevail upon the earth, sorrowing for their sin and the plague, to whose grief, especially the righteous among them, the bold lewdness of Zimri must greatly add, only Phineas, hitherto most holy and very zealous, should not be any more, but had rather take the place of his high-priest, and offer such religious instructions and77

servant of the priesthood, was always the servant of God. He had no other time to sit still and weep; but rousing himself with a very fervent zeal, made haste to execute immediate judgment upon the daring offenders: as a reward for this instance of justice and courage, a covenant of peace was made with him, which does not contain any promise to him or his family in particular, to make them prosperous, but rather extendeth his honor and glory, and signifying by its meaning, that God made Phinehas the instrument of obtaining pardon for the sin, upon account of which the people were under his displeasure (see Shuckford's Con-

c.f. vol. iii. p. 88). From hence appears, that this covenant of peace and of the priesthood, which is mentioned in the next sentence, were two distinct things; and so Philo understands it—God says, he crowned his pious, "holy h" periphrasis, which means that the true reading of the Greek is, ἐναπελεχτικοι ἡμών ἐκ τοῦ ἀνθρώπου (Proleg. tom. iii. cap. 4). The Jews, before and about our Saviour's time, had a notion that Phinehas was the priest of God's choosing that everlasting priesthood to him and his posterity; the author of this book seems to be of the same opinion, and so do (De Vir. Illust. xiii. 10. 3), and other writers. It is the book of Maccabees (ii. 54), but in fact there was not such a perpetuity of the possession of the priesthood in this family. The notion of such a promise seems founded on Numb. xxv. 14, which runs thus, "He shall have it and his seed after him, even the covenant of an everlasting priesthood." The term everlasting, here joined to the priesthood, has been generally thought to express a de-

sign of a perpetual continuance of it to Phinehas's des-

cendents, without being at any time translated into any other branch of Aaron's family, which is not true, partic-

ularly with respect to Eli, who was high-priest in the time of Samuel, for he was of the family of Ithamar, the brother of Eleazar; and therefore the priesthood went out of the hands of the descendents of Phinehas, when he came to Eli, and did not return again to them until after the customary successions, it came to Zadok, in the days of David. The term "everlasting" is rather to be annexed to the priest-

hood, in its limitation to the family of Aaron, and suggests too much; for though not more than a type of the priesthood of the Messiah, it is not so altogether annexed to them. God made to Phinehas and to his seed after him, not an everlasting grant of the priesthood, as some have thought, but an everlasting covenant of peace, as our version renders it; but rather a grant of the ever-

lasting priesthood; of the priesthood limited to Aaron and his descendants by that appellation (see Shuckford's Con-

c. vol. iii. p. 51.) Ver. 25. According to the covenant made with David son
ECCLESIASTICS

of Jesse, of the tribe of Judah, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed. It is certain from Malachi, and other Jewish writers, that upon the death of the king, the high-priest, or any other superior dignitary, whose function was perpetuated, the son, or the person that was next in an hereditary line, was substituted in his place. The royal and family dignity, in all the kingdoms of the world, were acknowledged thereby to have the best title to the office, rights, and privileges of the deceased, provided he could discharge his trust with wisdom, at least with a just sense and fear of God. They were still attended with such events as were contributory to his station. This they observed in pursuance of what is written, Deut. xvii. 20, "To the end that he may pro-

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fessor's viewpoint was that the text was written by someone other than the person named as the author.
Ver. 20. After his death he prophesied.] Learned men are of very various opinions respecting the date of Samuel’s appearance, some imagining that it was an evil spirit in his form that appeared unto Saul, and others that it was Samuel himself, who on this occasion, foretells his death. Some suppose it was all a visionary dream, and that his opinion that it was really Samuel is very ancient, the most ancient of any, and seems to have been the persuasion of the Jewish church long before the coming of Christ. Not only the author of the book, but all who have written a hundred years or less of the book Malachi, suppose that it was Samuel himself that appeared in person (he was a constable) upon Saul and the Philistines, and not through a metaphor, or by a figure of speech, or by a particular expression of scripture, and to give the general sentiments of the Jewish church, as any man of that age; but the Greek translators of the Old Testament, who lived not long after that this prophecy was fulfilled, were persuaded that this was a literal, historical prophecy. The ancients, and the Jews, read very expressly, that Samuel the prophet gave the answer to King Saul, when he inquired of the sorcerer, as the Vulgate, R. V. and T. Heute, “that the true and the plain, the common, the evident, was the answer of the enemy that fell by the sword of the Israelites ( Josh. x. 11), that the nations might know roum, potential, punctum ejus, Vulgate, “all his Joshua’s strength;” but, as the plain truth and plain sense is justly odious for his crimes, particularly in slying his treasore and ten brethren, that he might obtain the name; but by the memory, their memory, they might have preserved their name, and their fame. It is an allusion to the custom of placing sepulchres in gardens, and such other verdant places (2 Kings xxi. 18. 26. John viii. 41), which were generally chosen to inscribe, as well the freshness and perpetuity of their memory, as the hope and expectation of good men of a joyful resurrection, for their bones then seemed to flourish out of their place, as if the sepulchre were a field of flowers, and like these cemeteries were in their greatest beauty and verdure, as if they partook of the richness of the soil, and germinated by its fruitfulness. As this phrase shows the Jews’ frequent custom of placing sepulchres in gardens, the poet and the prophet represent the return of that people from the Babylonish captivity by a like expression, viz. that their bones shall flourish, and it is added, (Ezek. xxxvii. 3.)

Ver. 18. He destroyed the rulers of the Tyrians, and all the princes of the Philistines.] The ancients frequently confound the Phenicians with the Philistines, but the sacred writers, as well as our authors, plainly distinguish one from the other. The Phenicians oppressed the Israelites in the time of the Judges (Judg. xxi. 11); and in the beginning of the government of Samuel, they entered into alliance with the Philistines against the people of God; but the Philistines being worsted, the Phenicians after that never undertook any thing against the Hebrews.

Ver. 19. And before his death he made protestations in the sight of the Lord and his anointed, I have not taken any man’s goods.] 1 Thess. iv. 6. The words are the same metaphor, 1 Tim. v. 8. They are acknowledged by the learned, but not all the fathers. As they are departed, is, that they slept with their fathers.” St. Stephen is said, after tasting, to fall asleep (Acts vii. 60. Heb. iv. 12. II. Cor. v. 1). The verb has the same metaphor, 1 Thess. iv. 6. The solemn protestation here made by Samuel of his integrity, was not out of ostentation, but partly for his own vindication, and to prevent the misrepresentations of his enemies, but more particularly, that being publicly acquitted from all faults in it, he might more freely repire the sins of the people, and particularly that of desiring a king, despising thereby the theeocracy they were honoured with.
power of the air." But the true reason why Samuel is quoted is, "as the expression is in the book of Samuel, and here said to "lift up his voice from the earth," is, because his body was under ground, to which the soul was still conceived to bear a relation; and it was upon this chirity, that the popular prevailingly notion of all separate souls being in the heart of the dead was founded; which popular notion, as it obtained among the Jews, and is often alluded to in the language of scripture, to extort from the Jews the necessity of not venerating the dead; and it is certain that the relation of this appurtenance of Samuel should be accommodated thereto; so that nothing can be concluded in this case negatively, as Samuel is said to have been (see Waterland's sermon, ibid.).

In the last sentence we have a farther reason of his appearing at this time, besides showing the king his end; viz., that Israel might be guided and moved, not by such a warning, or, as others understand it, to acquaint the people that they also should be delivered into the hands of the Philistines, and be destroyed with him; or, as the Geneva version has it, more agreeably to the Greek, "that the wickedness of the people should perish."
same time strictly and immediately the Son. And to him man, and is called the Lord God of Israel. This scene seems easy and na-

Ver. 12. After him rose up a wise son, and for his sake he dwelt at large. 1 Sam. xiv. 51, 52. The saying, i. e. "Through the blessing of the Lord be, and thou filledst it with dark parables." This is according to a mode of speech frequently made use of in the sacred books. The same word, and an adjective in Hebrew, as out of a fountain, is often used for speaking or har-
ranging; and by the same metaphor words are sometimes repeated, as here Prov. xxiv. 4. "The words of a man's mouth are as deep waters, and the fountain of wisdom as a flowing brook" (see also i. 23, xx. 28). In allusion to this, we meet with torrents ingeniously, filled elo-

the fountain, and in honour. Where the LXX. render εξελληθη, which is to the same sense. We may there-

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主和耶利米，所提到的神聖人物及地名，及其它的格列文，版本，和語言及字眼的變化，都指向這段聖經文的詮釋不容反駁。見《聖經》xxii. 4—6. "His kingdom shall stand fast for ever, and his throne shall be like as the sun before it", and Luke i. 32, 33, where this promise is ac-
gerously. See Ps. cxlvii. 6—9. "All the high places of the earth shall be desolate, and there shall be只能说，從而造成 difficulties. The completion of the promise made to David, that the Messiah, or Branch, should come out of the stem of Jesse, whose reign was to be perpetual, was looked for with a particular hope in Solomon. When the former conquered the kingdom of Edom, he thereby became master of two sea-ports on the Red Sea, or Arabian gulf, viz. Ethb and Ezion-geber (1 Sam. vii. 11, compared with 1 chron. i. 7, 8). Solomon maintained a great traffic for gold to Ophir (which Josephus says is called the Golden Land, Antiq. lib. iv. 1), supposed to be the Aurora Chersonesos of the ancients: and that by the assistance of skilled Tyrian pilots and mariners, whom Idris, king of Tyre, being a friend and an ally, had sent in, in one voyage there were brought 420 talents of gold, a most immense sum, however computed (ver. 27, 28), insomuch that it made money in Jerusalem be as stones for plenty (1 Kings x. 27).

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sense we are to understand Ephraim here, and in ver. 23. But since the return from the Babylonian captivity, Israel and Judah are taken promiscuously for the same people, and are all, without distinction, mentioned sometimes called Israel, and sometimes Judah. In reading the history of the kings of Judah and Israel, it is observable that many of the kings of Judah and Israel are designated the "sons of David," and sometimes the "seed of David." Because designed in God's promise to David by Nathan, which promise is there called "God's mercy, that should not depart from him." He is called "the sure mercies of David," from the certainty of the performance of his promise, because God had "sworn by his holiness, that he would not fail David." Accordingly the sacred writers of the New Testament with good reason say, that "the start of all things, the beginning of the creation of God, is David, the king thereof." Ps. cxlvii. 29. They still depended upon and pleased themselves with the expectation of the sure mercies of David. Isa. livii. 1. To say, "why is the murderer of the Mercies of David?" Ps. lxix. 28. It completed. It probably succeeded to the first throne of Judah, because where he should give a remnant unto Jacob, and a root unto David out of his loins; because it refers to the first throne of Judah, when the kingdom of Solomon was completed. And thus the Syriac and Arabic versions read. Very remarkable is the gloss of those interpreters upon this passage, which probably was the exposition of the Jews. The root of David shall stand for ever, as He spoke it to Simeon, says a learned reformed Bishop, as he relates in the second part of his Discourses to the Jews. In the Geneva version. A very learned writer observes, that the translation of this passage should be, He was described, or, written of, as the margin has it, viz. in Malachi's "great and eternal root." Ver. 1. The Saviour of the world. This alludes plainly to the last verse of the prophet Malachi, where the expression is the same. The meaning is, That as Malachi's Saviour at the second coming would put an end to religious differences, which divided the nearest relations from each other, and make them all join in the same faith, and in the duties of repentance and reformation, and thereby prepare the way for the coming of the Messiah, as part of the reformation, the Saviour shall produce a general reformation in the minds and manners of all sorts of persons, as before he was a great reformer of the law, under its greatest degeneracy and corruption. And to the restoration of the tribes of Jacob, i.e. Deliver and redeem Israel, or restore the kingdom to Israel, through the Messiah's advent, which was part of his office (see Isa. xlix. 8). Or in the same sense, as to the restoration of the tribes of Jacob, whose gathering this writer prays for, xxxvi. 11. These words may also be referred to the coming of Elias, at the end of the world, or at the time of the restitution of all things, according to the Jewish sense, i.e., "...the consummation of all things, which God has spoken by the mouth of all his prophets since the world began." Acts iii. 21. A notion entertained by very many of the fathers, and seems to have its foundation in our Saviour's own words, Matt. xvii. 10, 11. And this conjecture I am the more encouraged to offer, as I find it supported by a great number of ancient Jewish writers, who endeavoured to explain this passage with many cogent reasons, and apply this very passage to support the opinion, explaining it of an Elias who shall be the harbinger of the Messiah's coming, the Shepharim, or type for the times to come. The foregoing passage likewise of Malachi, of turning the hearts of the children to their fathers, he refers to Christ's second advent, and to an Elias, which shall come before his advent, new teaching, new spirit, new doctrine of judgment; who shall labour to bring the unbelieving posterity of the Jewish nation to have the same heart and mind their holy fathers and progenitors had; i.e., to confound them with their reasonings, with the learned; to ordain new teachers, new preachers, new presidents, new patriarchs, hoped in and looked for, lest, continuing obstinate in their unbelief to that great day, they should be smitten with a curse, and perish among the rest of the ungodly. The second coming of Elias is the very subject matter that is treated of in the second verse of this chapter (ver. 24). In this and the five foregoing verses we have a
beautiful specimen of the figure ana phora, like that admired one, Calcut. Ort. 1st. or that in Ps. xv.

Ver. 11. Blessed are they that now thee, and slept in love—The rendering would be better, "Blessed are they that see thee, and slept in love." The thoughtful reference to the thoughts of the three Jews in the Talmud, Targum, and their later commentaries, the coming of Elias and the Messiahs immediately go to the Messiah; and this is the reason why the Jews pray so hearty for the conversion of the Jews, and they are considered here, because the coming of the one, according to the prophet Malachi, infers the other (see Bishop Chandler's Del. p. 81). If we read ἀνεπιστάμενοι, as our translators follow, the sense then will be: Blessed are the dead, those good Israelites which died in the Lord; not merely those that "slept in love," as our version has it, but such as departed in his favour and love; they shall obtain a better resurrection; i.e. they shall be preferred a part in it, and with his other saints shall reign gloriously with him.

For we shall surely live.] Zooh ἡμεῖς. We may observe here the constant allusion among all future works. The death of Elias is represented by a new life. And, indeed, the restoration of the church is sometimes represented as a resurrection of it from the dead; and her return from a low state, as the second coming of the Savior; and the general resurrection of the dead. This figure is nowhere more strongly or frequently used than in Ezek. xxviii., where God is introduced inquiring of the Jews: ""Shall I breathe upon thee, and thou shalt live?"" (ver. 3), and promising to put into them vituperativa, "the breath of life" (ver. 5), ἐγέρσαις, "and ye shall live;" and bidding the prophet blow on them, ἐγέρσαις, "that they may live." (ver. 9), noli duxi et non semper retinui, "nor breath entered into them, "et vitae, "and they lived again" (ver. 10). In all which places ἐγέρσαι is used to express the resurrection of the dead, and the same may be occasionally used of a glorious state. Mr. Mede understands this place in like manner of the Jews' conversion, and observes, that this is agreeable to the ancient and general doctrine both of Jews and Pagans, that the same saints, being once the particular supposed to be previous to it. And in this last sense St. John uses Conv. Rev. xx. 4, to express the resurrection of the martyrs slain for the testimony of the truth.

Ver. 12. Elias it was, who was covered with a whirlwind: and Elias was filled with his spirit: while he lived, he was not moved both the presence of any prince, neither could any bring him into subjection. Rather, instead of "Elias, ὁ ἐπιστάμενος" essentially, which is the reading in all the editions, Grabe preferit deo ἐκβάλλει, s. v. (Proleg. tom. iii. cap. 4). And so do Badwell and Beza, which the Geneva version follows; i.e. as soon as Elias was taken up in a whirlwind, Elias was filled with his spirit, and succeeded him immediately in the prophetic office. Nor is it to be supposed that in a succession of so many miracles, he was designedly a crown worthy of the successor of Elias. Neither fear nor carelessness, promises nor threats, could overcome him: he respected not the persons of the mighty, and was indifferent above all things, and their glory. He was not moved at his appearing, in the beginning of the next verse, of his great penetration and knowledge of things done at a distance, as his presupposing the coming of Ben-hadad, and his setting the stage for it; at his departure, and being inspired to direct the way of his journey; or, respecting the vileness of his own servant, Gehazi (2 Kings v. 26); but the former sense seems preferable.

And he prophesied. The term of a long, or a future time, is of great significance, and besides the foresight of future events which is the ordinary notion of it, it signifies to work miracles, in which sense it is taken here; for the author refers to the miracles performed, as posterior, and cast into the sepulchre, where Elias's body lay, it revived upon touching his bones (2 Kings xii. 21). Hence it was conceived that the Spirit of God in some sort accompanied even the dead body of that holy prophet, and that he con-

continued to work miracles in his grave. The sense here is somewhat different from that in the latter part of the next verse; viz. "At his death he was more works marvellous," i.e. when he was just dying, he foretold the downfall of the Syrians, after his death, and his work was the greater consequence to God's distressed people, whom he comforted with his last breath.

Ver. 13. For this the people repeated not, neither departed they from the kingdom of Israel, till the death of Elisha, who was taken out of their land, and were scattered throughout all the earth: yet there remained a small people, and a ruler in the house of David. The Jews were a people remarkably distinguished by the favour of God; they were never conquered by any city or town of their descendants forfeited by degrees God's favour, and brought down his judgments. For when neither miracles nor commands, promises nor threats, nor the instructions and examples of holy men and prophets among them, had any eftect upon them, but they continued obstinate in their evil courses, God determined to remove Israel out of his sight, and the ten tribes were at length carried away captive by Shalman, and the vast majority of the Jews were carried away by Nebuchadnezzar, and his successors. God's favour departed over all the earth, confirmed (De Bell. Jud. lib. vii. cap. 5) which indeed appears from their present state and circumstances. A great prospersity of the Jews kept in their native country, and straggled through all the world, neither God nor man being their king, and they are debarred the privilege of setting their foot on their own country, though merely a few days' journey. As long as they were collected together, a very small number, yet such was the spirit, the moral and religious spirit of the Jews; their spirit was so profound, that was so justly said to be the same as that which actuated the prophets; that it was as a small lamp in the dark gallery of the world, and as a candle in the dark street. But when the people were scattered throughout all the earth, and were scattered, and left in every part as a little company, which was what is here meant, the moral spirit of the people disappeared, and the church was scattered itself; and when God, according to his promise, renewed his people, and as the Jews were scattered, and were restored, and renewed in the same spirit, it was said of an old man, that he was a prophet of the old school, and a prophet of the young school; and of the Jews, that the moral spirit of the church was continued among them, for the most part. But when God, according to his promise, renewed his people, and the Jews were scattered, and were restored, and renewed in the same spirit, it was said of an old man, that he was a prophet of the old school, and a prophet of the young school; and of the Jews, that the moral spirit of the church was continued among them, for the most part.

Ver. 22. In his time the sun went backward, and he lengthened the king's life.] When Hezekiah was sick unto death, Isaiah, as an assurance of the truth of his prophecy, told him that his time of return backward (ch. xxxviii.) i.e. the learned Usher, Talmud root detractum, quantum diutius fut additum (Ann. ad A. M. 1819). As much a prediction derived from the (next) night, as was added to this day, the divine providence so ordering this miraculous retrogradation, that it was no hindrance to the regularity of the motions of the other heavenly bodies, as appears from the calculations of the same, eclipses, by the ancient Chaldeans and modern astronomers; nor was it discovered or taken notice of in other countries, which occasioned an embassy from Babylon to inquire about the time of the return of the sun. And the learned Dr. Trench has thought this a particular miracle, manifested only by the shadow on the sun-dial of Ahaz. The ch. xxvii. 2 returning spirit what should come to pass at the last.] ἀκολουθοῦσα μετάφρασις. Isaiah was filled with the Holy Spirit in a greater degree than the other prophets. Hence Greg. Nazianzen calls him μεταφοράντως τοῦ πνεύματος. By his receiving as many new talents as the old we may understand the last or latter times, which phrase is frequently used in scripture, to signify the days of the Messiah. One certain time had been prefixed by God for bestowing a great blessing on the world; this was known to all in the age of the prophets, and therefore, when the prophet speaks of things to be done then, they often, by way of eminence, call that time the last time. The prophet, therefore, saw the end of days, and sometimes the end of the age, or as above, in the following verse. It is particularly true of Isaiah, above all the other prophets, that he saw what regarded these times; for he foretold the destruction of the world, the destruction of the Messiah, the future glories of the church, the enlargement and flourishing of it under the gospel, and bringing the fullness of the gentiles into it, more clearly and frequently than the other. A wide prospect is often opened in the writings of the New Testament, and obtained the character of the Evangelical prophet.
ECCLESIASTICUS.

CHAP. XXIX.

Ver. 1. The remembrance of Josias is like the commonwealth great memorials that are made by the apostacy: ... He behaved himself sprightly in the conversion of the people, and took away the abominations of iniquity.] Josias, of all the princes mentioned in holy writ, was the purest and most disinterested; he was of a pattern, and his conduct so unblamable, that the scripture represents him without fault, and as having no equal (2 Kings xxiii. 20). He began to reign at eight years old, and was as early in his duty to God. Though he always expressed a great regard and attachment to the true religion, it was at a time that he seriously set about the work of reformation and correcting the abominations, when former reigns had not only introduced, but allowed. Instead of the iniquity and indifference of many of his predecessors, who, though religious and well-disposed persons, yet persisted in some faults, Josias, having exerted a laudable and disinterested courage; he demolished the high places, overthrew the altars, burnt the groves, and even the bones, which he caused to be dug up from the graves of the kings of the former dynasty. In the conversion and pious manner, he successfully made use of his authority for the service and establishment of the true religion. The assemblage of so many good qualities and uncommon virtues in him, it is natural that the author here compares his life as the knowner to refreshing perfume, composed with the nicest art of the most precious and exquisite spices. But the beauty of this comparison is lost without observing that he who makes such a scheme of Josias, here makes use of the name of Josias, in Scripture, while Messieurs of Port-Royal have a good reflection here — "Kings generally pride themselves in victories gained in battle, or any other public achievement, but Josias has taught us, by the praises bestowed on king Josias, that the truest honour is to serve Him by whom princes reign, and that their glory shall be eternalized after death, when in their life labour to promote his glory, that, as Josias contented not himself with his own personal goodness or instances of private piety, nor was easy till he had brought off his people from great wickedness and idolatry to the service of the true God; so princes, when they shall hereafter celebrate an example, not only to be good and religious themselves, but, as persons invested with the supreme authority, should labour with all their power, through the means of their office, to keep up, form, and render religion in their dominions, and firmly establish in the hearts of all their subjects, his pure worship who put and continues that worship.

Ver. 4. All except David, and Ezekias, and Josias, were defective: ] i.e. Fell into idolatry, or however tolerated it by not destroying the high places, or acted in some way or manner contrary to the purity of God's worship, or against his will. The scripture commends Jehoshaphat in most instances, but blames him for making an alliance with the kings Ahab and Ahabiah, and not taking away the high places. Of Asa too it is mentioned, whose heart in other respects was perfect, that in his time the high places were not removed (1 Kings xv. 14). And if David, here instanced in as a pattern of purity, in his kingdom he governed so perfectly, and in the splendour and multitude of his own riches, he stoned for these faults, by a firm attachment to the true worship of God all his life, and a perfect resignation to his will at the approach of death.

Even the kings of Judah failed.] This was true of all of them from the first to the last, except the few here mentioned. We read, 2 Chron. xin. 1, that when Rehoboam, son of Solomon, was made king, and all his people with him, and Manasseh, one of the latter kings of Judah, before their captivity, seems to have been justly reproved by the punishment of his very destruction of the true God and his service from off the earth, and to establish idolatry, though he repeated before his death, 2 Kings xxi. 2. And whosoever reads the several instances of abomination, 2 Kings xxii. 4, 15, would suspect that among all the kings of Judah, there was none so much guilty of idolatry, and so guilty of contemptuous and unjustly persecuted and afflicted God's prophet, whom they raised up on purpose to declare his will and denounced his judgments. For there
that fills up the measure of men's iniquities sooner, or draws down God's displeasure upon them more severely. Perhaps Ezekiel's prophecies were omitted because they were not fit for publication in his own time, or because his message was too great for his own age; but, as a matter of fact, the wants of his day were so great, that he could not get rid of his burdens, which he was not able to bear himself, without some aid from his brethren. 

Ver. 8, 9. It was Ezekiel who saw the glorious vision, which was shown him upon the chariot of the cherubims. He begins, therefore, by mentioning the enemies under whom he lived, and directed them that went right]. 1. He also mentioned the judgments on the enemies of God under the figure of rain, and it would go well with them that went right. It has not been learned men only, that have been directed, where it seems proper to have inserted him, as a Jewish prophet and author, whom Josephus calls one of the seven sages of the heathen, and a prophet of that kind, who would be a forecaster of good things (Antiq. lib. x. On this account Mr. Whiston inclines to think, that Daniel is meant and spoken of in ver. 9. For, says he, where doth Ezekiel make mention of the enemies under the figure of rain, or what sense is there in that assertion, or how is it peculiar to Ezekiel that he foretold good things to those that walked uprightly? But Daniel made mention of the enemies in that same vision, wherein he was directed the vision. So the enemies of God's people would attempt against them, as also what happiness God would at length bestow on his chosen; he conjectures therefore, that le visage, is the translation of the Hebrew, which he also obtains in several of the Greek copies (Addenda to Hist. Memoirs, p. 183). But I can not altogether approve of this conjecture; for, as to the first place, it depends upon this, whether the thing was written by the writer of this book, many probable reasons may be assigned; he might, says a learned prelate, forget Daniel, as he did Joel, Micaiah, Job, Ezr., and other scripture writer; or he might mean there was an addition to the vision, as Nehemiah, whom he praises. It may be he reserved speaking of Daniel to another place in his book (for he observes no order of time), which he lived not to finish. Or it might be at first numbered with the other prophets by the first composer of Ecclesiasticus; and yet, by reason of the author's imperfect work, or loss of one of his vulgare, which the same editor has ascribed to the transcriber's carelessness, the name of Daniel might be wanting in all the copies (Bishop Chandler's Def. vol. 1. p. 81-83). To these reasons I must add one more, which seems to me to carry great weight with it. Thus, that Daniel being not reputed and placed among the prophets in the Hebrew code, but among the hagiographa, if our author had intended anywhere to have mentioned him, yet it was not expected that he should do it in this very place, because here he follows the order of the books in the Hebrew division, Jeremiah, Ezekiel, and the twelve minor prophets, in successive time; and it was, moreover, among the enemies of whom, as is before observed, he takes no notice. As to the second inquiry, where doth Ezekiel make mention of the enemies under the figure of rain, the margin will answer. It is true, it is in a place I need not now enter into; but Ezekiel says, that the margin, which are sufficiently clear and express. And it is remarkable that the margin there refers us back to this passage of Ecclesiasticus, as explanatory of each other. Nor is it a forced or unusual metaphor to express God's judgments against either Gog or his other enemies, by an overflowing rain or shower. The psalmist, it is certain, uses this figure, when he says of God, that upon the ungodly he shall rain snares, fire, and brimstone, storm and tempest; this shall be their portion to drink" (Ps. xi. 7). As to the last reason alleged, for adjudging this ninth verse to Daniel, viz. his form of speaking, it was not at all paralleled to Ezekiel, who walked uprightly, it may be replied, this is not peculiar to Daniel; for which of the prophets did not foretell the same, though, perhaps, not so minutely, or at so great a distance of time? with regard to Ezekiel, it may be said, that he stands single in the two following respects, which are both mentioned by our author; 1. That he saw the vision of the temple; 2. Declared and published the security of the righteous, and the safety of them that went right in the perilous time, when God should visit, by introducing three of the most eminent for right- eousness and grace, and warning the enemies of the same by the sight of the ungodly, with great admiration. He made mention of the enemies under the figure of rain," the Syrie and Arabic have it, "he made mention of Job," which I do not imagine to have arisen from a different reading, but to be another translation of the same reading, because דָּבָר, or with the rees quaeque דָּבָר, like Daniel 9:17, is in the Hebrew after Daniel 9:16, and in Ezekiel 33:2, Job, or Hebrew word for iniquitas. Hence Mr. Hutchinson's observation, that Job signifies persecuted, for דָּבָר, is the particle passive of the root דָּבָר, immittitio aegri. Therefore Job signifies one evil-treated by enemies, &c. Then as to the second question, whether Ezekiel gave it the rain, he might either render the דָּבָר, or הָלַךְ, in Ezekiel ili. 2, or a storm, and is so rendered by Joesph. Deut. xxxii. 2, or a storm, and is so rendered in Hos. xxi. 2, where it has the signification of pro- them, and by Joesph. Cest. xliii. 13, Joesph. seems to have called it a storm. If, therefore, the Hebrew was דָּבָר הָלַךְ, it might either be rendered דָּבָר הָלַךְ, or הָלַךְ דָּבָר, as the enemies in rain," or "Job in a whirlwind," out of which God answered him (either in a whirlwind, or in a storm) by a voice of afflictions. And it is remarkable, that Ezekiel is the only prophet that does make mention of Job; in this he is singular, as likewise in the vision of the cherubim, which are the two points here mentioned. Perhaps the storm means the judgments of God, spoken of in the places where Job is mentioned, as one who should deliver his own soul, &c. So that יָדַע יָדִיעְךָ is not unlike נָעַר יָדִיעְךָ (xliv. 17,) and both are joined together by the prophet, as worthy to be delivered in the time of wrath. But how comes Job to be mentioned in this place, and not also Noah and Daniel? For these were joined together in the two passages of Ezekiel! I answer, if the Syrie and Arabic would bear me out in guessing at a mistake in rendering the original, as well in these two names as they do in Job's name, I would allow of the mistake, it is the rendering of the original Hebrew Noah and Daniel; for in both these places of Ezekiel, Daniel is written without the sign, Daniel, where, it seems, no such mistake would have occurred, because the words, would give another sense; so that יָדַע יָדִיעְךָ might signify either the two proper names, and so the Greek might be mistaken, or יָדַע יָדִיעְךָ; instead רָעַךְ יָדִיעְךָ יָדִיעְךָ, signifies require, the rendering might be, as is the sense of our version, Ex. requisitum ad dirigentes viri sunt. Could this be admitted, how apt it would be in this place! I shall consider it as an image of a passage, for as such only it is proposed, might be allowed, the passage would be pretty clear; whereas, as it now stands, it is indeterminate, and liable to many objections. Ver. 10. And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place; for they comforted Jacob, and delivered them by assured hope.] See note on xlv. 12. The author having mentioned Isaiah, Jeremiah, and Ezekiel, speaks here of the twelve minor prophets, as they are called, who completed the Old Testament canon. These too in their respective time were the interpreters of the mind of God, and delivered to us the scriptures of truth, that deliverance which they looked and prayed daily for at the temple; and successfully comforted them, that God would perform or confirm his mercy with them, and deliver them. They delivered them too well to be forgotten, and therefore it is added, that among the twelve prophets could be no other than the redemp- tion by the Messiah, because three of the twelve that pro- mised it lived after the return from Babylon, to which some would apply this, and the like passages, and yet after that return they foretold it as a thing still future. The Jews expected it at a happy event yet to come, and prayed for it in the days of Simon the high-priest; i. e. or for the days of Alexander the Great: and the writer of this book renewes the petition, that God would make the time short for the accomplishment of their deliverance, xxxvil. 8 (see note on xlvii. 8). Bishop Chandler's Def. p. 64.) From the mention of the twelve prophets here it seems manifest, that the canon of the sacred books was already made, when this tract of Ecclesiasticus was composed, and their prophecies collected and determined. It is remarkable, that the Old Testament was in the same order that now it is, with respect to the prophetical writings at least (see Deut. xxxiii. 8-11. Pin's Hist. ch. vi. v. 1. 5). Ver. 11, 12. How shall we magnify Zareobat? Even he was as a signet on the right hand. So was Jesus the son of Joseph: who in their time builded the house, and set up a holy temple in Jerusalem, which p accurd glory. The former of these was governor of Judah, or vicecroy of the province of Judea, and the latter high-priest at the time of the Jews' return from the Babylonish Captivity. To the former we refer the intention of rebuilding the temple; to these the prophets Haggai and Zechariah address themselves, encouraging them and the Jews under their conduct to go on with the
great design by a promise of God's assistance and protection, and an assurance that the glory of such a house should be superior to that of the former. They readily obeyed, finished, and perfected the temple, and restored the public worship. The editor of Josephus, and Grégoire and prepared it for everlasting glory; i.e. according to the glory of the Lord's everlasting glory, and not of the builders'11, as Grothus explains it; or rather, fitted this second temple for the second coming of the Messiah into it, for the appearance of the Messiah in it; in which case they were supposed to work the glory of this latter house. These chiefs are the two anointed ones, referred to Zech. iv. 14, and are said by this writer to be the "prophecy of the Avenger of the Lord" i.e. of God, as having the care of his people and church, and completing their salvation thereto by his signet or authority. Both Zerubbabel and Joshua the high-priest were figures of the Messiah, or Jerusalem the moral and hieratical of the Christian church, the true temple or house of God.

Ver. 16. Sem and Seth were in great honour among men. All the names except ours put Seth before Sem, and indeed such an order is necessary in point of time, for Seth was the father of the righteous before the flood, as Sem was after it. The Syriac and Arabic versions insert Enoch after Seth, and there seems to be a good reason to place Enos among these worthies rather than what Philo says of Adam, ο ουκ οικεταθη εις τον διονυσια δύναμας, κ. η. η. Cui mortalis scio hic nobilitate conferendus est; qui in corpora regna, et super regnum, in gloria, Dioni sui, et in arte artificii; animo vero dignitatis, in alterius prudentia, in insigne divini virtutis; sanctum quantum mortalis natura poterit capere. Prastana adeo nobilitas, ut nulla alia quavis virtute aquariam, dimidiam victoriam, in comparationem venire potest, &c. (Ibn esyeyna). See also more to the same purpose, De Mundi Opificio.

CHAP. I.

Ver. 1. Simon the high-priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple. 1. We find in the Jewish history two Simons, sons of Onias, both high-priests, but at times very distant from each other; the first was Simon the Just, so called for his great piety towards God, and for his good-will and benevolence to the children of his own people. Antip. lib. ii. cap. 29. The second is mentioned likewise by the same historian (bid. cap. 4), and is the same high-priest, who was greatly zeal opposed Ptolemy Philopater's entrance into the sanctuary (see 1 Macc. xi. 15). But it appears, which of these the author here speaks of, Grothus, Bossuet, and Calmet, contend for the latter; Eusebius, Januarius, Diodorus, Diodorus, Badwell, and the very learned author of the Dissertation on the Temple, in charge of the Two Sarachides, herefore prefixed, are for the former, whose opinion is supported by the following reasons:—1. The great similitude of the names of Simon II. and Simon II. 2. Simon the Just was contemporary with this last, and this writer mentions him as officiating, and takes particular notice of the goodness and integrity of his service, ver. 11, 12, and was himself then probably about ten years old. 3. The author manifestly speaks of a Simon then dead, for he mentions what he did in his lifetime, ver. 1, particularly his good deeds for the house of the Lord, if the offices thereof; but the pontificate of Simon II. was not as a sufficient proof from the instance of this writer, and will suit better with that of the translator.

Ver. 3. In his days the custom to receive water, being in company with meals, and covered with plates of brass: In, or rather before, the tabernacle of testimony was only a laver or kettled; afterward, when the Jewish church was in its flourishing and settled state, Solomon enlarged it to a beautiful edifice. But it is affirmed by many writers too hastily, that in the second temple there was no proper ark, no throne encompassed by cherubims, no visible glory, no molyten sea. However the learned answerer, as he says, has taken "real" as a superlative word; and it seems great reason to conclude from the words of this writer, that there was a molyten sea (see 2 Chron. v. 12). In the time of the church of Christ, as represented in the book of Revelation, there is a sea of glass, like crystal, infinitely more precious and beautiful than either of those in the Jewish temple, or any thing made of metal (see Deubner on the Apocalypse).

Ver. 7. And as the rainbow giving light in the bright clouds: Εις τον θυσια σημανθη είναι. I would rather render, "As the glorious bow shining in the clouds," or, "As the bow shining in the clouds with glory." One cannot help observing, what pains this writer takes, from ver. 5 to 13, to set forth the graceful presence and august appearance of this favourite high-priest; he searches heaven and earth, and goes about in the world, in the ruins of the ancient order, as well as the variegated flowers beneath, lend their colours. The gold and superb ornaments of the temple, the odorous incense, and holy fire on the altar, the rich vases, &c, need to reflect honour and glory, as the great works both of nature and art, the most curious and valuable in their kinds, are borrowed, either to express the superior glory of that ancient dignity, or rather, like a tall cedar; or the perfection and glory of that high-priest's actual, and as it were, spiritual, and hieratical apparel, as if, when he put on the robe of honour, in his long garment was the whole world," as the book of Wisdom declares (Wis. i. 23-25). The high-priest of the Israelites, and all the people together; and I went up to the earth upon their faces to worship the Lord God Almighty, and to the high-priest. The singers also sang praises with their voices, with great variety of sounds was there made sweet melody. And the people answering one to another, they said, "Praise the Lord. Then the high-priest made a special prayer before him that is merciful, till the solemnity of the Lord was accomplished, and they had finished his service." The eighteenth verse seems out of place here; it should follow the sixteenth, and be what was foretold in the prophecy of Zerubbabel (see Dan. ii. 35). It seems proper to consider, that these were offering, which was the first part of the temple-service, the priests with trumpets, and the Levites with musical instruments, and the singers, together with the people, joined their voices and sang praises to complete the harmony. We find that David and Solomon appointed singing and trumpeting at the time of sacrificing (1 Chron. vii. 7), and that Ezra restored this custom after the return from the Babylonian captivity (Ezra ii. 10). The good noise and the smoke of the incense at the temple, at the entrance of the priests into God's presence, was the external, and the sweet smell of incense at the time of the sacrifice was the internal and proper signification of the manner of the people's praying without, whilst the priest offered the sweet-smelling savour of incense before the Lord, for at the time when the priest offered incense in the sanctuary, it was a sacred act, and not an external action, Judasor. praying for the pardon of their sins, every man silently apart for himself. This seems likewise to be referred to the hour's silence in heaven. Rev. viii. 1, which is set down that "unto point of time, and number, and half time, being gone in, to offer incense, or the odor of sweet smell. I see no necessity, with Calmet, Bossuet, and others, to imply that the priest was without a hat, and that the principal officiating at Ptolemy Philopater's solemn sacrifice of the temple; it is as applicable to the high-priest officiating upon any other solemn occasion; nor can a true synchronism be preserved in so odd a manner. This verse is a parenthesis of interpretation. Ver. 20, 21. Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give -
the blessing of the Lord, and to rejoice in his name, and to have set aside to themselves the study of the second time; that they might receive a blessing from the most High.

When the sovereignty of the Lord was ended by the incense being offered, the people walked round about the sanctuary and sang. The form of the incense offering is called the "blessing". The blessing was accompanied by the priest blessing with which the priests dismissed the people by God's especial order was this, "The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and give thee peace" (Num. vi. 22). And lest any one should think too slightly of this blessing, because pronounced by a mortal like himself, it was followed by the words, "the Lord bless him", and therefore properly called here, "the blessing of the Lord," by the priest's lips; showing that the effect of this blessing does not depend upon man, but upon the fact of it being pronounced by the mouth of the priest, whom he hath appointed to bless in his name (Deut. xvi. 9), and whose blessing he hath promised to confirm. We see from this passage that when the people received the blessing from the priest, they received it kneeling, or bowing down their heads. In the primitive times it was customary for the deacon (to prepare the people the better for it) to call out immediately before the time of the blessing, in præsbyteriis words as these, "Bow down to the blessing" (Chrysost. Liturg.). The blessing of the bishop or priest was so highly esteemed in the primitive times, that none durst go out of the church until they had received it, according to the councils of Agatha (can. 31), and that of Orleans (can. 22).

Ver. 22—24. Now therefore bless the God of all, which only doth good; bless his name, which is everlasting, who exalts our days from the womb, and dealeth with us according to his mercy. He grants us of his heart, and that peace may be in our days in Israel for evermore, and for evermore (and deliver us at his time)! We may learn from this short prayer of the wise man, how to compose and regulate our own; we should acknowledge God therein to be omnipotent and all-powerful; that ever since we were born, we have been preserved by his good providence every day, hour, and moment; that it is an instance of his great mercy to us thus to be mindful of our preservation; but to think also of our weakness, and not to be due to us but punishment. The conclusion of this prayer seems to contain more than a request for peace and temporal blessings; it relates to and manifests the writer's and his countrymen's dependence for the Messiah, and their earnest wish that God would speedily send the blessing of all men, to "perform the mercy promised to his forefathers, and remember his holy covenant" (Luke i. 72).

For it was the constant prayer, in prayer words as these, "Bow down to the blessing" (Chrysost. Liturg.). The blessing of the bishop or priest was so highly esteemed in the primitive times, that none durst go out of the church until they had received it, according to the councils of Agatha (can. 31), and that of Orleans (can. 22).

Ver. 25. There be two manner of nations which my heart abhorreth: there is no nation at all. It is to be observed, that the two nations here referred to are not to be taken exclusively, and in opposition to the Jews; but as gegen among the Latins is sometimes used for "limited" sense, more than a family or kindred, so here ἄνθρωποι, "two nations," may signify two parts or cities of Palestine, as it had several divisions; and Samaria is probably one of them. Our translators, by rendering ἄνθρωποι, "two manner of nations," seems to guard against understanding them strictly as such. The author will not allow the third to be any nation, because of the great mixture of all sorts of people among them, in the Cuthites or Samaritans, who dwelt at Sichem, whose ancestors the king of Assyria sent thither; for when the Assyrians carried away captive the ten tribes (9 Kings i. 28), they placed strangers in the chief part of the country, viz. Samaria.

Which my heart abhorreth.] The schism of the ten tribes was the worst rise of the exiles among the Jews had for the Samaritans, Samaria being the metropolis of the kingdom of Israel, and set up in a manner, as a rival to Jerusalem, as the temple on mount Gerizim. Scholars differ about the time that the Samaritans were likewise much increased by the opposition these last made against the former from the Babylonish captivity, both in the place of worship, and the form of worship, at Jerusalem (Ezra iv.). On these accounts the disputes and animosities between them rose to the greatest degree imaginable (see Joseph. Antiq. lib. xiii. 6, 9). The separation and the Jealousy and Averseness between the two were so great that they would have no converse together, nor show any act of kindness to each other; and that this hatred was very ancient, appears from hence, that when the Jews would express their most aversion, they would say, "This is a Samaritan, and has a devil." (John viii. 48): as if to be a Samaritan, and have a devil, were things of equal reproach. If the Jews hated the Samaritans, the Samaritans, on the other hand, were showing their resentment against the Jews upon all occasions, as is plain from Luke ix. 53. Jesus going one day to a village of Samaria, the inhabitants would not receive him as though they would go to Jerusalem. Josephus instances in many affronts and injuries offered to the Jews, as they passed through the country of the Samaritans to their solemn and religious ceremonies (Antiq. lib. xiii. 6, 9), which some have extended so far as to exclude all manner of civil intercourse, even the asking or giving one another a glass of water, and that of this answer of the woman was an insult upon Our Saviour out of the national hatred that people had a Jew forced to beg a little water of her. It may seem somewhat strange, that this writer, who has delivered such excellent precepts of morality and instruction in the former parts of his work, has ended it at the conclusion of it, as to declare, that he hates such and such nations from his heart. Caiaphas, in answer to this, says, that the author does not here express his own sentiment, but that he be judged these people, from their invertebrate malice against the Jews, to be the greatest and most dangerous enemies, and as such to be disliked and shunned by every one. (See Ver. 26.)

Ver. 26. The mountains: Sichem, and the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem. Some have fancied that the Samaritans are spoken of in the first and last part of this verse; and indeed, one would be apt to think, by what Josephus says, that Samaria and Sichem were one and the same city, since that historian places Sichem among the places in the metropolis, and calls it the capital of the Samaritans (Antiq. lib. ii.). But the most exact geographers make Samaria and Sichem to have been two different cities. However this be, it is not probable that he was thinking of the same people in these places, or that, mentioning three nations whom he disliked, he should name the Samaritans twice in so short a compass, though we should suppose him punctured with the national hatred to that people. I rather therefore incline to Drusian's learned conjecture, that the true reading here is, ἐκ τῆς συχέως, those that inhabit mount Seir, i.e. the Edomites, Quo sedent in monte Seir; and indeed, one would be apt to think, by what Josephus says, that Samaria and Sichem were one and the same city, since that historian places Sichem among the places in the metropolis, and calls it the capital of the Samaritans (Antiq. lib. ii.). But the most exact geographers make Samaria and Sichem to have been two different cities. However this be, it is not probable that he was thinking of the same people in these places, or that, mentioning three nations whom he disliked, he should name the Samaritans twice in so short a compass, though we should suppose him punctured with the national hatred to that people. I rather therefore incline to Drusian's learned conjecture, that the true reading here is, ἐκ τῆς συχέως, those that inhabit mount Seir, i.e. the Edomites, Quo sedent in monte Seir; and indeed, one would be apt to think, by what Josephus says, that Samaria and Sichem were one and the same city, since that historian places Sichem among the places in the metropolis, and calls it the capital of the Samaritans (Antiq. lib. ii.). But the most exact geographers make Samaria and Sichem to have been two different cities. However this be, it is not probable that he was thinking of the same people in these places, or that, mentioning three nations whom he disliked, he should name the Samaritans twice in so short a compass, though we should suppose him punctured with the national hatred to that people. I rather therefore incline to Drusian's learned conjecture, that the true reading here is, ἐκ τῆς συχέως, those that inhabit mount Seir, i.e. the Edomites, Quo sedent in monte Seir; and indeed, one would be apt to think, by what Josephus says, that Samaria and Sichem were one and the same city, since that historian places Sichem among the places in the metropolis, and calls it the capital of the Samaritans (Antiq. lib. ii.). But the most exact geographers make Samaria and Sichem to have been two different cities. However this be, it is not probable that he was thinking of the same people in these places, or that, mentioning three nations whom he disliked, he should name the Samaritans twice in so short a compass, though we should suppose him punctured with the national hatred to that people. I rather therefore incline to Drusian's learned conjecture, that the true reading here is, ἐκ τῆς συχέως, those that inhabit mount Seir, i.e. the Edomites, Quo sedent in monte Seir; and indeed, one would be
who assigns the incident of the accusation to the reign of Ptolemy Physisen, whose cruelty inclined him to bring any one, and on the slightest occasion, into danger of his life, that came into his power (Connest. tom. ii. b. v.).

Ver. 10. I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. When the proud or wicked have most power and authority, that is said to be their time. Thus our Saviour says to the chief priests and the elders, and those that came to apprehend him, Acts xxvi. terip. h alip; "This is your time!" (Luke xxix. 53). Most of the interpreters observe, that the second person in the Trinity is here plainly distinguished from the Father. A very pious and learned prelate says, that the author speaks as plainly here of our Lord Christ as David did when he said, "The Lord said unto my Lord," Ps. ex. 1, to which probably he alludes, and plainly gives us to understand, that not only the prophets, but all God's faithful people in those days, believed the Lord, the Almighty God, to be the Father of one who was himself also the Lord; and in a peculiar manner their Lord and Saviour; and that in their prayers they had a respect unto his name, calling upon the Lord as the Father of their Lord Christ, Matt. xxvi. 63, John i. 49, and so expecting only to be heard upon his account and for his sake who was promised by the name of "the Lord," Dan. ix. 17, for Daniel prays in his name as plainly as we do now, saying, "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary, that is desolate, for the Lord's sake!" i. e. for the Lord Christ's sake, for no other Lord can possibly be meant there (Beveridge's Sermon vol. iii. p. 223). Grotius will have Know to be an interpolation from some officious Christian hand, and makes the reading only to be, ἔκκλησάψανεν Κύριον τετίμων τοῦ, κ. τ. Λ. Calmet reprimes him sharply for his suspicion, and determining so magisterially in the point; and observes, that errors propagated under such a name are more dangerous, and that an opinion, grounded on so little reason as this is, ought to be exposed, and the truth thereby vindicated. Nor is Bossuet more favourable to this critique on the same account; he allows him to have excelled in grammaticis, in historicis sapè etiam in moralibus; but thinks him not altogether orthodox, and therefore advises such as consult him, ut eum adjuvem, non ducem, non magistram habent (Com. in loc.).

Ver. 28—30. Get learning with a great sum of money, and get much gold by her. Let your soul rejoice in his mercy, and be not ashamed of his praise. Work your work betimes, and in his time he will give you his reward.] The advice is, ver. 25, "Buy her for yourselves without money," which is not inconsistent with what the author directs here. The sense of both connected together seems to be, That diligence alone will make a considerable progress in wisdom, and procure a large share of it; that the value of it is so inestimable, that no expense should be thought too great for the obtaining it; and should ever so large a sum be laid out in the way of education, and for the purchasing the necessary help towards learning and improvement, whatever it may cost is not to be repined at, for she will sufficiently repay the charge; "for all good things come together with her, and insinuicate riches in her hand" (Wind. vi. 11). The advice is not unlike that of Solomon: "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding" (Prov. iv. 7). Let the pleasing reflection of the many benefits and advantages proceeding from her encourage your pursuit (so Grotius expounds Dan. reading likewise of's); nor be ashamed at any time, or repent of your fondness and affection for her. Our translators, more agreeably to the Greek, understand it of the mercy of the Lord; and so Calmet renders; and the Geneva version, very explicitly, "Let your soul rejoice in the mercy of the Lord:" which, it must be confessed, introduces the next and last verse better; the sense of which is, Labour to obtain true wisdom, and to work the work of God and of your own salvation early in life; and when the time of recompense shall come, wherein God will reward the improvement of men's talents, you shall have the happiness to reap the blessed fruits of righteousness, and to find that "your labour will not be in vain in the Lord." In a word, the author finishes this work as Solomon does his book of Ecclesiastes; and the "conclusion of the whole matter" is this,—"Fear God and keep his commandments; for this is both the glory and happiness of man."
THE BOOK OF TOTIB.

The authors of the books of Tobit and Judith, and the rest of that order, were no prophets inspired by God to write his authenical scriptures. They who first put these deutero-canonical, or ecclesiastical books into the bible, did not thereby intend to make them equal to the books of Moses and the prophets, but only to recommend them unto the private and public reading of the church, both for the many excellent precepts and examples of life that be in them, and for the better knowledge of the history and estate of God's people, from the time of the prophets to the coming of Christ.—Bp. Cosin's Scholast. Hist. of the Can. of Script. cap. 10.

Libros Tobit, Judith ad Synedrium Alexandrinum deletosuisse plusquamprobabile est. Si fuerint antem delatai, tunc in examin vocati; si in examen vocati, tunc approbatis, vel reprobatis; si repubratis, aut rejecti, tunc procul dubio non accipissent tus institutoris in Christos, sed acceperunt eis a Judasae ad Christiani conversionem. Seu potius hos prios receptus Christiani facti non rejectur—rejectos a Synodio isto (cuibus res hanc erat) non fusse, ac damnatos, citra omne est controversia: receptos fusse ac conprobatos versumque est valde.—Grabbe's Prolegom. cap. 1. tom. ii.

TO THE RIGHT REVEREND FATHER IN GOD,

THOMAS,

LORD BISHOP OF OXFORD.

The following sheets, part of a larger work, which his Lordship has been pleased to favour with his encouragement, and occasionally with his illustrations, are with all gratitude humbly inscribed,

by his Lordship's

Most dutiful and obedient servant,

RICHARD ARNOLD.

PREFACE.

Before I proceed to speak to the book itself, its original language, and by whom wrote, at what time, and on what occasion, its several versions, and their agreement, it seems necessary, in the first place, to consider the nature of it, and to examine, and if possible settle, this fundamental point, viz. whether it be absolutely a real history, or how far it may be considered and allowed as such by the orient.

Many and especially some of the moderns contend that this book does not contain a true history; that there is too much of the marvellous and supernatual to be accounted for as historical fact; and that the whole is a pious fiction, wherein, under borrowed names, is given a pattern or image of a good father, and an obedient and dutifull son; in which manner God rewards the practice of good works even in this life, and especially the care of burying the dead; and the superintendency of his ministering angels over such as shall be heirs of salvation. But even considered in this light as fiction (an opinion which I cannot by any means subscribe to), it should not be represented as lying fiction, but rather like the invention of a Xenophon or a Homer, to which last Dr. Prideaux indeed compares it, and the most exceptionable parts, as so many studied ornaments to an instructive narration: a narration (for fable I cannot consent to call it) founded on historical truth, but dressed up in some particulars, perhaps with improvements, to dignity and set off the story. What we have in them at least poetic truth; i.e. what agreed with the current notions of the age, or was thought an allowable embellishment (and may not the figurative and miraculous parts be innocently considered in this light?) to make it read with more delight, or remembered with more ease.

Moral fictions are very different from forgeries and falsehoods. Xenophon's Life of Cyrus, to which this of Tobit has been resembled, is one such, amongst many others, of heathen writers; and possibly many pieces in the early times of Christianity were such, which have cashier names injuriously given them. Telemachus bears a distinguished rank among those of the present age, and neither the more ordinary facts, nor the miracles related in it, are considered as lies, though they are not true. The eastern writers make more free with the marvellous in such composition than we of the west do; and what they have at any time wrote of this sort agreeably surprising, is rather to be excused, if not commended, for the improvement, or at least amusement designed us, than condemned for the want of veracity. Of this sort are the Arabian Tales, which is really an Arabian performance; and though it abounds with bold flights, according to their figurative and invention, yet, ought not I conceive, to be charged with want of truth. In like manner, though we cannot perhaps vindicate the whole of this history as real fact, and its embellishments have a near conformity to the theology then in vogue, so as to give some brage to a reader, who will not be so candid as to acknowledge with St. Jerome, Mulia in scripturis servas diem inter quas opinionem illius temporis, et non quod rei veritas continentem (in Jer. cap. xxviii.); yet it may be sufficient for the present purpose, that the historical ground-plot is true, whatever may be said as to particular passages in it. Amongst the most exceptionable of these, the continuance of angels for several days with particular persons of no extraordinary note, and seemingly on no very important occasions, and under disguise too, and being what we have no instance of in genuine scripture, has been most insisted on and objected to. But if we consider the stories of Raphael and Asmodeus in an allegorical view, as representations of the doctrine of good and bad angels allowed to every person, the one as a guardian, the other as a tempter, the objection will be greatly weakened, if not wholly vanish. They are both words of Hebrew original, and, ac-
PREFACE TO TOBIT.

According to their primitive signification, might possibly be adapted by the writers to their characters in the history. And should any one conjecture that Tobian, the Chaldee name both of father and son, was invented to express the good man of God, was, and be. Some may, indeed, say, from Nizani, effusit, or responsit, clamavit, it would not perhaps be of any forced or unnatural interpretation, nor altogether to be disapproved of. Not that I mean hereby to insinuate, that these are not proper names, or to weaken the evidence of their real persons, or that they acted their parts only dramatically.

We may observe, that the writers were deeply dramatical, and what as historical, must be judged partly by internal characters, partly by the opinions originally entertained of them. By internal characters, I would understand such notes or marks by which the reality of what is related may be discovered and ascertained, as, personal facts, the time when done, where performed, and on what occasion, and their being recorded and transmitted by the persons themselves, all of which circumstances declare in favour of Tobit's being a true history. In it we have his genealogy or pedigree, the place of his nativity, the time in which he lived, his condition of life and employment; his family, his captivity, poverty, blindness, his recovery from it; his age, death, and place of burial; all which were circumstances not mentioned. We have also his behaviour and moral conduct set down in the different states of life, particularly under his misfortunes. In him we have a perfect model of private life, and all the virtues and duties of that condition seem united together. We see in him a firm resolution to stand upon his guard against all allurements to sin, an integrity, an equality of mind in the different situations of life, a generosity in the time of his plenty to succour the distressed, and lend even large sums of money without interest; a patience in supporting even an extreme poverty, not only without murmuring, but with thanksgiving: an invincible courage in the exercise of works of mercy; a godliness in bearing with contradictions at home; a firm confidence in God under the severest trials; a constant care in training up his son, as well by his example as by his instructions, in the fear of God, in doing justice to his neighbour, and showing compassion to the poor: and lastly, a lively and fixed expectation of future blessings, and an assured hope of the promises made to Israel, which supported and comforted him under the greatest afflictions; and these he reminds his fellow Jews of to excite their trust in God and the belief of his prophets for the fulfilling of those things which were yet behind (see Rollin's Belles Lettres, vol. ii.): a character resembling that of holy Job, in almost all the particulars, whose history, like this, has been misrepresented likewise as merely dramatical. But if, where such express circumstances of real historical facts appear, a strong conceit shall be allowed wantonly to turn all into parable, there must be an end of the certainty and reality of all history. By the same right and with as much justice every author, sacred or profane, might be made to be or speak any thing, which fancy invents or caprice dictates, and to take his turn upon the stage to act a part of some drama. Might not the history of our first parents be made to open the scene? But when enigmatically represented, as some bold spirits have of late attempted, what a forced and unnatural appearance does it make! The story of the brains of Jonah, his being swallowed, or even by the sight of it, on those bitten by serpents, with that of Gideon's fleece, what a scope might they give to a teeming fancy! The like might be said of the history of Samson, where one meets with a number of facts so extraordinary, that they might seem incredible, were they not warranted by the testimony of the Holy Spirit. To say nothing of the free hand, have we the right to declare it a mistake, I conceive, of our version, the great number of things which he, even a thousand Philistines, with no other arms than the jawbone of an ass, an instrument very unusual and unpromising for so great a slaughter; the surprising flow of water from that jawbone for his refreshment; the ponderous gates of a city carried away on his shoulders to the summit of a hill—these, and other like actions, of which that history is full, are so extraordinary, that, should jealous and suspicious persons, who cannot persuade themselves to believe any thing that surpasses the ordinary course of nature, but employ the like ingenious torture, might not these too be metamorphosed into enigma and parable? At this rate, the history of Esther may become also a tragedy: for the sudden and astonishing revolutions, the hasty and precipitate changes, recorded there, brought about almost in a few hours, beyond all observations and precedents in story, may possibly be represented, rather to carry the air of a tragedy, than to contain a real historical event, especially as it is not agreed who it is supposed to be. Ahasuerus the Emperor was nowhere mentioned. What I have urged in defence of the history of Tobit, particularly the latter instance, is equally applicable to that of Judith, which Grotius and other learned writers have represented likewise as parabolical, and may serve to show what a warm, unrestrained fancy might attempt. But if to attempt to work such fictions, on what they termed historical facts, the credibility of these, or any parts of scripture, is rashness and presumption, to say no worse of it, why should a like liberty, with regard to either of those deuterocanonical pieces, as they were anciently called, be thought allowable, which carry in them the strongest marks of their being real histories?

The other way I mentioned, by which ancient works designed as historical might be distinguished, was the opinion originally entertained of them. With respect to the book of Tobit, it is certain that the Jews had all along a great regard for it, that they read it, and looked upon it as a true history of this particular family at least, and compiled from the memoirs remaining with it; and though they did not receive it into the canon, yet what that history wrote in Hebrew, or not extant before the time of Esdras, yet they admitted it into their Hagiographies; see Grot. Pref. in Tob. et Stix. Senens. in Bibl. lib. viii. where it stands placed in the Alexandrian MS. and the best editions of the LXX. The ancient Christians, who confined themselves to those books which they acknowledged, for the same reason admitted not this book into their canon, but still they paid a great regard to it as an instructive manual. Polycarp, Clemens Alexandrinus, Chrysostom, and other fathers, frequently quote and refer to it; and St. Ambrose has a whole treatise on it. We may be assured that persons of their nice discernment would not have spent their learned labours on it, nor made use of its authority, if it had been a mere drama, a parable, or an entertaining fiction only; nor have recommended the principal person in it, as a pattern worthy of imitation for his many virtues, if the character had existed only in imagination. Several councils, as those of Carthage, Florence, Trent, were so wrought on it; but though this is carrying matters too far, it shows however their sentiments of its value. They would
searcly have taken into their canon a romance, or a fable, however instructive or piously designed.

I shall next consider the original language of this book: it is generally agreed that it was first written either in Hebrew or Chaldee, though the original cannot now be found. It was translated into the former, and that the original was what he saw at Constantinople; but many learned men are of a very different opinion, and think that that have been only some later version, probably made from the Greek (see Huet. Demonst. Evang. prop. 4, Fabric. Biblioth. Graec. tom. ii). It is most probable that it was written in Chaldee, which was the language of that country where Tobit was a captive. St. Jerome, having met with a Chaldee copy, employed a person that perfectly understood that language to render it into Hebrew, which himself, at the same time, translated into Latin, and his translation is that which we have in the Vulgar Latin edition of the bible. The book, itself, is supposed to have been wrote, the former part of it by Tobit himself, and the latter, almost to the conclusion, by his son Tobias; but there is no certainty of it: at least it is thought, that they left behind them memoirs of their family, and such materials as a Chaldee author afterward digested into that form in which we now have it. A late writer supposeth it to be the work of some Babylonian Jew in particular (Whiston’s Sac. Hist. vol. i). And indeed Calmet observes, that the name Raphael, which is found no where but in the book of Tobit, is of Babylonish extraction. However this be, the design of the book, when or by whomsoever wrote, was certainly commendable and good; it appears to be not so much to preserve the memoirs of a single religious family, as from the example of so good a man, exercised with a sad variety of misfortunes, and yet rising superior to them, through an assured hope of the promises made to Israel, to comfort the Jews under their captivity, and by a prospect of future blessings, to alleviate their present afflicted condition.

As to the several versions of this book, besides that of Jerome’s above mentioned, there is a Greek one much anciernter, for we find it made use of by Polycarp, Clemens Alexandrinus, and other fathers, who were before him; and from this the Syriac version is supposed to have been made, and the English one which is at present used; for Coverdale’s was apparently from the Vulgate. It is uncertain by whom the Greek version was made; that it was after that of the LXX. appears from viii. 6, which is manifestly transferred from them, and cannot any more belong to Theodotion, because Polycarp quotes from it long before that translator: it seems rather the work of some Hellenist Jew, probably one of Alexandria. The Hebrew copies of this book are thought to be comparatively of modern composition, and to have been made by Pagnius and Munster, whose names are prefixed to them; that of Pagnius approaches nearest to the Greek, and seems more pure and correct; the other, some have suspected to have been done from the Vulgate. The Latin and Greek copies vary extremely, each having some particulars which are wanting in the other. Hence some have surmised, that the history of Tobit was written twice; once more large and fully, which the Vulgate is thought to follow; and once succinctly, which the Greek copied from, or in the form which we at present have it; which if true may account for the variations mentioned. Thus much however should be observed, that the preference should be given to the Greek. As Jerome himself did not, as he acknowledges, understand Chaldee, the substance of his version was either dictated to him by some learned Jew, upon whose skill and sincerity he must depend, or, which seems improbable, was the translation of a translation, and consequently, as Huetius observes, Hinc alienum aliquis et adventitium hic adhaesisse par est suspicari (Demonst. Evang. prop. 4).

If by comparing carefully these several versions together, and critically examining the Greek text in particular, I have been so happy as to throw a new light upon passages otherwise obscure, and if I may so speak, have helped Tobit’s blindness; if the solutions which I have offered of the objections made to this history, shall in some measure contribute to clear difficulties, remove prejudice, and silence profane and foul railing, and thereby to justify the wisdom of our church in the public use of it, I shall answer my design in engaging in this work, and think my labour not misemployed.

A DISSERTATION ON THE DEMON ASMODEUS.

TRANSLATED FROM CALMET.
upon bodies and spirits in a manner yet more incompre-

hensible to us; that every kingdom has its angel which pre
cesses it, and is the object of one of the seven angels which

which watches for our good and preservation, and is assist-
ing in the great business of our salvation, if we ourselves
do not oppose their kind intentions, and frustrate the mer-
cies of heaven in their proper forms.

But even in that which God has been pleased to discov-
er to us, how great is the obscurity, and how many the dif-

ferences with which spiritual things are repres-
sented as corporeal. Most of the histories, which make

any mention of them, have rather the air of fiction and

romance than of true history. Let us examine, for in-

stance, the history of the angel and the queeners.

We are not sure where the title of the queeners comes from

that of the angel’s appearance to Balaam and his ass, the

history of the demon Asmodeus before us. Satan’s tempt-
ing of Job, and the blessed Jesus himself in the wilder-
ness, are not instances more to disquip our doubts and

mutual difficulties than to dispel or remove them? God seems to have designed thereby to put bounds to our curiosity, and to turn away our attention from any

matters, the knowledge of which is not so necessary for

us, in order to employ the whole capacity of our minds

upon more important subjects, and which have a nearer

and more direct regard to the true and essential


The ancient Jews before the captivity of Babylon do not

seem much to have concerned themselves in their in-
quities about angels; we do not any where find that they

paid any particular attention to their names or their differentiations, whether

or otherwise, to them. It was not, by their own confession, till they came into Chaldea, that they learned the names of Michael, Gabriel, and Raphael, and that there were seven principal stars. It is related that the

knowledge more perfect with respect to evil spirits: the name

Satan, which we sometimes meet with, is, indeed, Moscow,

Beelzebub, but it seems to

idol. Isaiah (xiv. 12) mentions Lucifer; but that means

only the morning star, and when applied to the devil, it

must only figuratively. Asmodeus seems to be the first

name of a devil spirit, although perhaps, in some se-
tures, and yet there is room to doubt whether this be

a really a proper name; as we may understand the passage

of Tobit, iii. 8, in this manner, viz. the evil angel, the de-

struction is not to the husbands, but to the name. We

must be, confessed, that the natural sense of that place rather

leads us to understand Asmodeus as a proper name. The

Greek reads, “Asmodeus, the evil spirit”; Prosper styles him

“the most wicked”; and Maniser’s Hebræo copy,

“the prince of the devils.”

Amongst the many etymologies of the name of Asmo-
deus, and an angel, which executed God’s vengeance upon the Egyptians by the ten
ten plagues inflected upon that people, and

upon the murmuring and rebellious Israelites also, who

 בקרב, which signifies “to ruin, to destroy, to exterminate, to make desolate,” &c., titles which belong but too truly to the devil, whose principal aim is to ruin and destroy the blessings of piety, to prevent good intentions, and to oppose all the gracious and

merciful designs of God our Saviour towards us; in a word, who, in the mischiefs, and employs his power to make them a source of discord, confusion, and disorder through the world. St. John (Rev. iv.) mentions an evil angel, whose name in the Ne-

browm is Abaddon, but in the Greek Apollyon, and in

Latin, Extirminatius. It seems to be that destroying an-
gel which executed God’s vengeance upon the Egyptians by the ten

plagues inflicted upon that people, and

upon the murmuring and rebellious Israelites also, who

died in the wilderness, and on the army of Sennacherib,

destroyed in Palestine. It was he that stirred up the first

persecutors, and hath ever since raised disturbances in the church of Christ. This is the

final, who always comes to make war against it by heretics and wicked persons, who cor-
rupt its faith and dishonour its purity, by their evil lives or

promiscuous delinquencies.

It is, therefore, and the Exterminator, or destroyer, suits
equally all evil spirits, it may be asked, which that in par-
icular was which tormented Sara and killed her seven

heathen maids. It is said that the

sorts that one (I Cor. xv. 24). Some are princes and rulers,

some inferior and subalterns; some preside over one

vice, and some over several. There are devils of avance,

and of change; demons of the air, and of waters; and

monarchs of luxury. Some are concerned in foretelling future events, and giving out pretended oracles; some are em-
ployed in tempting and seducing people; others in tor-

* Calmet here calls the book of Tobit Scripture, from the
council of Trent determining it to be so.

* This and the foregoing sentence are according to the Vul-
gate: the Greek omits them.
men, extrinsic and foreign to them, they shall receive the same impressions as if they were really corporal: it is after this manner some have attempted to explain the passions of love, for instance, of the damned souls in hell, who are tormenting in material fire; viz. that that element does not act directly and immediately itself on them, but, by an effect proceeding from it, will of destruction or corruption affect their souls the same sensations of pain, as if they were really clothed with flesh and composed of matter.

The heathens, who supposed the bodies of their demons to be always visible and immediately affected from matter, were at little pains to explain how they could be affected with agreeable or bad smells. Their subtle bodies, which partake of the nature of the prismatic light, according to the law of refractions and the odour of the exercises offered in honour of them; they were fed and refreshed with the smoke of the incense and odour of the victims. But, as Porphyry observes, a wise man would be cautious how he offered such sacrifices, for fear of inviting such mischievous spirits; he advises rather to drive them away, and to cure the disease which one that is pure, uncorrupt, and unsullied. The Chaldeans, among whom the book of Tobit was written, and the Jews for whose use it was composed, were doubtless of that opinion: the demons were not absolutely engaged from all matter. They attributed to them all such sensations and impressions as belong only to beings that are corporal. Hence they made them correspondent according to their situation and presence of that people, says Tosheus, that the demon Asmodeus loved Sara, and had a passionate fondness for her beauty, and through jealous ness kept all others from coming near her. St. Jerome observes, "that in scripture one often finds things mentioned rather according to the prevailing notion of the times than they happened, than they happened after they happened. (I. E. xxviii.)"

The demons of the church were not entirely free from this error; they represent demons or spirits as having subtle bodies, and as affected with odours and other fine and pleasant objects. Origen mentions it as a thing intolerable, that demons love liquors, and the taste of flesh roasted. (Cont. Lib. iii.) He thinks that they appear in and assume the form of human beings, that they are good and evil angels. Grotius cannot help showing his spleen and indignation against those who have paid too great a deference to Aristotle, who was the first, and thus perhaps the purveyor of this opinion. Upon the supposition of their being corporeal, there will be little difficulty to explain how demons and angels may appear in a bodily shape, eat and drink, and occasion and cure several distempers; for nothing is more easy and natural than for bodies to act upon matter, and to strike the senses. I do not set very much store on those who pretend that the remick of the heart and liver of the fish drove away the demon by a natural virtue and efficacy, can maintain that sentiment, without admitting that the unclean spirit had a body and sense of their objects. I think it will never persuade any that there could be any antipathy which they held between Asmodeus and the smoke, in a spirit absolutely distinct of matter. Such a supposition is utterly forborne upon a diversity and opposition of qualities, cannot meet in beings which have such a disagreement and even contrariety between them as spirit and body have; if they could be united in substances so subtly natures as are supposed to have the same, as they equally and essentially in the properties peculiar to each.

If the effect of the smoke, of which we are speaking, is supposed to consist in the sensation which it occasioned in the person affected by it, which producing an agitation and alteration in the blood and humours, is transferred in the same manner, by taking from him the means made use of to incommode and torment the party possessed, such an opinion seems to contain nothing but what might be admitted by the most scrupulous divines, and the most exact and serious divine philosophers. If unclosely the cause of Saul's madness, it is no ways strange that the sweet sounds of David's lute, driving away that black humour, and raising his spirits, might at the same time affect the evil spirits and springs of mischief; and in that sense music might be said to bind, or however to suspend and stop his further evil designs. One may observe the like of Origen, both against the views of some of the ancients, and the views of the metaphysicians of the school of the received stylus of the possessed, the virtue of which Solomon himself, he says, first discovered to those of his nation. We are told like both the ancients, and especially the Stoics, of the effects which have the power, as it is pretended, to drive away evil spirits, and to hinder them from entering into such and such places, and that they may appear in a man, and we, Austin, who, speaking of the pernicious and odours which demons have been represented as fond of, says, "they are not fed or supported by such things as these, but by the odours of certain brought (to pass, lib. ii. cap. 39)." They are neither smoke, nor herbs, nor minerals, that drive them away and keep them in awe; but it is an error and a foolish mistake in men to think so. Even with them; or God may employ such one as the demon, who shall make use of some natural and sensible means as his instrument and assistant, whether the agent employed hath need of such natural assistance or not, or the thing he desires is a miraculous disposition and quality fit for the purpose, or derives all its virtue and efficacy from him who applies it. In the present case, he thinks the smoke of the liver and the fish is but an evil spirit, which he proves by what the angel, speaking as a man, says, "If a devil or an evil spirit trouble you, we must make a smoke thereof before the man or the woman, and the part the wrong vexed. (v. 7.) Young Tobias, who then looked upon Raphael only as a mere man, understood it in this sense; and when he said to the angel, "To what end are the heart and liver of the fish?" he thought nothing, doubtless, of any supernatural effect; one ought to believe, therefore, that Raphael spoke to him according to the sense of the matter. The same writer is of opinion, that God forewarning, in the beginning of the world, the evils which the devil would bring upon mankind, gave to certain plants a natural power and virtue to oppose and hinder these evil effects. He acknowledges, however, that nothing supernatural be fore mentioned, founded principally upon what the angel says, that the devil never returns to make a second attack upon those who have once proved themselves being in superlative, and cannot be said of any other natural one. In short, he thinks that the prayers and entreaties of Tobias, his good dispositions, and those of Sara, who had a wonderful assistance from the presence of Raphael, contributed very much to the producing such unusual and extraordinary an effect.

To suppose all this to be a parable, and understands it in a figurative sense. He neither acknowledges an evil spirit, properly so, to be concerned, nor any thing supernatural to have happened in the cure of Sara, and pretended Asmodeus, who killed seven husbands, was
only some ill quality attending Sara's body, which proved mankind's death and agonized her. The Hebrews used to ascribe to the devil all the diseases which they could not account for, or assign the cause of. They thought there were devils which made persons deaf and dumb, epileptics, and other ill effects, not well understood, which medicine despaired of curing, and could not effectually reach, were, according to them, inflected by evil spirits, as appears from several passages in their scriptures. They supposed the devil, in his very essence, was of this sort; but Tobias, by using such calculations in the bridal chamber, and about his person, as were proper in that case, not only preserved himself from the fate of his predecessors, but cured his wife, likewise, of a computation of indisposition that was unknown to physic, and therefore ascribed (as the custom of the Jews was, with every distinction possible) to the devil, or Asmodeus. This is cutting the knot, as they say, and turning to novel and romance an authorized and well-grounded history, received and acknowledged as a true one by the Jews and the whole Christianity; but for that fast tract regarding saray great stress upon, the singular opinion of some modern expostors, who, without any substantial proof, have attempted to dispute the truth of this history.

But ono who hold the expiation of Asmodeus was by a supernatural power, do not entirely agree among themselves. Some assert, that the smoke of the fish was only a symbol of the prayers of Tobias and Sara, to which alone they attribute the result. But our Saviour Christ spread clay upon the eyes of the man that was born blind, and ordered him to wash in the pool of Siloam, and yet who, the next morning, Asmodeus was one of those evil spirits, which were not to be expelled but by continence and prayer, like those under the gospel, which went not out but by prayer and fasting. Other ancient authors state, that it was only as a sign when the evil spirit should be chased away. There are some also that maintain, that it was Raphael that drove away Asmodeus, and purposely concealed what was done, for the sake of the devil. In the undertone, lest Tobias should discover he was an angel, which was contrary to the intention of God, who would have Raphael hide himself with that of his father's house. Prosper ascribes the whole effect of the smoke to Jesus Christ, whose mystical name is Con; means a fish, and that it is he that drives away unclean spirits, and heals every malady. But let us press figuratively, his opinion is not to be put in the number of literal explications.

The principal proofs of those who contended here for a supernatural and medicinal power are, 1. The essential difference which there is between any thing sensible, gross, and corporeal, and a being purely intellectual. 2. The disproportion between the remedy and the disease. Bodily illneas are not cured either by applying cause corresponding to the nature of the disease, or by evacuating and taking away the humours that occasion the complaint. or by any method of expelling the burning spirit and burning again, which is to be effected various ways, either by acting directly upon the humours, and taking away the cause of the disorder, or by restoring tranquillity and cheerfulness to the body. 3. The prominent influences and has an effect upon the blood and humours, and settles them in a just and due equilibrium; or the indisposition may be an atrophy, weakness, and faintness, and then it is helped or removed by raising the spirits, and repairing, by good and wholesome nourishment, the blood and exhausted humours.

But in the case before us, none of these means could take place. Sara had no bodily illness that one knows of; the business to be done was to drive away the evil spirit which molested her, without doing her any harm, but would not suffer, or allow itself to be approached by him. The burning of the fish's entrails could not act upon the body of the demon, because he was purely spiritual, nor on his spirit, because the smoke was wholly material; besides, the entrails being cast out, it would naturally be the cause of a malady, appears to be insignificant; neither fumigations, perfumes, good or evil smells, have ever been able to drive away devils from any determinate place or person. The burning of balsam and other things, of a quick and strong scent, it sufficiently appears, from divers circumstances, that one is not to attempt to expel a spirit by the heat of the fire, but rather to effluvia, but to the efficacy of the prayers which accompany them. In short, if the smoke from the burnt entrails had a natural and sufficient efficacy to chase away the evil spirit, to what purpose were Tobias' and Sara's prayers, and their remarkable continuance? Why does Raphael say to Tobias, that the evil demon has no power to resist against them? He abandon themselves to their impulse and brutal lusts. Does a natural remedy depend upon the virtuous or evil dispositions of those who apply it? Is it possible that a man, who might strive to suppress in them carnal and sensual inclinations, and contribute to their continuance and efficacy; effects which naturalists ascribe to some plants, poisons, and odours. The same reason which as above the diet on the demon's banishment, and put it out of his power to execute his malice against Tobias, as he did against the seven others, he retired to the desert. He was deprived of his vision and passion, as a punishment and occasion of his imprisonment; and his captivity at the hands of the Hebrews, and of his present, was operated greatly to Tobias' conquest over Asmodeus, not only in discovering to him the remedy we have mentioned, and acquitting him how good and true Israelites should censure, but also, that it was done in Ragon's house, and by his presence more especially, and invincible power, which he could not resist. The scripture sufficiently intimates, that he had the greatest share in the victory, when it says, that Raphael bound Asmodeus, and put him in the parts of Egypt, which cannot be ascribed either to the smoke from the entrails of the fish, nor even to Tobias' wise conduct in this respect. For he declares that Asmodeus, of her mainly consisted chiefly in these three particulars: 1. In the discovery of so singular and extraordinary a remedy as we have mentioned. 2. In opening the way of the disease, for the sake of the demon, to the hands of theendeaged Sara, and pointing out the means to render his impotent and ineffectual. Lastly, in the supernatural assistance which Raphael invisibly gave Tobias on the occasion, and saving them, and so the demon a great way off, in a manner never heard of before.

The only thing which remains at present to be examined is, the manner of their captivity and their deliverance from the desert of the upper Egypt. The Greeks adds, that Raphael claimed victory over Asmodeus, who, smeling the smoke of the burnt liver, fled into the upper Egypt. But neither the one nor the other makes mention of the angel's seizing him, as the Vulgate does; which is not to be understood in the scripture, where the devil is spoken of almost in the same sense: for instance, our Saviour says, "No man can enter into a strong man's house and spoil his goods, except he first bind the strong man and cast out the devil." Wherefore, "the dragon, that old serpent, which is the devil and Satan," is laid hold on by an angel, and bound for a thousand years (xx. 2). St. Peter, speaking of the fall of the apostate angels, says, that "God cast them down into hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. ii. 4) and St. Jude, "That the angels which kept not their first estate are reserved in everlasting chains, under darkness, unto the judgment of the great day." (ver. 6). None of these expressions were ever understood of a real confinement, or material chains, to bind the devil. But it is to be understood as if Satan was cast out of a superior force, which continued them in their torments, and stopped the violent effects of their fury and malice.

St. August, explaining the manner how evil spirits may be bound, signifies that when the angel of the Lord opens the way, when applied to these enemies of mankind, then that he have liberty or permission to do mischief, or have not the liberty to devour the children. But Tobias, as he says, "for he does not deprive the world now, as formerly, by idolatry. Since the gospel of Jesus Christ hath been preached through the whole world, our Saviour has bound the strong man, entered into his house, and cast away spirits which were trusted, and spoiled his goods. Raphael, with respect to Asmodeus, was as a mighty conqueror, who disposes of his captive at his pleasure, lays him in chains, or sends him into banishment where he pleases. That archangel, by the
command of God, ordered him to lie away; he signified to him that he should not mouse those miseries for which he had been hurt: he then set him free, and left him to be bound or confined from doing farther mischief. St. Austin very well compares him to a great mastiff, tied up and chained, who growsis angry, and shows an inclination to break away, but at the same time is forever to be bound or confined or doing farther mischief. Neither would he have given himself over to the devil, but for this: be, neither religion nor good sense will permit us to ascribe, either to the devil himself, or any of his subalterns, much credit to magicians, impostors, and imposture and exceptions. All the masons, powers, and force of the devil, after his exultation, and his not being the place where the Asmodeus was banished to, was the desert of the upper Egypt; a soil dry, sandy, uncultivated, and almost entirely uninhabited; as it never rains there, and the overgrowths of the Nile cannot there, by reason of the mountains and its high situation, it must of course be barren. St. Jerome intimates, that it abounds with serpents and venomous creatures. This frightful desert would for ever have continued in abhorrence and oblivion, if it had not been visited, and as it were consecrated, by a great number of religious hermits, who by their noblest and venerable life, and by the sublime benediction and abhorrence of it into a delicious paradise; a place particularly favoured, and where Jesus Christ displays the greatest and most sensible effects of his grace and power. The devil, on the other hand, could not live, or continue for a time there, any longer than the necessities of the case made it. This place where the Asmodeus was banished to, was the desert of the upper Egypt; a soil dry, sandy, uncultivated, and almost entirely uninhabited; as it never rains there, and the overgrowths of the Nile cannot there, by reason of the mountains and its high situation, it must of course be barren. St. Jerome intimates, that it abounds with serpents and venomous creatures. This frightful desert would for ever have continued in abhorrence and oblivion, if it had not been visited, and as it were consecrated, by a great number of religious hermits, who by their noblest and venerable life, and by the sublime benediction and abhorrence of it into a delicious paradise; a place particularly favoured, and where Jesus Christ displays the greatest and most sensible effects of his grace and power. The devil, on the other hand, could not live, or continue for a time there, any longer than the necessities of the case made it.

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The scripture does not mention for how long time Asmodeus continued banished in the upper Egypt, but we may be assured that it was not for ever, either to the justice or to the mercy of God. The banishment of Asmodeus, and his return to the place where the Lord had permitted any person to be tempted, the tempter's power is limited to that person, and to the place where he lives.

It is only God that commands the evil spirits, and has a right to fix the places and times when and where they may exact their power. He alone can act bounds to their malice, and stop its mischievous effects when he judges proper. It is true, indeed, that both angels and men have sometimes made use of the same power in confining evil spirits, and stopping the progress of their rage and violence; but neither angels nor men could effect this by any proper power of their own, they acted only by the appointment of God, and in his name. It was thus Raphaeus subduing Asmodeus; it was thus Michael the archangel stopped the attempt of the devil to enter in and subdue the Lord Jesus Christ. No other than the Devil himself, nor any other, nor any reprimand than "the Lord rebuke thee." It was thus holy martyrs and confessors of old, and our exorcists at this day, control evil spirits, and limit the exact period of it was done in the name and by the power of Jesus Christ.

Not so the magicians, who boast of their power over evil spirits, that they can at pleasure stop their operations, and make them confine their action, change their estate, live in a circle or chamber, and others in their places. One cannot say that magicians act in the name of God, and make use of his authority over evil spirits; much less that they act against the permission of God, and in spite of him; for who can resist his will? We cannot help thinking, therefore, that this pretended power of magicians over evil spirits is purely chimerical and imaginary; or that God, by a secret but most terrible judgment, permits for a time, that those miseries which the devil might exact, and which our service, should become slaves of the devil, who wickedly deceives them by an appearance of submission, which he obsequiously pays to them, whilst in truth he tyrannizes over them, and devours them as he pleases, to make them miserable slaves. It is not impossible that but the devil may exercise such a sort of authority over his subjects, as to command them to execute the will of such wicked magicians, as have given themselves over to him, but however this be, neither religion nor good sense will permit us to ascribe, either to the devil himself, or any of his subalterns, much credit to magicians, impostors, and imposture and exceptions. All the masons, powers, and force of the devil, after his exultation, and his not being the place where the Asmodeus was banished to, was the desert of the upper Egypt; a soil dry, sandy, uncultivated, and almost entirely uninhabited; as it never rains there, and the overgrowths of the Nile cannot there, by reason of the mountains and its high situation, it must of course be barren. St. Jerome intimates, that it abounds with serpents and venomous creatures. This frightful desert would for ever have continued in abhorrence and oblivion, if it had not been visited, and as it were consecrated, by a great number of religious hermits, who by their noblest and venerable life, and by the sublime benediction and abhorrence of it into a delicious paradise; a place particularly favoured, and where Jesus Christ displays the greatest and most sensible effects of his grace and power. The devil, on the other hand, could not live, or continue for a time there, any longer than the necessities of the case made it.

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short, if what is said be true, we cannot help acknowledg-
ing something miraculous in the creature. Some have thought that it might possibly be the demon Asmodæus, whose abode we mentioned to be in these parts. One could wish it could be certainly known how long it is since it first appeared there, for the ancients say nothing of it. Or possibly the whole may be only invention, to embellish the traveler, and to entertain and amuse credulous readers (Luc-
car* Voyage into the Levant, tum. i. cap. 9. 14).

As I have already pointed out some errors of the Ro-
mans, couched in this Dissertation, it may not be amiss, at the conclusion of it, to take notice, that in the old Roman Missal, and also in the Missal of Sarum, there is a proper mark, after the Hebrew, to distinguish the following rubric, by way of preface to it, grounded plainly on this history:—

"The following office of Raphael the archangel may be celebrated for pilgrims or travellers; that as he conducted and brought back (in his journey) Tobias safe and sound, so he would bring back those for whom the mass is said."

CHAP. I.

Ver. 1. The book of the words of Tobit.* Ekidos tov lógyon. Lógoi often stands for things; thus Sophocles, vsi epéngwa vàvèo aúto eis tote,皰 the archangel Raphael, with the following rubric, was curiously a word and a thing, and is rendered both by ἔργα and λόγοι. See Exod. viii. 12. 1 Kings xiv. 19. Eccles. i. 1. Mark i. 45. Luke iii. 27. 15. ἔργα τοῦ γεγονότος, i. e. "this thing doth happen." The design of which is to shew here and by acts. The Hebrew versions, and Syriac, and the Alexan-
drian MS. differ in the following genealogy; the Vulgate wholly omits it. Our translators follow the Rom. and Com-
pleters.

Ver. 2. Who in the time of Enmessar king of the Assy-
rians was led captive, &c.] The first book of Chronicles, v. 26, tells us, that God stirred up Pol and Tithlah, the kings of Assyria, against the impious Israelitish, and that the latter carried them away from beyond Jordan, and sent them into the countries of Halah, Habor, and Harat, and to the river Gozan. And this book adds, that the tribe of Nephthali, of which Tobit was, being carried away by En-
nessar, who is the same with Shishmaneser, as the margin has it, was placed in the province of Media, and himself at Nineweh. It is plain from hence, that there was a double invasion, and a double captivity of the Israelitish. Of this second captivity we must necessarily understand this place, which was thirty years after that by Tithlah-Fleezer. In the same manner, the last translation, Tobit was carried away captive with many others, being then, as is supposed, about forty-four years old, with his wife and young Tobias, A. M. 390, or 214 B.C. about fifteen years, or two days of the tribe of Nephthali, which is called properly Nephthali in Galilee."

That city which is called properly Nephthali in Galilee,"

"properly," Koloss. Where is there such a Greek word so used? All other translations have it as a proper name, Cy-
dirios, or some such like. The Alexandrian MS. has Κολοσσαῖοι, which Graece alters for Koloss. Calmet thinks the reading might be Koloss. This is thought to be the same with that which was otherwise called Kedesh-Nephthali, and so the margin explains it. This being the principal city in the tribe of Nephthali, in the more early times, for brevity's sake, it was called Nephthali. It was not only a Levitical city, but also one of the Great Cities of refuge on the west side of Jordan. It is the opinion of the learned, founded on Isa. ix. 1—3, compared with Matt. iv. 14, that as the land of Galilee, or of Zebulon and Nephthali, had the misfortune to suffer there that which was to be suffered by the other tribes from the Assyrians, so, in recompense of that misery which they suffered above the rest of their brethren, they had the first and choicest share of the presence and conversation of the Messiah in his life; as the Jewish Church was delivered from their miseries by grace, and accordingly, we see actually fulfilled in the gospel. In like manner it may be presumed, and from many passages in this book (see the notes. v. 14.) it seems probable, that To-
bit, and others of the faithful Jewish Christians were en-
chanted in their captivity a distant prospect of this glorious appearing, and of the happy state of the church under it.

Ver. 3. Tobit being blind all the days of his life, in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineweh into (the land of the Assyrians.) Tobit here in person relates his own history; and so the other versions, the Hebrew, Syriac, Greek, and the ancient Latin, all read in the first person; the Vulgate only differs, which from hence to the end of the third chapter, runs in the third person. One may observe that Tobit's misfortunes never induce him to leave the way of virtue; but his charity to his brethren, under the same captivity, is most extraordinary and ammi-
sifying. Human presence proceeds upon maxims very differ-
et; it is natural for a captive, at a distance from his coun-
try, and reduced in his circumstances, to manage and reserve the little remainder to subsist himself and family, and to think that such a way of proceeding may be the best way to bring poverty upon himself; but Tobit's faith judged otherwise, and had a respect unto the recompense of the reward. St. An-
brouse's character of him is very just: "He bore with humble patience absence from his own country, and the loss of his goods occasioned by it, and was more sensibly affected with the afflictions of his brethren than his own; he re-
garded not as his private property what he had hitherto ac-
dquired, but distributed it to the necessities of his follow-
captives, esteeming only what he himself suffered as his due, and the just punishment of his sins. He was every where and at all things submissive to the will of God, without listening to the motions of self-love, or the sugges-
tions of partial and corrupt nature." (In Tob. cap. 1. tom. 1.)

Ver. 5. Now all the tribes which together revolved, and
the house of my father Nephthali, sacrificed unto the heifer Baal.]

For distinction's sake, Baal had particular titles and differ-
ent names; here we translate him Baal, or in some other di-
verted form, to point out to us what Baal is meant, viz. the heifer, or calf of Beth-el, or rather Dan, which was near to the tribe of Nephthali. The margin renders, 'to the power of Baal,' as it the reading was, τού Βααλ ἀξίως ἀξίως, with a sentiment which might be more justly conveyed, by the word 'strength,' as in the following verses, τοῦ βασιλεία τού Βααλ, and consequently by a verb of strength. This is determined from many passages of scripture (see Exod. xvi. 11. Deut. xxxii. 37.) but then such a title does not belong, nor was usually given, to false gods or idols, who are always styled μαγγαλ, or their name is not mentioned. It was the word used, even when Baal was called the name of the God of the Canaanites, and very improperly so, it is observable, that Aquila, in his version, renders 'Eli, Eli,' which in the LXX. in β Ελλακτιν, β Ελλακτιν (Ps. xxxi. 11). by λέγεται, λέγεται. That God is called 'the Strength,' or 'the King,' or 'the God of the kings,' is an expression brought from man which it fol-
lowed in our version, τοι Βααλ, τοι ἀξίως, i.e. to the idol or image of Baal, with the form or resemblance of a hither. And so Jer. v. 23. Hos. xiii. 1, where the LXX. renders τοι Βααλ, τοι ἀξίως ἀξίως, μετὰ μεταβολήν, and in general, it is observable that Baal is here expressed in the feminine gender; besides the common one, the learned Selden assigns these
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two particular reasons: 1. That Baal was ἐξαρχαίος, "male and benign," like the Egyptian gods, the Syrian Ashtoreth, and others of those images, which antiquity wor-
shipped, who were indifferently gods or goddesses among
those nations who adopted their figures. 2. The Jews, Aραβειον, "Terribl. Apol. 1. 15."
3. The Egyptians, and other idolatrous nations that worshipped images, preferred, according to Herodotus, feminim bos, before other animals, because they were the figures of their worships, styled them θησεως or νεανιας (De Dies Syns,
Συναγ., 1. To these I shall subjoin a third reason, com-
temmed by Bochart and our Father Oliver. 5. Baco.
6. Ver. 7. 1. He spoke expressly of the Egyptians, or (Ex. St. Paul
Rom. xi. 4) speak of Baal in the feminine gender, it is by
way of ridicule and contempt. The like may be observed of
the calves of Dan and Bethel, which, being inspired writers (2 Kings x. 29. Hos. x. 5), are styled κατα θησειν, not
that they were always of that sex, but by way of contempt, and
to expose them the more; like that of Virgil,
Ο νεανίς Φεργελς, οὐκ είναι θησειν.—(C. i. 11.)
Ver. 6. But I alone went often to Jerusalem at the fasts,
as it was ordained unto all the people of Israel by an
hallowed decree. As the whole body of the people con-
spired with that idolatry which Jeroboam set up and author-
ized as the national religion, except a small remnant of the
faithful in Israel, which bowed not to Baal; so too, in the
great number of the tribe of Tobit, that amidst the
great number of the inhabitants, that together revolted, he
kept himself undetected, and free from the general offence;
especially as he was not inhabitable, nor could be led
away by any power of example. For it is a proof of
an uncommon degree of virtue to live untainted in the
midst of surrounding wickedness, and to preserve the
purity of his heart, the time of his pilgrimage. But when it is here said, that Tobit alone kept himself
from idolatry, and went to the regular and appointed place
of worship at Jerusalem, at the usual time and season, it
may be supposed that he was on a particular mission,
mentioned above, which he had to perform at Jerusalem,
and making their offerings together at the temple of the habitation of the
most High. This expression, therefore, is to be un-
derstood like that concerning Elipha, 1 Kings xxi. 11.
Having the first-fruits and tenth of increase, with that
which was first born; and them gave I at the altar, to the
priests the children of Aaron. Ver. 7, 8. The first tenth
part of all that I got of the children of Aaron, who
ministered at Jerusalem; another tenth part I sold away,
and went, and spent it every year at Jerusalem: And the
third I gave unto the priests the children of Levi, for
these verses were not omitted, so that unregular and unmethodical way of bringing
unto God, or his ministers the tithes, which things
were to be offered to him, to the payment of which the Jews were obliged, was condemned. But this,
though it was contrived out of the fruits of the earth, particularly
corn: as also the firstlings, and tenth of their flock, and of the wool of their sheep, which were paid in kind to the
priests themselves at the temple; than the first-tenth, call-
ed here "the first tenth part of all increase," viz. of wine,
one, olives, and other fruits of the earth; this was given unto
the Levites, and was always paid in kind. But the learned
differ whether it was always it was brought up to Jerusalem,
as some assert, or paid unto the Levites in the several cities
of tillage, as others conclude from Neh. x. 37. The de-
cision prins of firstfruits being paid, the people paid
out of that which remained the second tenth, the ἐξαρχαῖον,
or "the second tenth part," as it is here called: this they
might either pay in kind, or by way of commutation give
them in the form of a rent or tithes. This ten per cent, it may be rendered, the tithe of the third
year, was called the "poor man's tithe." this the possessor carried not to Jerusalem, but spent it at home
within his own territory, the fruit of the earth, the
wheat, and the corn (Deut. xx. 28, 29. 12. 13. Hence
these sorts of tithes were called ἐξαρχαῖοι. So that the first
and second tithes were paid by the people, the third in
years after the sabbatical year; but upon the third and sixth only the first tithe was
paid to the Levites, and the second was spent or distri-
butated at home, and given unto them to whom it was most;
÷. i. e. to widows, orphans, and strangers, as Manaster's copy
has it; or for the repairs of the house of God, as that of
Fagius. St. Chrysostom, speaking of the liberal main-
tenance of the Levites among the people, and of Titus (says he) how much the
Jews gave to their priests and Levites—as, first-fruits, tithes, then tenth again, then other tithes, yet no man at
that time envied them, or said they had or ate too much" (Cl. et F. p. 249.)
Ver. 10, 11. And when we were carried away captives to
Ninive, all my heathen and those that lived among them
either did eat of the food of the Gentiles, or else (says he) kept myself
from eating: Many of them that were carried away by
Tiglath-pileser, Salsamassar, and Assur-haddon, still re-
tained the true worship of God, and maintained the
ordained law, and fell not into the idolatrous usages and impieties of the heathens, among whom they were dispersed. It is certain, from the
instances of Daniel and his associates, Ezekias, the Maccae-
uses, and others (Dan. i. 3. Judith xii. 2, 3, that the Jews,
from the time of their captivity, when they could not avoid
conversing with the gentiles, were careful to abstain, not
only from things really sacrificed to idols, but from most
thingsthat came out of gentle hands; because there was
a presumption, that a part of all kinds, by way of first-
fruits, had been offered to idols, that all was polluted, as dedicated likewise to the
 idol. It appears, therefore, that they forsook, from such
an apprehension, all meats and drinks that came from the
gentiles, out of superstition and vanity; and the Jews tell us, that Nehemiah, being eunuch to the
king, was dispensed with from tasting or drinking the
wine of the gentiles. The like is recorded here, which, though
it was not fully known to him, in all probability he was obliged to
provide corn, and all necessaries for the king's use, yet
kept clear of all defilement, as Joseph did upon a like occa-
sion in Egypt (Gen. xiii. 32.) "The example of Tobit's
resolution and constancy in this particular, makes one to
reflect with tears (say Messieurs de Port-Royal) upon the
weakness of Adam, who, being perfectly free, and the
general use of the creatures indispensible to our nourishment;
or, we will not offer any one to God which had forbid-
den him: whilst Tobit, a captive, deprived of all his possess-
sions, in the midst of idolaters, and even living among
Jews, who scrupled not occasionally, to eat things for
bidden by their law, preserved his innocence by a religious
abstinence" (Com. in loc.)
Ver. 12. Because I remembered God with all my heart."
Our version manifestly refers to the foregoing verse, and assigns his great regard to God as the reason for Tobit's
not causing forbidden meats: and indeed this sense is a
very just one, as the personal law was never suffered to
interfere with the divine from God, and was the rule for every
Jew's conduct. But there is another sense of the place,
supported by good authority, "That because of his great
pity, God had succored him in his distress; and I will not
leave him," referring to the following verse. And thus the
Vulg. understands it, quoniam mentor fab Domini in tim-
cord suo, Deus debit illum gratiam; because of his love,
distant rem. and Fagius' Hebrew copy is to the same effect.
The like is mentioned of Daniel, i. 9. But people, in
the following verse, may signify also an engaging man, some-
thing in his looks and gestures that gave the king a liking
to him.
Ver. 14. I went into Media, and left in trust with Ga-
bard, the brother of Gabries, at Ragas a city of the
province of Media, ten talents of silver: The Vulgate intimates, that Tobit lent
this sum to Gabael, and took his note of hand for it; but
the Greek and Hebrew versions import, that he only
lodged it with him, and took a receipt for it. This seems most probable, as it is here
said, that he committed such a sum to his trust; and
ix. 5, that Gabael brought out the money in bags scaled
up, upon Raphael's authority,性和 the handwriting. It may
seem strange, that Tobit, knowing Gabael to be poor,
should lodge such a considerable sum of money with him
as ten talents; but it is probable that he charged Gabael at
Rages, and secured himself in his notes or receipts, and
fixed that sum with him at Nine-
ve, where it might be in some danger; or possibly he
might permit him to traffic with it upon a promissory note
to return it when able; it is perhaps the safest, or the
most usual, of all the instances of

The talents of silver.] If one was sure of the original
language, whether Hebrew or Chaldee, this book was
written in, it would greatly help to connect the
sentences. Thus, for instance, if the Hebrew word for talent בַשָּׁהֶם was-
supposed to be in the original, it would not necessarily bear the sense of ἀναφέρειν in Greek, but might only signify the mention of it, which would have been made in those days. And thus I would expound ἀναφέρειν talentum argentum, 2 Kings v. 23, begged of Naaman by Gehazi. It might be, I think, more properly rendered massa, or frustre—nothing; and it would be most natural to understand this as meaning talents: unless it be reasonable to believe, that Gehazi would ask in his master's name, for the entertainment of two thousand shekels of silver, and four hundred pounds of our money, or that Naaman would lend him, with between seven and eight hundred pounds of silver in specie. But if Tobit was wrote originally in Greek, we must believe that he passed through a Greek translator to a Latin translator, which is expressed so peculiarly called, the least of which amounted to a great sum. Bishop Cumberland compares a Hebrew talent of silver at 5321. 11s. 10d. of our money; consequently, ten such talents amount to 5321. 18s. 9d. But then possibly this passage is not understood of the Hebrew, but only of the Greek or Attic talent, which was but half the value. As it was nearly the same with the Babylonian talent, as the learned say, it might be nearly the same with that in use in Assyria and Media too; and this will reduce the sum to one-half of the former, viz. to 1700. 13s. 4d. of our money, which was precisely the weight of one of the lesser Attic talents. For when nothing is added to specify talentum, say the antiquaries, the then current or lesser Attic talent is always meant, consisting of six thousand drachmae; in this their mistaken notion of the lesser Attic talent, the sum will not seem so improbable, especially as Tobit had been the king's purveyor.

Ver. 15. When Enemessar was dead, Senachemar his son restored the city, that had so long been laid waste, except that he could not go into Media.] From the time of Pul, or Tiglath-pileser, the Medes continued in subjection to the Assyrians, but under Senachemar, the Assyrian monarchy fell into decay, either by his irreparable or carnal fortune, or a mixture of both. The Medes taking advantage, it is likely, of his long and distant absence, or perhaps upon the new settling and removing of his army, or deeply revolted, and were never after reduced in like manner to the Assyrian yoke, though Esar-haddon in the course of his reign seems to have been both a valorous and fortunate prince, as well as a judicious and enlarging the censors. These are the troubles which prevented Tobit from going into Media according to his custom, or intention. But the Greek καθαρο δεπον ευσχευσε, will perhaps admit of another rendering: viz. And the Medes either were troubled, infested, or dangerous, so that there was no getting safely into Media. Munster's Hebrew copy, with this interpretation, is much understood, proper bidders in Media, it not being safe to venture in that Medorain. The margin offers a third reading, but it carries not so determinate a meaning as either of the former.

Ver. 16. And in the time of Enemessar Fagius' Hebrew copy, the Greek, and Syriac, agree with our version, but the Vulgate and Munster both omit these words. And indeed it may be an expression, as well as a judicious enlargement of Enemessar's death, and Senachemar's succeeding, and the account of his kingdom being disturbed with civil commotions, to resume the account of Enemessar. Calmet, expressly of opinion, that what follows here of Tobit's charity regards the times after Enemessar, who had some compassion for the Israelites, when there were not so many public interferences of distress; but Senachemar treated them with the utmost cruelty and rigour, which gave Tobit many opportunities to show his zeal, and exercise his charity towards his distressed brethren.

Ver. 17. And there was a famine in Egypt, when he was come, and fled from Judea, &c. Senachemar, after his return to Nineveh, being inflamed with rage for his great misfortune, in having lost his gold, and a hundred thousand of his men, by the angel of the Lord smiting them, as if he would revenge himself of this accident upon his subjects, was seen to manifest himself accordingly, very cruel and tyrannical in his government; especially on and towards the Jews, numbers of whom he caused every day to be slain and cast into the streets, in defiance of all dec edoms of his country, and all consideration of the present and future happiness of men and nations. I married them prixly, &c. St. Ambrose, speaking of this charitable action of Tobit's, says, 'that there is not a more excellent duty than to do good to them that cannot return the same service. This is the justest revenge that can be taken from our enemies, the wrongs done to us are of themselves the most indifferent heinous; the wrongs done to them are just blow from their own hand, and they must bear the violence of the fowls of the air and the beasts of the field.' (Lib. de Tob.) It was always held an act of justice and mercy to bury the dead; of justice, that earth may be restored to earth, the first mother of mercy, that bodies might not be exposed to the spoiler and the raven, and of mercy, the honour of burial, was among the ancients held one of the greatest punishments that could be inflicted; and with this Jehovah, the son of Josiah, is threatened, Jer. xxix. 19. And the distress occasioned by this famine, was so great, that it even taught the bearers of the dead to be so great and increased, that as he should be left a prey to the birds and beasts (Ezn. lib. ix.), And Messiah, in the same writer, does not desire Manasse to appear his kinsman; he should be left to such a distres of the dead and of the living (Ezn. lib. xii.). Turnus earnestly entreats for the same favour from Zanes (Ezn. lib. xii.). The right of sepulchre being sacred by all nations, the king's body was only, with a least of which amounted to a great sum. Bishop Cumberland compares a Hebrew talent of silver at 5321. 11s. 10d. of our money; consequently, ten such talents amount to 5321. 18s. 9d. But then possibly this passage is not understood of the Hebrew, but only of the Greek or Attic talent, which was but half the value. As it was nearly the same with the Babylonian talent, as the learned say, it might be nearly the same with that in use in Assyria and Media too; and this will reduce the sum to one-half of the former, viz. to 1700. 13s. 4d. of our money, which was precisely the weight of one of the lesser Attic talents. For when nothing is added to specify talentum, say the antiquaries, the then current or lesser Attic talent is always meant, consisting of six thousand drachmae; in this their mistaken notion of the lesser Attic talent, the sum will not seem so improbable, especially as Tobit had been the king's purveyor.

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The very heathens counted this the greatest calamity, and such as hindered the deceased from entering into a state of happiness: hence probably it was that Patroclus, in the same spirit, did not return to look to the body to bury it. The like earnest suit does Paulinus in Virgil put up to Enescus for the same reason. Horace brings in a dead corpse, promising a reward from Jupiter to him that should do the work. The judges of Athenes, from doing this good work of humanity, that no sacrifice should be able to expiate the crime. And because want of burial was counted one of the greatest disgrace and punishments that could be inflicted on the dead, hence self-murderers were debarred the privilege of interment (see St. Austin de Caru pro mortuis gerendis, and Spenman de Supputatur, 2 Ed. ii. 23). Ver. 5. Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun. Then I returned, and washed myself, and ate my meat in betimes. He rose immediately upon his son's death, as did Isaac by the order of Abraham, from which he had invited many Israeldites, the children of his people; his piety would not permit him to feed and refresh his own body as long as the corpse of a deceased countryman and brother lay publicly exposed and unburied. Not putatbat piam, ut ipse iucum sanerem, erat in publico cor- poris occursum examinare!" (Lib. de Tob. 1. Tobiah. It has been mat- ter of inquiry, especially among the commentators, whether Tobit himself removed the dead body, and whether he carried it to his own house or to one in the neighbour- hood. His readiness indeed to do such an act of kindness appears by the words, that the corpse was taken up by Tobit himself, that took up the dead corpse, though he might use the ceremony of washing himself before he returned to meat, as is here affirmed of him, yet how could he escape notori- ously, if his polluted body was so long exposed? And when is what is mentioned Nah. x. 11, "that he that toucheth a dead body, shall be unclean seven days!" It has there-

fore been thought more reasonable to suppose, both on ac-

count of the pollution attending such an act, and from the consideration of his own safety, which would have been endangered if he did it. But he did not himself refer to the dead body to be removed out of sight by others; or if he did do this, says Calmet, we must suppose that he ate his meat at his return separate, and by himself; and perhaps by such an act he desired to seem to intimate his being thus lonely and apart. And for the like reason they have concluded that it was carried to another's and not his own house. Our version adds it is probable that the Romans and other Greek authors expressly read a rhogicis, in domum quamnum, as Junius renders.

Ver. 6. Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation. Therefore I wept. Amos pro-

phesied under the reign of Oziad king of Judah, and Jer-
"niah king of Israel. Let a corpse more years before the event here mentioned. It appears from hence, that Tobit read the scriptures with great attention, and that he occasion-
ally applied what he read. Amos is the angel referred to echother forstels the misery of the captivity, in which Tobit and his countrymen were involved under the Assyrians, which Tobit then saw and bewailed the accomplishment of. or he was able to be present in person at the prophecy, to be present unhappy state and circumstances, when, instead of celebrating their feasts with joy and gladness, as usual in their own country, they groased under the yoke and slavery of the Chaldeans, being the post of their freedom and liberty and commendable right of burying their murdered countrymen, without manifestly incurin the danger of their lives. A spirit full of tenderness and compassion. The history of Tobit, especially with respect to the national calamity, is an example to all such melancholy junctures; the reflection on his own danger, and the continu-
al injures his brethren were exposed to, called forth such acts of charity, as one of these sins and idolatry which had provoked God to deliver his chosen into captivity, and to inflict such heavy judgments upon them.

Ver. 7. If the going down of the sun I went and made a grave, and buried him. But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fed away, do ye, and wait? And let a corpse remain seven years before the event. What, then, considered the sins and idolatry which had provoked God to deliver his chosen into captivity, and to inflict such heavy judgments upon them. But the last kind office to an unfortunate stran-
ger, when even the high-priest among the Jews, though he was not to be present in person at the prophecy, by chance he found a dead corpse, was obliged to bury it self. The primitive Christians were remarkable for the like kindness; so that some of our old writers, from doing this charitable office to their deceased brethren, especially such who died martyrs for the faith. The Roman clergy, in an epistle to them of Carthage (Epist. 2. int. 3.), says, Let a corpse remain seven years before the event. Can it be possible then, that this instance of charity, above that of relieving the poor, or ministering to the sick; and that fidelity in this matter was highly acceptable to God, and rewarded by him. Dionysius, bishop of Alexandria, speaking of the plague which reigned there, commends the Christians for carrying out their dead brethren, which they cheerfully did, notwithstanding the great danger that attended it. St. Ambrose's sentiments on this occasion are very fine and moving: Si vivantes ope-

ratae omnium, quarum magis debemus operare de-

funtorum corporibus? Si vinties ad longiora deducere sole-

mus? I recollect of one on the contrary, under which vales, unde jam non revolut? nihil habere praestantis, et concreer, qui tibi jam non potest reddere, vindicare a volu-

tibus, vindicare a bestias consortium natura, Fierunt hanc in urbe, ne cum clamor omnium coram curulis deduce prodeatur; homines negabant! (cap. 1, 2.)

Ver. 9. The same night also I returned from the burial, and slept by the wall of my court-yard, being polluted. St. Ambrose says, that he slept in cubiculo suo, "in his cham-

ber," but it seems most probable, from the accident which is related afterward, that he repose himself in the court-yard, as his body, as the saying is, had been polluted. But what is mentioned is Nah. x. 11, "that he that toucheth a dead body, shall be unclean seven days!" It has there-

fore been thought more reasonable to suppose, both on ac-

count of the pollution attending such an act, and from the consideration of his own safety, which would have been endangered if he did it. But he did not himself refer to the dead body to be removed out of sight by others; or if he did do this, says Calmet, we must suppose that he ate his meat at his return separate, and by himself; and perhaps by such an act he desired to seem to intimate his being thus lonely and apart. And for the like reason they have concluded that it was carried to another's and not his own house. Our version adds it is probable that the Romans and other Greek authors expressly read a rhogicis, in domum quamnum, as Junius renders.

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means prescribed in the law, which he intended to make his, and so would pass the night till the time out of his house, as every thing or person that touched one thus divested was made impure thereby.

Ver. 10. And I knew not that there were sparrows in the wall. Tobit had open eyes, and without expressed wonder or amazement, dangled into mine eyes, and a whiteness came in mine eyes: and I went to the physicians, but they helped me not. I think we need not ask here with the commentators whether Tobit's eyes were open or not. This text implies expressly his eyes were open, and his face uncovered. The author of the Synopsis, attributed to Aelianus, mentions that Tobit's eyes were open. In the next line, one or more people are known to do, particularly such as walk in their sleep. If Tobit's eyes were open, either naturally or by accident at this time, it is easy then to comprehend, says Calmet, that the physicians might fall under a mistake. And this is the account here mentioned; for the excrescences of these birds, according to some naturalists (Pliny, lib. xi. cap. 37. Gesner, Hist. Anim. lib. lin.), is extremely hot and acrimonious, and they cannot blind or make anything blind in the eye, and occasioning an inflammation there; and though the sect seems not to have been known to the Assyrian physicians, as here are called, yet it is not found by a successful method to remove this obstacle of vision, by the dexterity of couching. As to the remedy which Raphael employed to restore Tobit's sight, which this place prepared, there is no certain notion which makes naturally produce such an effect when we come to that chapter.

Novero Achiacharus dec nourish me, until I went into Elymas. The commentators are divided, whether this is to be understood of a physician or seer; and it is probable Tobit himself is meant, as he continues to speak in the first person. The sense is, That Achiachar took care of Tobit under this infirmity, till he (Achiachar) went into Elymas, and by some accident fell into disgrace, and deprived of his place and dignity (ch. xiv.) It appears from some parts of this history (ch. xi. xiv.), that Tobit had taken good care of him; and it is likely this was done with the true holy desire, therefore, I presume to be eylouos, which Drusius and Grotius both prefer, and Junius renders accordingly, Achiachar verò alit me, done prospectus esset in Elymas. This word is taken from Ecclus. xlv. 18. LXX. in the Septuagint, where ἐναρέσασθαι should be rather εὐαρέσασθαι, to answer to the Hebrew.

Ver. 11. And my wife Anna did take women's works to do, and brought in her husband to recover his sight, and was employed by his nephew Achiachar. It may seem surprising that Tobit, who before had lived in good condition, should fall into such a state of poverty, that it might be observed of this holy man, that he did much alms, and was continually employed in some instance or other of charity, till Semnah expired deprived of his place and employment which he had, and hence his widow, appears to venture less upon trust with Gahael he could not recover, not being able to go into Media through the troubles of the times; he had been at considerable expense too for advice and help under the hand of Tobit, and has undergone a fain large great loss and injury for his care in burying the dead, by a severe persecution on that account. All these joined together; viz. his having lost his employment, bestowing much alms, suffering great oppression and loss, and the expenses incurred for the recovery of his sight, were such drawbacks, as will sufficiently explain the alteration in Tobit's circumstances, and hence we may account for his wife taking in work, and being necessitated to seek out an employment for her livelihood and subsistence.

Ver. 14. She replied upon me, Where are thine alms, and thy righteous deeds? Behold, thou and all thy works are known. Tobit, who adhered strictly to justice, and whose maxims was, Do rightfully all thy life long, and follow not the ways of unrighteousness (ver. 5), thinking such a present one as Tobit was, who had the holy and good grace of living in the midst of the world, and the little good it had done him. You need indeed reproach me; behold your disgrace is known to every body; the charities which you have exercised all your life long, are followed by the house of the just, and haman else which deprives you of all comfort. You had fine hopes that living so piously, you could not fail to be prosperous and happy, and that serving God he would most certainly repay you for all your former works, and make you at last enjoy the everlasting life, domus statuta omni viventi, as Fagius expands here. There is nothing more common even in scripture, than for the saints, under great tribulation, to experience such a state of affairs. Old Tobit, griev'd with the unjust reproaches of his friends, the insults of his wife, and various assaults from Satan, in the bitterness of his soul cri out, My soul chooseth straungling, and death
rather than my life. I blush; it: I would not live always!'
(vid. ii. 28-30.) And Elijah was persecuted by wicked Jezebel; he asks it of God as a favour, that he
might die, "It is enough now, O Lord, take away my life!" (1 Kings xii. 4, and xx. 34.) His last request was for pleasure, above strength; 'tis tenderest
cum vitae, says the Vulgate. It is therefore not all sur-
prizing, that Tostig, under the misfortune of pains and
hollines, that he is so ready, with others, to recommend
for the good deeds of his past life, should desire to die, and
thereby be freed from the unjust scandal cast upon him;
but it is observable, that he introduces what is most
for his advantage.

Ver. 7. [In imitation of a city in] Media]. The Vulgate and
the old English translations have here a Roman, as of
Marie, xii. 1. If Sara lived at Rages, then
Gabriel and Sara would have been in the same city, nor
would there have been any occasion to have gone from Ba-
batane, neither, as is supposed, probably.
As certain therefore as Raphael went to Rages, so certain also is it that
Sara did not live there.

Ver. 8. Asmodeus the evil spirit] Some will have it that
Asmodeus is very so called from the place which he chiefly
haunted, nemo Medorum, ubi dominatus, and to be the same
with the " prince of Persia," Dan. x. 13 (Jerem. in loc. et Cassian, in Collat.; but not Vulgate). Helen, the
Greek word, signifies a destroyer, evil spirits delighting
in mischief, and leading them that worship them into per-
dition; hence almost all plagues, ordinary and extrava-
tary, are ascribed to them. And as the Greeks, the names of the demons and evil spirits in scripture, have
done a relation to the mischief they do, or occasion; thus
Lev. xvii. they are called uLpe; fleshly, or sensual, lusts,
rather than divines, as our translators, here.

Gen. xxv. 15, the infamous, by an anathema, and, ii.
verse 10. According to the notion of the
Hebrews, there were also evil angels or genii, whereof
some presided over one place, and some over another, insom-
uch that there are demons of avance, demons therefore
as Raphael went to Rages, so certain also is it that
Sara did not live there.

Ver. 9. Herefore dost thou beat us for them? if they be
dead, go thy ways after them.] All the Greek copies place the interrogation or our version does, putting the
question thus, "Si mortui, cur nos irasceatis, ut ejus\' spiritus?" But Jonas conjectures it ought to be placed in this manner,
"si mortui, non posse mortuis ibi esse," i.e. " Why by your
blows do you revenge upon us those who have been by
the command of God and Jonas confirm this latter construction.

Ver. 10. When she heard these things she was very sor-
rowful, so that she thought she should not live long."] Our
version manifestly implies, that she had actually thought of strangling herself. But though it is certain that grief does sometimes put people
upon desperate courses, yet that any such resolution was
incited into her, to design actually to make away with
herself, does not appear, but rather the contrary; for
the history informs us, that she not only survived, but
would bring great reproach to her family, being the ordinary and com-
mon punishment of great malfeasors. On her father's ac-
count too, whose death would prove a signal loss, and,
lastly, one who appears so religious and well-disposed, cannot be suspected of any such wicked design as self-nurder, which would be con-
stant with her great character, as well as the contrary
expressed to God of which she was informed, according to the will of God. Others therefore
think that the words, δοκεῖσαν ἃς ἐπωθητέρων, do not
mean any premised design of strangling, but that she was extremely, very piteously, intent on expulsion, as being
suffered by grief, by a disease called ἐποκον, when a man
in a violent fit of spleen or melancholy is strangled, and
sometimes bursts with it; which, according to St. Eucher's
text, i.e. 180, seems to have been Jonas's case.

Ver. 11. Then she prayed toward the window.] i.e. Of
the upper room or oratory, which opened towards Jeru-
usalem. Munster's Hebrew copy has here, and the Lord; with a
monetary at Jerusalem. The Vulgate is more explicit, Parce coxit in superius cubiculum dominus suus,
et tribus densibus et tribus maculis non manifest
cecequant, neque habentes, in a horruit, sanctus, non pro
injuria individi in ipso, ver. 15 (see note vii. 7). The old
Latin version accordingly has, Jube me Jon dismitter. The
Syriac, indeed, countenances the other rendering; and it
may seem to have been supported from Exod. xx. 19, 19,
like this translation of Chaldee or Hebrew, or the writing of a Hebrew author
used to Hebrew tautology, and to that most peculiar mood,
biplan. That I may hear no more the reproach.] Tercentus Chris-
tianus introduces Sara thus lamenting and expostulating:

San noster judicium, et in pace vitam dimitto.
"Bene venient homines in honorem meum." Quo quoniam
vera prospicit, passionis irudinae in ilia, et tota sui
siuera, aspera et periculo eversa, se in tentationem
conimi ut potentissimum excusatum, horreunt ut venificiis.
Ut et suas et insipiantem devorant, et se commiscantem
nuum se in aliarum 

Tacius expressores.

(To be cont. in)
Ver. 14. *Then knewest, Lord, that I am pure from all sin with men.* The Vulgate is more full and explicit, "Tu scis, Domine, quia nonunque concupisci virum, et mandatum se- vavi ammam mcln ab omni concupiscencia. Nuncupatu cognitum est, quod in levibus ambulant, participem pecunque."

Ver. 17. *And Raphael was sent to heal them both.* The introduction Raphael, a name no where mentioned in scripture, as the ministering angel for the purposes here mentioned, has been objected against this history. But this deserves less refutation. 1. This name may be inoffensively used as Gabriel and Michael are by the sacred penmen. 2. As part of Raphael's commission was to heal Tobit's blindness, so the words†Angel of the Lord was to be used, as being expressive of the business itself; for Raphael signifies one that healeth from God, and in Munster's version he is called princeps et præces sanctum. When God sent Raphael, he says, (Gen. viii. 12.) he says, the archangel Raphael, one of the seven spirits before his throne, to accommodate the care; 

Ver. 6. *When thou dost truly, thy doing shall prosperously succeed (or, shall be truly done to all them that live justly).* This whole verse is omitted in Munster's Hebrew copy, and Flagman's Vulgate, and Fugius' Hebrew copy takes no notice of the last sentence, nor does St. Cyril, who recites all the foregoing part and indeed...
it seems improperly inserted here, as one sees no reason why Tobias' personal honesty and right dealing should succeed prospectively, and yet he lived justly. But, applied to all others that deal fairly and uprightly.

Ver. 7. Give alms of thy substance, and keep thine house, and the face of God shall not be turned away from thee. This is agreeable to that of Solomon, Prov. xiv. 29. "Whoso stoppeth his ear at my wisdom, shall be called wise, and shall add days to his life." He shall have justice with his eye, and who has showed mercy. By an "envious eye" we are to understand a niggardly and covetous spirit, one (see Exeh. xiv. 10). "The mouth of the righteous feedeth many, and the stomach of the wicked devoureth.

Ver. 8. If thou showest mercy, alms are magnified; if thou shewest not mercy, backsliding is" (see Debg. ii. 12). We are to observe, that mercy here enjoined to men's own proper goods, to that which truly and lawfully belongs to them, alms founded upon, and given to others, is another substance, is not only, but that and robbery, and will be so far from procuring the favour of God or his blessing, that a sacrifice of goods unjustly gotten will rather provoke his resentment and call down his judgments. And indeed, if we look into the foregoing verses, this exposition of the place will not appear forced or unnatural.

Ver. 9. As thou hast cast out. give alms accordingly; if thou hast not cast out, be not afraid to give according to that latter. Our charity to others ought to rise in proportion to what we have received ourselves from the Lord of God, who, if he gives us any thing, it is not without a due consideration of the nature and value of our gift, and because we be receivers of his grace, we shall be their own which may be intrusted with for the benefit of others; injuring by such niggardly behaviour as many poor persons as we were unable to relieve. If we take up the whole verse, the advice then is, God's grace being of such a great extent, and one may affirm that no body is exempt: in what state or condition soever he be, it is impossible but that he must have something either to bestow upon others, and therefore grace taught me this, that if all these be willing, and he be not in attendance, or some bodily help and service may be administered; or, however, advice, and kind and tender expression to such as are in affliction, will not be unacceptable, as one testifies thereby, that and robbery, and will be so far from procuring the favour of God or his blessing, that a sacrifice of goods unjustly gotten will rather provoke his resentment and call down his judgments. And indeed, if we look into the foregoing verses, this exposition of the place will not appear forced or unnatural.

Ver. 10. For thou hast laid up a good treasure for thyself against the day of necessity. 1. God will reward the charitable person with temporal blessings, or guard him against necessity, or provide for him underlings, as he promises the sabbath-day seer in Ex. xxii. 25. "Blessed is he that considereth the poor, and the needy." The Lord will deliver him in the time of trouble; the Lord will preserve him, and keep him alive, and deliver him upon the bed of nations, and make all his bed in his sickness." And Solomon confirms the same truth. "He that giveth to the poor shall not want." (Prov. xxii. 7, 8: Vulgate, very much resembles this of St. Paul on the like occasion, "δια τον μισήθησαι γάρ γνώμων καὶ τάν ἐξιτίς, 1 Tim. vi. 19, where a very learned writer observes, that τάναρος, in the rabbinical dialect signifies a holy or virtuous person, whereby such a deed as would be secured to receive their own again; and the apostle's meaning in that place, is, That those who exercise works of charity and beneficence do provide themselves with the counsel of God, and that which they may see and do as it were for their comfort, which they may see and do as it were for their comfort, and for a reward, and a suitable return for their kindness (Mede's Works, lib. i. dec. 22). The like may be said of the words here used. And accordingly the Vulgate renders it by a word which signifies διάφορος, or a pledge.

Ver. 10. Alms do deliver from death, and suffereth not to come unto darkness. 1. Charity, through the blessing of God, often proves the means and occasion of long life, as seems to be more fully expressed, xiv. 9. Or it may mean, that it is effectual for the prolongation of life, or to turn the cure of one's death, that it shall make the good and beneficent man's exit easy, and his death comfortable, according to that observation of St. Jerome, Numquam mens mortis est evocatoria antiquorum, quod moribus nostris, sanctissimi exercit (Ad. Nepot.). Or, lastly, that charity wipes away sins, and delivers from death, the consequence of them (see Dan. iv. 27. Eccles. xiv. 10). In like manner, St. Austin has a fine reflection upon the other part of the verse: "Tobit had the misfortune to be blind, yet he showed his son the way of truth. He who had lost his bodily eyes, could say to his son, 'He that doeth evil, shall not come into darkness, but the light of God leadeth forth from darkness,' and outward light is a condition to direct others how to walk. There is therefore another illumination than that of sense, which enlightens the soul of the immortal."

Ver. 12. Remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed, may not the falsity from hence appear to you at all, but at all times you shall be prepared with the clearness of that vulgar notion, that relations who marry never thrive and may it not be further observed, that to the wantonness of the Jewish nation (whose regulations descend from Isaac and Rebecca, who were related in the same degree.

Ver. 13. And in tenderness of heart and great works for tenderness in the poor. This is undoubtedly a great and very true observation, and confirmed by the unhappy experience of persons addicted to it. But σπαθός, the term here used, I apprehend represents a modesty, a niggardliness, or ill-will, and to this the observation will equally correspond.

Ver. 15. Neither let drunkenness go with thee in thy journey. Fagans, in that to which they are curtailmente usus in omnibus visibus. And Junius, by a Hebraism, understands πίπτει to signify va ebrietates; according to which the sense is, "for any time when you are affected with drunkenness," or, in what we say not, as the expression in the Greek is in τον εύθειαν, that Tobit had the particular journey in his eyes when he was going to send his son a pair of shoes, by which way he had conveyed the words, to his fiancée, to say, for the warm climate, being a strong temptation to drink plentifully, he might cause his son against any excess! The Vulgate omits this precept relating to sobriety.

The Jews had not only banquets upon account, or in honor of the dead, but even over their graves distinguish their funeral entertainments into two sorts, do- smec, or such as were kept in the house of the deceased, for the refreshment of the melancholy relations and friends there present, which were probably more to be expected from the humanity of the deceased (see Joseph. lib. xvii. Ani. Jud. cap. 8. and de Bell. Jud. cap. 1. Jer. xvi. 5. and, 7. in the LXX); and, secondly, sepulchral and festive entertainment, which were such as were shown at very solemn occasions, such as were carried to the grave and carried away by the poor (Meursius De Funer. cap. 35). The exhortation of Tobit here to his son to partake of the bread, ci τό ταῦτα τινά, alludes to this latter custom (an ancient one among the heathens), and shows that it was of some antiquity among the Jews. Villalpandus, referring to this passage, says, Sat pacet moris fuisse, et in ipsis sepulcrum spicae communicavit, in Ezek. xxiv. 17. The words in τό ταῦτα πιπτέσθαι signify something to be done upon the tomb itself, and not to merely something to be expended for the burial of the just, as the Hebrew passage was only. We cannot have a more ample testimony of this custom, than what we meet with Eccles. xxx. 18. "Delegates poured on upon the mouth shall ascend," where the son of Simeon of Netha set upon a great deal of show upon the burial of the dead. Where the son of Sim-
were derived from the Jews, expressed, that their pious regard
for the dead, by observing the burial rites, the blazoning
of tombs, and celebrating the funeral or sepulchral feast over
them; but these at length degenerating into dissoluteness
and debauchery, St. Ambrose found it necessary to forbid the
celebration of feasts in his day. The same, in fact, is true
of the burying of the dead in the rich soils of Africa. They obtained also among the Romans; but the same
abuse probably induced Numa to give strict orders that no
one should honour the dead by pouring wine upon the
entrance of the sepulchral chamber, and Bellarmino ascribes it to the same purpose, that Tobit had not recommended to his son such a practice, it had not
been in his day an object of much regard, and in some
cases, the just persons themselves, and Tobit, as much as
would procure some case and refreshment to the souls of
the deceased; and from hence they infer the advantage and
necessity of such reparation, which had been made by the
Rome church offers for the repose of the soul. To this
it may be answered, 1. That by these sepulchral fasts no
obligation was intended to be made to God, but only a de-
cent honour shown thereby to the memory of the dead.
2. That no mention is here made of any prayers or inter-
cessions for the dead. 3. That what is here enjoined was to
be done by a conscientious, the distressed relations
and friends of the person deceased. 4. That the heathens,
from whom this rite was borrowed, and who entertained a
notion that the dead ascended to heaven, was only to be
regarded as a superstition, but extended it not to the
soul thereby, or affecting the condition of it in its sepa-
rate state.

Ver. 5. For every nation hath not consent! No nation, i.e., not
of mankind, mere mankind, independently of God, hath counsel of wisdom enough to effect any scheme of
importance, or establish any business of consequence: which
did not proceed from the Holy Ghost, nor from those
private persons or communities to trust in the Lord Jehovah,
and to depend upon him for direction and assistance.
The context warrants this interpretation. Munster's Hebrew copy has, Quoniam non est neque consulatu temporis,
neque subseque innumerus Dei; and Fagius, Quoniam non est sapiens, neque consulatum contra Dominum. Calmet also
sees in it the same sense, Mettez en Dieu votre confiance, et
nul est qui doive raisonner de la raison, qu'il n'y a plus sage, ni prudence, ni conseul contre le Seigneur.

Ver. 8. And now I signify this to thee that I committed
seven talents to Gobor the son of Gabrias. J ch. 1, 14, he is
called his brother. The Hebrew versions give no light here,
Munster has brother in both places, and Fagius, son.
St. Ambrose affirms the companion of Tobit, and his son
were disinterestedness with respect to this money, "He was
poor and in want, and yet regarding less his own than others' necessity, he thought not of recalling a very con-
siderable sum. He would have been very glad if he had
been of great service to him in the condition he was in;
nor did he resolve to call it in, till he imagined himself near
death, and then he thought it but a piece of justice due to
his noble patron, that he should be paid for all the trouble
and trouble of a sum which lawfully belonged to him. Nor
am consuetudine commodatam repescere, quia, solitum non
frandare, ferredorem" (And. in Tobit, cap. 2. tom. ii.). The same
writer takes occasion, from this example of Tobit, to reflect on
"the prodigious difference between his conduct and that
of those who are so wedded to their interests, that they are
glad of an opportunity to take advantage of a brother's neces-
sity to enrich themselves, under the pretense of doing
them a kindness, and on that account exact large and
unlawful interest; whilst the generous and open-hearted To-it, unmindful of the necessity he had himself fallen into, and
of the regard which he owed to his family, hastened not to
demand this money, nor require any thing more than the bare
principal, though it had been lent a long time; even from
Tobias' infancy," as the Vulgate here adds (Ibid.). There is
also another useful inference, which may be drawn from this
place, viz. that though Tobit seems, from ver. 1, to have
translated all of his riches to his son, he was not afraid to
affair of the money lent, yet it is observable that he rather
chooses to begin his seemingly farewell charge, by laying
down rules for his moral conduct, and his instruction in
righteousness above everything else, and it is in the same
thing, when he opens to him the business of the talents in Media; as if in those early times he had known the divine precept, given by him who fulfilled all righteousness, "Seek ye first the
kingdom of heaven, and all these things shall be added unto you" (Matt. vi. 33).

Ver. 21. Thou hast work wealth, if thou fear God! This
sentiment is so exalted, that the Port-Royal comment
ners, who are very critical in observing the grammar of
this passage, would think, that it was spoken by some
Christian father, in the time of the apostles or the
Church, and not unlike that of St. Paul, "Godliness with contentment
is great gain." Tobit had lost his sight, a captive, and
was reduced to poverty; and here, in the full assurance
of faith, from the good treasure of his heart, he pronounces
this encouraging maxim to all others in the like distressed
circumstances, "Thou hast much wealth, if thou fear God." He
may want gold in the form of money, but he is a benefi-
cient servant, what he may at any time have lost, es-
pecially for the sake of his truth, and bless his latter end, as
he did that of Job, with the greater flow of prosperity; or
having proved his soul sound and full of refuges, reserves
for him a treasure in the heavens, with which temporal
goods are not worthy to be compared. St. Austin, full of
those exhortations to virtuous behaviour in a state of poverty,
says, Quum ludusbus sit sanctae Matris, quid auget a
contar, cuius devotionem nec captivitas, nec oculos
amissio, quoniam Deus benedicet, persuasit. Neque, ex-
Amstrongius, a vis justitiae et veritatis aversor.

BOOK OF TOBIT.

Ver. 3. Seek thee a man which may go with thee, whilst I
yet live. Besides that of our version, there are other render-
ers of this sentence, and bring to the point as their desire:
The Vulgate has, Ut, dum adhuc vivo, recipias pecuniam.
Fagius' Hebrew copy, Fortasse redditibus, me adhuc vivente.
And the Greek and Syriac, Dabo et mercedem dum vivo.
The Vulgate properly enough inserit fedelum herein, I inquire
incalesce fedelum virum, qui eat tecum; i. e., "Inquire
for somebody of trust and probity to go with you;" for
every idle or person or vassal was not the case of the poor be,
if, like Tobit, they had ever this excellent maxim in their
minds, which he here gives in charge to his son! It may
do not be anis to observe, and place in one view, the several
particulars mentioned as the different blessings of the Lord.
In the first place, it is said, to remember God, and to pray
him devoutly for his blessings. To pay a reverence and regard
unto his father, and submit to his parent's rules and directions.
To bless the Lord in all his works, and declare his name with
their memory by a decent funeral. To ask counsel of the wise,
and follow it. To trust in God's goodness, even in the midst of
poverty.

CHAP. V.

Ver. 5. He found Raphael that was an angel. But he
knew no man of such name. But that this sentence, as it is
assumed a human form, of no mean or common appearance
but, as the Vulgate adds, having an air of majesty and
greatness, which he looked upon as his natural man, and
which he resembled as a person of other kind or sort, as
afterward to be. That good angels are appointed by God
to be the guardians of particular men, and in execution of
this their office, do frequently assume human shapes, to
guide them in their journeys and to deliver them from
dangers, is a doctrine as ancient as the patriarch Jacob's
time, embraced by Christians, and believed by the wisest
heathens of Greece, alv. 16. Ps. xxxii. 8; Mat. viii. 19. Acts
Hence Mercury was fabled to be the messenger of the gods
and guide of the way; and so was said to have wings
On his shoulders and feet; and the Greeks, and the
the title of Mercury. But the same notice in this history is attended with
some difficulties, and has been made a principal objection to the
authority of the book: for though it be true, that angels have
sometimes actually assumed the form or appearance of men, yet
it is not probable by the context that Tobit was in
condition of man, yet this has been in appearance only; our Saviour
himself seems to say as much; for when, upon his entering
into the room where his disciples were assembled, and the doors shut, they were terrified, and thought they saw a spirit, he puts the proof of its being really himself, and no more than an apparition of the thing. In answer to all which, it may, I presume, be very justly replied, first, with regard to the angel's appearing at all in this transaction, that it was no more than a mere apparition of the greatness of Tobit's virtues, who was probably the most illustrious instance of piety and charity amongst the whole ten captive tribes, or the loss of his fortunes first, and his eyes after, and so the greater the fruit of his self denying also; if we attend further to the particular situation of himself and his countrymen, which required uncommon supports to keep up their spirits, and maintain a proper dependance and hopes in God, it could not be any unworthy God's wise and good providence in such circumstances, to send a messenger from heaven, and to make this a sensible example, and that neither cast off his people: any time be warning in the cares of good men under their afflictions. As to the other part of the difficulty, which arises from an immaterial being conversing and inhabiting usual and ordinary objects of sense: for, it may seem, or so much as suspicion, that it was not a real body, we answer, that the angel's skill and address, even to the business, and not subject to such absence and inattention, the ignorance of men, and the mind of angels, instances of discovery. And if, as we have it, a farther instance God's extraordinary providence here, all the difficulties Ver. 9, 10. So he called him, and he came in, and solitary another. Then Tobit said unto him, Brother, show me of what tribe and family thou art. The Vulgate is in like manner, and more explicit, as to the conversation, where the definition is sti sit semper. Et at Tobias, Quod gaudium simul, erit, qui in tenebris sedet, et lumen colli non video. Cui aut quandem Forti animo esto; in proximo est, ut a Deo curvatus, ut corpus meum, quod est nutat. Et a te Dei, et a te Christi, et dominii tui. Exempli, et fac te felix, ut dominus tuus. Et semper, et semper, et semper. Eru, xii. The term brother is not to be taken strictly, the Jews called all those of their own tribe or nation brethren; Tobit who uses this appellation in several places of this chapter, speaks to Raphael according to his human appearance, as one of the brethren. Ver. 11. Doth thou seek for a tribe or family, or an ailed man to go with thy see? i.e. Why dost thou beseech, if thou art not a member of the family? i.e. Why doth Tobit himself make his request? I will not contain myself about my tribe or family? contented, without any further inquiry, that thou hast got a good guide for thy son, ab utramque merceriam, according to Matthew, he may be, and he may be, in the intended journey, to know my family? Dost thou want the family, or a hireling only, that is well acquainted with the business, et calvat, et sime. Port-Royal comments it, Est-ce la famille du mercier, qui doit conduire telle flèche, ou le mercier lui-même que vous cherchez? There is, however, more in this question than may seem at first hearing: as it is not merely a question of curiosity, natural to old men, but Tobit being young and inexperienced, the intention of the good old man, his father, was, by this inquiry, to get all the intelligence and assurance he could possibly of the condition and credit of one, to whom he was about to entrust a son, whom he had been all along careful to bring up in the fear of the Lord. As Tobit and with an adherence of evil company, and when Tobit asks Raphael of what family he was, it was in effect only to demand who and what he was himself; for from the good or evil disposition of the stock, or heads of the family, he might infer the temper and manners of the children and dependants: as we form a judgment from the tree itself what fruit may be expected from it. Terentius Christians expresses this expectation more clearly: "Anno, Tobiso, hocpos, Cujus est? aut quibus parentes, quos quo idem est, aut in illo, aut in aliquo? Ad sum quod sanguis tui. Tob. No id misi, pater, frater, Scribere hominem, quod curiosius scripsit. Tob. Nisi suum. Scimus quum. Non sit tutum sanctum, hoc per gentem, sanctum. Commiserat ignorat, et certum est mans gratias. In Tob. act. iii." Ver. 12. I am Azarias, the son of Azariah the great, and of thy brethren; i.e. an Israelite. See vi. 3, where he makes himself to be of the tribe of Naphtali. Many Greek copies read here very abruptly, and therefore, in the words of Azarias, and therefore our version is confirmed by vi. 7, viii. 9, 10. It may be more material to inquire, how Raphael is Azarizas, and with what propriety he is described as a native of the tribe? This section several answers may be given:—1. That angels having no proper name, but what is derived from the office and ministry they are employed about, Azarizas, according to the Hebraic custom, designating a certainangel, this may agree very well to the angel Raphael, who was sent for this very purpose to be instrumental in curing Tobit and his family, meaning a 'helper from God, and this may appear very well to the angel Raphael, who was sent for this very purpose to be instrumental in curing Tobit and his family, meaning a 'helper from God.2. In his journey, and therefore very prudently concealed his quality of an angel, that he might more conveniently execute his commission. The giving of proper names to persons, or persons derived from their ancestry, may be accounted for on these instances. 3. It was, I think, very ancient, and customary among the Hebrews. There are many instances of this kind in scripture, particularly Gen. xxxvi, where the names given to Jacob's children are very observable and expressive, if considered in this view. Secondly, As the angel had assumed the form and person of Azarizas, he may be supposed to speak according to his appearance only; as the mayor of the first book of Samuel said, That Samuel spake to Saul, seeking his counsel by the witch of Enow, because the person that appeared was in Samuel's habit, and the eyes of Saul, or the more experienced, pour contenance, like manner this angel, personating Azarizas, for a time bare his name; or thus, as the picture is usually called by the person it represents, and that he who in the tragedy speaks from the picture that bears his name, so Raphael, personating Azarizas in the form and appearance of a young man, was in that capacity to act and speak with propriety, in which instance may likewise serve to illustrate this, viz. When Joseph was sent after his brethren to Sichem, and had lost his way, there met him a person (Gen. xxvii, 13, 16, that directed him to the place: and Jonathan on the place pronounces to be the angel Gabriel. As this concealing the angel had the appearance of a man, and is, indeed so called in that text, and under that form innumerable instances; either of the name, as we conceive, how the same person here should be the angel Raphael and yet Azarizas also. Ver. 13. My brother, thou art of a good stock: it may seen surprising, that Tobit, hearing the name of Azarizas the Great, did not think proper to inquire how it happened, that Azarizas, the son of so considerable a person, was so much reduced in circumstances; and to such a wretchedness, as to be obliged to get a poor livelihood by occasionally hiring himself. To say nothing of the vices of fortune, which God has placed in his own power, it may be, and is, that Azarizas, as was that of the Israelites at present, all distinction of families is lost, or however not considered, the greatest and most considerable families are also considered as only being in the same degree of refinement, and they are carried away promiscuously from their country, so they are equally stripped of their possessions and fortunes, and condemned by the merciless victor to the same instances of hardship and servility. Ver. 14. "Will thou a dracham a day?" It appears by the gospel of St. Matthew, that a Hebrew dracham was the fourth part of a shekel, i.e. ninenum of our money; for there, xxiv. 24, the tribute-money, annually paid to the temple by every Jew, which was half a shekel, is called ἱδαιψία (i.e. the two dracham pieces); and therefore, if half a shekel contained two drachams, a dracham must have been the quarter of a shekel, or ninenum, as every shekel weighed about three shillings of our money. We suppose this Greek version of Tobit to be made from the Chaldean by some Alexandrian copy, and every Alexandrian dracham contained two Hebrew drachams, one dracham of Alexandria will be of our money eighteen-pence. Ver. 15. Go thou with this man, and God, which dwelleth in heaven, will be thy surety, and the angel of God keep you company. As indeed he did, according to the representation of this history, though Tobit in heart spoke falsely, or, This is not the least request amongst my friends, his father's presence, shows us the opinion of the Jews at least, that God has given his angels the charge of mankind, and that he makes use of their ministry to conduct them through his life, in all sorts of circumstances, many of which they serve them. Our Saviour intimates such a tutelar care with respect to little children in particular. Matt. xviii. 10. But it does not from hence follow, that the angels have such a
knowledge of human affairs, or power over them, as that power should be purchased by men; but it is purchasable with God should be requested, or that any reliance should be had on their merits, as the popish expositors on this book would infer; for however highly favoured, still they are considered as mere and helpless sinners, who have neither omniscience, nor omnipotence, nor any attribute to make them fit objects to be addressed to in a manner, hence the object of the tobin analyst's charge here, of all the scribes, who are manifestly biased against Tobit. The affectionate charge here greatly resembles Abraham's commission to his servant, Gen. xxiv. 40, upon his sending him to fetch a wife for his son Isaac; "The Lord, before whom I stand, will send his angel with thee, and, prosper thy way; and thou shalt take a wife for my son of my kind, and of my father's house." This in particular also of a scribe, the resemblance holds; for though Raphael had nothing to do with it in the journey relating to the hapless crowned his journey, by concluding a match for his master's son, who sent him in quest of money only.

No, this is not discovered by the young man's dog with them."

This clause is wanting here, both in Munster's Hebrew copy and in the Vulgate. The latter, indeed, inserts it, vi. 1. It is most probable that the dog went with them, as it is mentioned in all the Greek copies and the Septuagint, and Fagius' Hebrew, as going and returning with them, xi. 4. This circumstance of the dog, though of no great moment, is neither absurd or unusual, as it is according to the simplicity of the country. But it may be necessary not to pass over this incident of the dog without some farther remark, since no less a crime than Mr. Pope has passed across its memory upon it. As he very ingeniously entitléd himself a man of the world in satirizing some of the follies and failings of men, by setting forth the contrary virtues and good qualities of dogs; in the same manner he argues, with an equal clearness, to the book of Tobit, that there was no manner of reason to take notice of the dog, but the humanity of the author. Now, to call the introducing the dog an instance of the author's human- ity, and that he was exemplary upon it, so odd, that it seems plain we are to consider it a hasty stroke of fancy, not the result of Mr. Pope's judgment; indeed, were he serious, there is as little truth as candour in this ceremonial; it is more proper to take a journey into a strange country, and to bring a large sum of money back with him, attended only with one other person, who, though an angel, thus unobserved by him to be such; and does not the reason of the thing speak itself; that the author had taken a proper guard under these circumstances, and therefore taken by Tobias, Comequise via dominique satellites? Pliny thus it is worth his while to remark this wise dog, and gives an instance of a master preserved in his journey from thieves by his dog (Nat. Hist. lib. viii. cap. 40). And this we apprehend is sufficient to show, that the mentioning the dog is only in the ceremony, and not in the simple experience.

As to the significance of introducing him again at their return, there is no reason why we should admire such a circuit. It is more proper to take a boat, or a ship in a beautiful country, and let the men who take a journey there be mercenary adventurers, who, supposing they had been the original one in this passage, the meaning clearly is to hasten or accumulate money on money. They are both Chaldee words, and, as far as I find, those only, which in the LXX. are thus translated, it may they be thought to the point. The first is μελλων, in bipal., pettingers ferris, adductus; in this sense, and as a noun, it is to be rendered with this.

The other word which they translate by φθορα, is ὑπαίτιος, in hithp., robatur, and, by a common Hebrew, to hasten a thing, or to do it with all one's might (I Kings xii. 18). In any of these senses, or the several supposed to have been the original one in this passage, the meaning clearly is to hasten or accumulate money. They may in Hebrew words, and, as far as I find, those that are in the LXX. are thus translated, it may be thought to the point. I doubt, to make out his own meaning, would have ὑπαίτιος, or something so understood, which also would answer as well to complete our word, as altering the text; but possibly there may not be occasion even for this here; may not γορίσκει, in the second person, in the passive sense be rendered "let it be our busi- ness to get money to money, but let the money be φθορα of σαλιν, i.e. either free or σαλιν, as fifth and dirt for the sake of the salt, that is, the money that is to be taken away by this loss." Gal. vi. 17. σαλινα τοις, are not the marks properly of the Lord Jesus, but the wounds and marks suffered, only our interpretation may be thought to render the passages to refer to those propitiatory sacrifices among the heathens, when in the time of any great calamity, some vile wretches were sacrificed for the purification and atonement
of the whole people; and such sacrifices were πυρεῖα καὶ ἀνθρώπων, and the sacrificial form was, as Simonas tells us, such, as the Levites would have moved to their own πυρεῖα in this view, the meaning of our passage is, Let us not sacrifice our money to the welfare of our son.

CHAP. VI.

Ver. 2. A fish leaped out of the river, and would have devoured him. According to Bochart, it was the silurus; this same call the sheaf-fish, and which is described by Pausanias (xxxii. 14. 14.), a most peculiar creature, and he said that when its smell was effectual in expelling demons; but possibly this very history of Tobit might originally give occasion to these notions. If it should be objected that the silurus is a fish of very smooth flesh, and which might be sold, and therefore not to be supposed to be held by the bare hands of Tobit, it is sufficient to answer, that the head is disproportionably big to its body, and the gills vast and open, so as to offer easy and firm hold; there is, therefore, in the Latin version, where Tobit is ordered preludere branciam, very great propriety, from the singular form and circumference of this fish. This is the deduction which was made; as mentioned ver. 5, is quite agreeable to Lev. xi. 10, is a difficulty that hath not been fully considered. Against the cæолнюπας, which the greater part of the interpreters suppose denotes silurus, is the observation, that this word is said to be in it by Piny and other naturalists, there lies this very material objection, That it is a fish of so small a size as is utterly inconsistent with the story. Longitudine est (says the most accurate Mr. Keil, with whom John son agrees), donandalone, rariis pedido, and therefore can never be supposed to atack, much less able to devour, a man.

Ver. 7. Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed. These effects were rendered upon certain material forms, wherein they smouldred up the perfumes and bestowed upon themselves the odours of the incense and sacrifices that were offered to them, by an easy way of solution; also, this is a remarkable example of the kind of burnt heart and liver of the fish was offensive to Asmodeus. The Chaldeans, among whom the book of Tobit was read amongst the Jews, and the Israelites, for whose use and instruction it was written, might both be of this opinion, that demons, as not absolutely divested of all matter, were capable of some sensations and impressions that belonged to corporal substances; and therefore, in accommodation to the vulgar idea and prejudice of the people, the author of this history might express himself as though the expulsion of this evil spirit was affected by a natural cause, the smoke of the fish given him to devour, as it were, as the sacred intimates, that it was through the merciful help of God, obtained by prayer, that it came to pass (ver. 17). But if this demon was incorporeal (and this is the supposition which generally prevails), we may safely conclude, that the smoke of the fish's entrails could have no direct or physical effect upon him; that his fleeing away, therefore, was occasioned by a supernatural power, in the exercise of which this angel appointed to attend Tobit was the principal instrument, and that he ordered the illumination as a sign, that Tobit belonged to a human spirit, and that hence power, should be chased away. Others have been disposed to consider Asmodeus not as any real demon, but only as expressive of the great power of lust, and that the illumination in this story signifies, that there is a virtue in certain words that is virtue contributed to check and suppress such an extravagant and brutal passion as was predominant in her other husbands, the efficacy of which (ver. 7), is said to be so powerful and general, and as that it would cure all, "any other person" tempted in the like irregular manner. But following the same reasoning that this demon, being incorporeal, could not possibly have any other had medicines, yet it would, I conceive, be more proper to consider this as a lower and secondary instrument only in the cure, as prayer and abstinence are, in the instance of every one of the principal demons; and that there was no powerful an effect was produced. And this seems to be a more likely way to hinder the return of Asmodeus, i.e. of any base lust again, than the power of natural fumigation, which has not escaped censure, as having some appearance of magic.

Ver. 8. As for the gall, it is good to assuage a man that hath stitches in his side. This gall, it must be observed, was the gall of the fish this or any other fish has such a natural virtue to restore sight, naturalists can best determine. Pliny, indeed, speaking of the calloniumus, mentions something like this; it was very sweet and the most esteemed; and from super- lulent consumm (Lib. xxiii. cap. 4. 7). But I have before showed (see note on ver. 2), that this is not the fish here mentioned. It seems best in this case, likewise, not to rest the cure in the mere natural ingredient, but to understand the outward application as somewhat similar to our Saviour's spreading clay upon the eye of the man that was sighted; and ordering him to wash in the pool of Siloam, not as the cause, but as the proof, of the cure. It was the power of God in both instances; and Tobit, sensible of this, returns devout thanks to God accordingly, xxiv. 15. 16.

Ver. 21. I know that Raguel cannot marry her to another, according to the law of Moses, but he shall be guilty of death. According to the precept in the Mosaical law, (Num. xi. 16.) Raguel may not marry her; for he, being a Levite, and her father, would be a demum, who, having no brother, succeeded to the inheritance of her father; but the penalty of death, mentioned in this verse, is a correction of the Mosaic law; and according to this, the Sadducees, or Pharisees, were divided, and is not to be met with anywhere in the law, either as denounced against the father, who would not give his daughter to his nearest kinsman, or against the nearest kinsman himself, he would not expose her. The Geneva version, which qualifies the expression, is therefore preferable: "I know that Raguel cannot marry her to another according to the law of Moses, else he should die." But the translation, that "Sardus" may be better rendered, 8, or (if he does) that other to whom he gives her, Sardus, will be obnoxious to death, or in great danger to be slain by the power of Asmodeus. For this has been thought not very unlikely, that the true reason why the seven husbands were given up to be slain by the wicked demon, was because they unjustly claimed her. As she bestowed on marriage to his heathen, the author of this book, with whom was a sort of attempt to ravish a virgin already betrothed, and belonging to another by their law; and by the slaughter of these, Providence preserved her pure and innocent, and in fullest safety and security; see Whist, Auth, Records, vol. ii. Nor is the sense which Tertullian Christianus gives of this passage to be despised: Non denegabat, sicut se vere Maximus, i.e. potierit iuris tum Nisi modo si nominem debet aliqui, sed qui e cognitione ac genere proximus. Ex. Not eum sapientem propterea Mosaicum, Aliquemque sicut locabit conjungi, Nisi crucem caputse veli incerre. Vol. III. 185.
Ver. 17. And the devil shall smite it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful.

The account of driving away the demon by fortification, reminds one of what Josephus mentions, De Bell. Jud. lib. viii. cap. 2, that one Eleazar, before Vespasian and a great number of persons, freed several, who were possessed with evil demons, from the place where they were, by throwing to their nose a certain ring, having a specific root under it, which quickly expelled the demon out of their bodies, so never to return again: and that such method of cure was at that time in common use among civil spirits. If this relation is to be depended on, it shows the power of smell upon evil genius, and the effect here ascribed to the incense, is not less probable than that of the other miracles recorded in the Old and New Testament, Numb. xx. 9. Josh. vi. 20. 2 Kings ii. 11. iv. 41. Matt. xx. 20. John ix. 7. 10. Acts v. 15. xix. 12. with which the popish expositors of the Old Testament, and those undoubted miracles recorded in the first of Moses, and in the later books of the historical part of the prophetic and the prophetic books themselves, are supposed to have reference, in comparing them with these reports of miracles; as also in that passage where the prophet is instructed, Isa. lxi. 1. ‘Give a deaf ear to their counsel, and a blind eye to their knowledge:’ the one thing is as much against the other, as the practice of the one is against the propriety of the other. In the one case, as itseems, to mean that those who are destroyers of orders, and destroyers of grace, shall have it in their power to lead away from their proper places, and hinder the exercise of them, those who would have the power of grace, and the aid of God. In the other case, as it seems, to mean that those who are destroyers of orders, and destroyers of grace, shall have it in their power to make those who are destroyers of orders, and destroyers of grace, be led away from their own destruction, and be saved from their own destruction. Wherefore, from this verse, and the following verses, the terms used with respect to the spirits, and with respect to the demon, are both proper and usual on the occasion. ἀναλύω λαβίν is the same with ἀναλυόμενος, Matt. x. 20, which is the word used in the Vulgate, cap. xxv. 21. ‘Quisquis debeat me adhuc recognoscere, et triumphare, et dominium presenti, et locutione, et olim dignitate et designatione.’ ἀναλυόμενος is taken in this sense to signify that which is ordered by divine appointment, Matt. xx. 23. xxv. 21. Cor. ii. 9. Heb. xii. 16.

And thou shalt preserve her; i. e. By maintaining, protecting, and defending her; and be a suitor to her, as the term is used on the like occasion, Eph. v. 23. Munster’s Hebrew copy is more explicit. Et per manus tuam Domina liberatam de manibus demonum; see xiii. 3, where Sara is mentioned as made whole, or freed from that plaguing and devilish spirit, the devil and ii. 17, where Raphael is mentioned as sent to heal Sara, by giving her for a wife to Tobias.

I suppose that she shall bear thee children.] He might expect blindness on the mountain, as the rewards of his obedience, and those angels who accompanied him, and whose appearance he assumed, or in his own person, as the angel Raphael. For angels too, though called intelligences, however desirous they may be to look into, are occasionally supposed to have human form, as appears from the pretended stories here of Tobit’s wife. It is possible that God is pleased to reveal them to them, or commissions them to declare them to others. As when the angel foretells unto Tobias how that day should be Ditto. It is possible that he assumed an authority and commission. ‘I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings’ (Luke i. 19). Calmet renders, J‘apporte qu’elle vous donnera des enfants.
parents came to emigrate so soon, as to give their daughter to Tobias the very same day that he arrived; the reasons probably were,—I. Her parents' desire of having her well married, and their hopes of securing their own happiness; II. The circumstances relative to her spouse. 3. His near relation, and legal right to her. 4. Raphael's importunity and persuasion. Some questions may also pertinently be asked concerning the presence of Sarah in the house, and without the knowledge or consent of her husband. Such a procedure seems not agreeable to the opinion which one entertains of his piety, and may be considered as an instance of the great concern of marriage to which it is debated, that Tobias knew perfectly the intentions of his father on this head; that good old man had recommended to him before his journey, to take a wife for himself. And it is observable, that Raphael reminds him (vi. 15) of the instruction which his father gave him, to marry a wife of his own kindred: and, indeed, the law itself is sufficiently clear in this matter; for had he been indifferent, or so particular as to have refused what was known the custom of the law required, Raphael could have compelled him to it, or obliged him to have renounced the rule of the law; for it is not to be supposed, that he would have overlooked him sufficiently, had it been his business, to bring him to it. So much for the evidence, insinuated in Raphael, and the great concern Tobias had in his marriage; but besides the reason before given, that the nearness of the return required this from him, Raphael assured Tobias that he should provide conveniently to secure him against the like accident, and to prevent his sharing the other's fate.

Ver. 13. Then he called his daughter Sara, and he told her, and gave her to be wife to Tobias. In the Vulgate it is, "Raphael, the father of the bride, took her by the right hand, and joining it to Tobias' right hand, said May the God of Abraham, the God of Sarah, and the God of Jacob he be with thee and guide thee by the sacred ties of marriage, and fill you both with his blessings." To this custom of giving away the bride by the hands of the father, or some relation or friend. St. Paul seems to allude, 2 Cor. xii. 2, and the Psalmist, Ps. xiv. 14. The reason of this, says a very judicious writer, was, "that in ancient times all women, which had not husbands or fathers to govern them, had tutors, without whose good counsel and influence there was no act which they did warrantable, and for this cause they were in marriage delivered unto their husbands by others. Which custom retained, had the husband, by the hand of his, regulated whose direction the very imbecility of their sex dolth bind them, viz. to be always guided and directed by others" (Hooker's Eccles. Pol. b. v.). Whether this custom of giving away the bride by her hand, or that of the bridesmaid, which is the more common in modern times, is not a very decent one, that a woman, whose chiefest ornament is modesty, should rather be led or presented by the hand of another, than offer herself forwardly before the congregation to any one in marriage; and therefore the direction of our church is herein much to be admired, which enjoins it to be asked, "Who gave this woman to be married to this man?" Ver. 14. And called Edna his wife, and took paper, and did write an instrument of covenant, and sealed it.] Here we have a contract between Tobias and Sara, drawn up, not by a public notary, as among the Hebrews, but by Raphael the high priest. We may further observe, that before the writing this contract, there was a formal giving of the woman unto her husband by her own father, and that of a particular and express character, and upon the delivery of her. It appears from hence, that a contract and marriage were anciently all one in effect, and the like may be gathered from the law, Deut. xxii. 24, where an espousal or marriage ceremony are required by positive laws. The Jews usually drew up the contract of marriage, and agreed about the dowry before the wedding; after this they read this contract, sealed it in the hands of the bride's relations, and then they put the ring upon her finger: but in Tobias' marriage, things were ordered otherwise, for Raph

CHAP. VIII.

Ver. 2. Thus is driven away the demon by the ashes of the perfumes, and put the heart and the liver of the fish therewith, and made a smoke thereof. This story of driving away the demon by the ashes of the perfumes, possibly took its rise from the account of the stroke of Aaron's increase, staying the destroying angel and endearing, used by husbands to their wives. Tobias, in the next chapter, ver. 4, calls Sara by the same name after he had married her (see also x. 12). An instance as well in Solomon's Song, ch. iv. where the second verse, "my sister, my spouse," come three times together in four verses. And hence, if solutions were wanting, we may justly Abraham calling his wife Sarah, as Jer. xlv. 16, in which some writer has been favoured to expose as an evocation. For as she is a sister of tenderness, love, and affection, it was very properly applied to his wife; but indeed Sarah was not really so called, being, as Abraham acknowledges, his half-sister, the daughter of his father, but not the daughter of his mother (Gen. xx. 12).

Preparations were made for Sarah's being "made thine in her thirtieth year." Into another bedchamber, different from that where Sara lay before, in which her seven former husbands were killed. This thought was just, and the exchange proper, as the very room inspired horror.
Ver. 6. Thou hast said, It is not good that man should be alone; let us make unto him an aide, like unto himself.}

ver. 7. And now, O Lord, I take not this my sister for lost, but sprightly; therefore mercifully ordain, that we may become aged together.] 

verse 9. To Garagor, who said unto him by oath, that he should not depart till the fourteenth days of the marriage were expired;] According to the sense that at first hearing offers itself, it seems as Ragan had said to Tobias, before the time was expired, that he should not depart before the time was expired. This is too instand to be the meaning; for if Ragan said this at all, he must of course be supposed to say it before the time was expired. Calmet seems aware of this objection, and makes the sense to be, That before the time was expired, Ragan put himself in some secret correspondence with Tobias, and sets down some particulars of the entertainment, Uxori sae dixit ut inuenterat concinuam, dux quoque pianissimis, ut quatuor arietes ostendit, et parari epulins omni sequimur. The Vulgate translates: uxor. 

Ver. 20. For before the days of the marriage were finished, Ragan had said unto him by oath, that he should not depart till the fourteenth days of the marriage were expired;] According to the sense that at first hearing offers itself, it seems as Ragan had said to Tobias, before the time was expired, that he should not depart before the time was expired. This is too instand to be the meaning; for if Ragan said this at all, he must of course be supposed to say it before the time was expired. Calmet seems aware of this objection, and makes the sense to be, That before the time was expired, Ragan put himself in some secret correspondence with Tobias, and sets down some particulars of the entertainment, Uxori sae dixit ut inuenterat concinuam, dux quoque pianissimis, ut quatuor arietes ostendit, et parari epulins omni sequimur. The Vulgate translates: uxor. 

Ver. 21. And go to Roges of Media to Gabael.] According to the Vulgate, Tobias went to Roges of Media, who was cousin of Ragan, and told him what had happened, and that he was weak and unassisted, as to all natural functions; and therefore it was not by any bodily power or force of his own, nor by the efficacy of natural remedies; but by the supernatural power of the Angel Raphael, acting in this matter as one pure spirit acts on another, and, by the mighty and unseen power of him who commissioned him, he charmed or confounded the impure spirit to the place and in the water it was appointed him, that he should do no more hurt, at least in the house of Tobias and Sara. Something like this we read in scripture. Rev. xx. 1-3, that the angel which came down from heaven, having the key of the bottomless pit, in great chariot he held in his hand, the dragon, which is the devil, and bound him for a thousand years, and cast him into the bottomless pit, and shut him up, till he be seen no more, till his thousand years be fulfilled. But, viz. They happened. 

Ver. 22. The one or for 14, When marriage which him to was "on. But And, viz. They happened. 

Ver. 19. And he kept the wedding-feast fourteen days.] Rejoicing, and taking his sister home to his house, he was the more obliged, not only from a natural, but from a sacred duty; it was abundantly necessary, that the husband could not any ways be excused from them, but was obliged to have them for at least seven days; and even the sabbath-day itself, according to the Mosaic Law, was their proper day, for the remembrance of the Passover. 

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Ver. 22. The one or for 14, When marriage which him to was "on. But And, viz. They happened.
Rages? I answer, That this is either a mistake, or all the country or province about Elephanta was called Rages; and according to Vigenier, Vatia is, or was, a small town in the island of Cape, or Cappadocia." (6. 14.) The marginal reading is, "in the land or country of Media." And the Genevian version has expressly it, "in Media." But Gabael might live in the city particularly called by that name, and resided in the great or country town of one of our Shires. But the truth is, Raguel lived at Elephanta (iii. 7. vii. 1.), which was at the distance of one day's journey from Gabael's. Gabael and Tobias are represented as returning from a journey to Raguel's house, ver. 2. As to the objection which is founded on the Vulgate rendering, "it is to be observed, that the translation respecting the "Magi," as also our version (see note on iii. 7.)

Ver. 3. So Raphael went out, and lodged with Gabael, and sent Tobias, a youth, whom he had brought up, which were sealed up, and gave them to Tobias, saying, "Tobias, seeing himself pressed by Raguel his father-in-law, to stay with him fourteen days, was unwilling to refuse him, on account of the handsome manner in which he had been received and entertained by him, and especially his new relation to him; but as it was absolutely necessary to send to Gabael, and to exhibit to him the note or hand-writing, in order to receive the money, he feared he should disoblige his own parents, if he deferred his return too long, and his desire of testifying his grateful acknowledgments to his father-in-law, in the way of a present. This consideration made him contrive a method to satisfy at once both these obligations. He applies to, and prevails upon, Raphael, the holy companion of his journey, of whose wisdom, affection, and firmness the author speaks in a previous chapter. Raphael did not, however, undertake the management of this commission himself, and to set forward without him, but sufficiently authorized to receive the money, which he specially and happily accomplished. Throughout the whole narrative of this part of the story, Raphael's influence and power is manifest. Tobias was so great and extraordinary, for having conducted him through the journey so successfully, and brought about a match so advantageous to his parents, and for delivering him from the jaws of the voracious fish, and the fury and malice of the demon Asmodeus, that he professed to him, that if he was for the future to be his slave in return, he would have been content. Tobias, as we have reason to believe, had been a matter of much inquiry among the commentators, whether this money was deposited and lodged only with Gabael, or at Raguel's, as a place properly of greater security at that time, the Greek and Hebrew copies mention, or was really lent to him, probably to traffic with occasionally, as the Vulgate represents it; be this as it will, Gabael showed himself an honest and punctual man, by returning the ten talents instantly on a proper demand; and Tobit proved himself no less a good man, as St. Ambrose observes, by taking only the principal, without any computation for the greatness of the sum, or the length of the time."

Ver. 4. And Tobias blessed his wife. The design of the exhortation in the preceding verse, contrived to exalt and encourage the maiden in the situation in which she was, is, according to Mr. Badwell, and the Genevian version expressly has, "To bis had his wife with child." Grotius conjectures, from the authority of St. Jerome, that the reading of the Greek formerly was, ως ευχαριστηθησαι (Euchartethai) Tobias, she that had been forty years without a child, i. e. abyenuebe bene praecatuse est; but it does not appear they were then setting forward; the fourteen days were not yet near expired. His blessing on them on their departure follows after (s. 11.) Junius' rendering, inscribed in the margin, seems more probable, Benedixit Gabael Tobias et uxori ejus: That Gabael, at his arrival with Raphael, wished Tobias and his wife all possible joy and happiness in their new condition. Fagius' Hebrew has, Ad quorum adventum aduex maigie beneeditus fuit Tobias cum Sara uxore sua: Tobias, that upon the coming of these guests to the white, kissed and blessed them. He, as was and Sara were more pleased and happy. Calmet, lastly, makes the sense to be, That Tobias blessed, or was the cause of blessing and happiness to his wife, by the advantage which she received from this marriage, particularly, the assurance of a child, and the means of recovering from the demon, and taking away the reproach which before had attended her; instead whereof it would now be said, as a common form of benediction at future weddings, to the bride, "May you be as happy as was Sara, the wife of Tobias.""

CHAP. X.

Ver. 5. Now I care for nothing, my son, since I have led thee go. "He plea mu now, sit, at the end. " It is generally agreed upon, that the Helenian, and that of the Genevan versions have been proposed for restoring the true one, ως μη δει ροι, et μη ροι. The last seems preferable, as being confirmed by Vagius' Hebrew copy, the Vulgate, Vatia, Vigenier, Vatia, and others. The reading was therefore of the Grecian versions. Various conjectures have been proposed for restoring the true
occasion of unenesses, or complaint against him. Pagus' version adds a very moving and substantial reason for this opinion of Tobit, viz., the fear which he entertained, as before mentioned, of the vengeance of his father and mother, and all that was near to them, in case Tobit should espy him, or should know that he was run away with his sister. For Tobit was so full of sorrow which bad husbands occasion their wives through ill treatment, renders them the more inexcusable in the sight of God, as the weakness of their sex calls rather for protection of them, than for their punishment, as St. Peter, "to render honour and esteem to them" (1 Pet. iii. 7). This they have in charge not only from the parent, who gives the wife to her husband, but also from themselves, as the person of the institution marriage is, and as he has made it an emblem of that divine love and union which he bears to his church, will avenge all harshness and injustice, that is at any time offered to his wife, or her family. The above extracts and notes conclude this chapter with the verse succeeding, which our translation, following the Roman or Complut. makes the beginning of the next.

CHAP. XI.

Ver. 3. Let us haste before thy wife, and prepare the house.] As Tobis' parents were uneasy at his long stay, and did not expect that a wife would accompany him in his return, it was reasonable advice of Raphael's, that they should send a servant to hasten his marriage, and free them from their anxious solicitations about him, as to prepare the house to the best advantage, and dispose all things for the reception of the bride, and the lodging and accommodation of the newly married couple, and not allow them to act alone, with him, and were part of her dowry. The Vulgate makes Tobis to arrive seven days before his wife; Ingrasse etiam post septem dies Sara uxor filia ejus, et omnis familia sana, et pecora, et capra, et pecus multa nutrix, sed et illa pecuna quam reciperat ad Gabele. The Greek takes no notice of this, but intimates rather her arrival on the same day, for the time that he delays is for evening, and a sure sign; Tobias now bringing his wife home as a bride, would not be so uncomplaisant and unkind, as to leave her on the road for so long a time as seven days only to serve as a pretext for his own indecision and charge upon them as his pay. It is more probable that Sara, though she did not make such haste as her husband, through the impatience of seeing his parents, and acquainting them with his success and happy change of condition, may be supposed to have done, as being fatigued with so long a journey, and unaccustomed to travel, at least so far, and hindered too by the long train of servants and cattle accompanying her, and therefore obliged often to stop and refresh herself,—notwithstanding these reasons, I say, it is more probable that she arrived happily on the evening of the same day. When it is said in the original, that those days did not pass with her before they drew near unto Nineveh, the meaning may be, that they all went together, till they approached so near that place, as to be within a day's, or a few hours' journey of it, and that then Tobias arranged their lodging there, and a house was built for them in their own neighbourhood, set forward to give notice of and prepare for their coming.

Ver. 5. Anna not looking about towards the way for her son.] Vulgate, Anna sedebat sedes viam quotidian in supercilio montis (see x. 7). This shows her great eagerness and impatience, which is well expressed by μειζονεραι, and μείρονεραι, which follows, implies more than ελλείπει, viz. her seeing him at a distance, and knowing him, vidi un little and illico agnost: for as love is said to be blind upon occasion, so is it quick-sighted, επίδειξις, in expecting and discovering the beloved object, as this illustrious doctor represented in the parable of the prodigal son, where the father is described as seeing him "when he was yet a great way off, and upon his approach falling on his neck, and kissing him" (Luke xv. 20). As his love is quick-sighted, so is his wisdom, επιτολογικα, which we often see in the case of Tobias, as is mentioned to be founded on this of Tobit's, recorded by Gregory of Tours, concerning his own father: Florentius rediveo calore capitatis est, ascendentur ebrios, inanescunt octogenarii, sed suaviter, deinde etiam â patre stabent, et artificium non cenervatur, jam penis consecutus jacet. Interea puer (filius Gregorius) Turon.) vidit interim in sonno perornam, sedem, utrumque Tobis cognominabant habitum, interrogatam. Respondit, Nequicquam. Qui aut, Novitae hincuisse cecum, aequum atque formum ex jecore piscis, angelum constitutione, curum. Er ergo fac similiter, et salvatibur genus tuis. Hee lice matri result, quis confessus peter ad amnum directe: piscis quater, quae de extis fusa fuerant, prunos impomnator: non follietur virescere, enim primordium famos obditus, inarbar patris reticiu, proponit omnis meaning of the noun in the original, then the verb to be mentioned, which is to be understood of Tobit, which, though, it has the appearance of the marvellous in it, yet doubtless the relation of the son, and of such a son, concerning his own father, deserves some credit; and as it is grounded upon the case of Tobias, as is manifested of any of the reality and worth of it. And perhaps his design, as well as that of the writer of Tobit, might be advanced to the belief of angelic visions and communications with good and holy men.

Ver. 18. And Achiccharus, and Nabuas his brother's son, came.] O εἰς ἄναπλεων, D. D. Thisus thinks the true reading is, προστάτευς, probably an error of authority, and an emendation of the Greek, which has venerate Achar et Nabath consobrin Tobit. Gratius conjecture seems preterite, καὶ Ναβάθ, i.e. he who was called also Nabuas, 11 for it was not unusual to designate a man by two names of his own invention. It is certain that Achiccharus was προστάτευς, Tobit's brother's son, i.e. his brother Arazel's son, L.
21, and it appears from the singular number being here used, that only one person is spoken of. Junius is of the same opinion, as the margin acquaints us.

Ver. 19. And Tobias' wedlock was kept seven days with great solemnity and rejoicing. This marriage, which was celebrated at Raguel's house fourteen days (vii. 19). This rather refers to the  ránsás, or, as the Lainns term it, répot, an entertainment made at the wedding. It appears to the reader, that the wedding was kept with uncommon joy, considering the advantage arising to Tobias by marrying such an heiress, and the many concerning agreements, promises, &c. that may be loosely set at this time; but sae safe return, his receiving the ten talents by him, and, which was of greater consequence, and more acceptable to him, the recovery of his sight at this age, after being de- pounded from the sight of all things, as the LXX. interpreted with extraordinary demonstrations of joy, the Hebrew word which signifies a wedding is sometimes rendered by the LXX. ędov, a banquet (Gen. xxvi. 30. Esth. 1. 3. 14, 14), sometimes a feast, and once yoo, joy itself (Esth. ix. 17). And in the gospel, the partaking of the marriage-feast, or supper, is called entering into the joy of the Lord. The wedding house was called Beth-Hailon, the house of praise, and the marriage-song, Halleluim, praises. And so Ps. lxviii. 63, the words, "Their maidens were not given to marriage," are by the Chaldee paraphrase rendered, "are not celebrated with epalaimusms," and by Aquilas, 60 kai yoo.

CHAPTER XII.

Ver. 3. For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee." The Vulgate rocks up seven good offices done for me, and seven great benefits, that were entered into Media, and reconducting him safely. 2. Providing him with a good and virtuous wife. 3. Chasing away the evil spirit Asmodeus, and preventing his hurting Tobias. 4. Occasionally introducing Tobias from the jaws of the great varicious fish. 6. Restoring sight to Tobit. 7. Instructing Tobias by wise counsels, and employing him with things spiritual. This is the reason, why the angel Raphael took of the person under his guidance and direction, is generally understood as a figure of the invisible care which the angels take of good men, and as a pattern of the zeal and diligence wherewith the ministers of God ought to watch over the souls committed to their charge.

Ver. 5. 6. So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety. Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live; for he hath showed his great and marvellous works only the wages at first agreed on, viz. a drachm or two drachms a day; but as Tobias was thoroughly convinced that he had been unjustly charged with the thing, he reproved Raphael, he moves his father for a much greater allowance; and he could not certainly testify his se- knowledge in a more generous manner, than in offering him the part of all his estate. What? says he. The man hath been chiefly instrumental in procuring, and to divide the inheritance with him like a brother. After the great offer made him, both by father and son, he immediately takes the opportunity privately to make himself known to them, and to acquaint them that he had no occasion for any part of their substance; that he was pleased with this proof of their gratitude, and the sense they had of the great mercies shown them, but that the acknowledgment and praise were due only to that great God which sent him, who hath power over unclean spirits, can give sight to the blind, and bring abroad the dead to life; by means seemingly the most unlikely and improbable.

Ver. 7. It is good to keep close the secret of a king, but it is honourable to reveal the works of God. The counsels of princes and kings are very closely kept, and the secrets of the soul locked up both in themselves and ministers; without this caution their enemies will have a great advan- tage against them, and the priest and best consulted sel^ce. We are here immediately, in reviewing the pass in the cabinets of princes are suffered to transpire, and get abroad through weakness or treachery, in vain does the politician and orator on the one side, and the historian on the other. We see therefore, that in all courts soon get the intelligence, and the design proves abortive. The emperor Tiberius being asked why he was so reserved and cautious in consulting with friends in mat- ters of the most private and confidential nature, he thus answered: "that a prince's mind should be known to none, or but a very few; for the generality of persons consulted with had not the gift of secrecy, and could not refrain talking of what was under agitation, whereby a prince was disappointed of his aims, and was, moreover, often subjected to the ridicule of his mistakes, and to the inquisitive friend less to be ad- mired: "I would burn my shirt, if I thought it was pry to what passed in my breast." (Tinty, cap. 61. de Vi- ries illustr.) But in the case of God, his works are no less manifest and revealed, the more they promote his honour and glory. Neither the malice, power, nor evil designs of men, can frustrate his intentions. He would not be jealous of the light which was given to them, for he always turns his light into his eyes, even though the human spirit was capable of entering into and searching the deep things of God. He rather encourages the freest inquiries, in order the more the more they understand, the more they proclaim his glory, and call for a larger tribute of praise and thanksgiv- ing. And accordingly the saints, both of the Old and New Testament, are exhorted, (Deut. iv. 6, 7; and John iv. 22, 23; Sain- riah, the father of John the Baptist, devout old Simeon, and the blessed Virgin herself, have left behind them eternal monuments of their praise and acknowledgment, in the songs composed by them. In ver. 7 following, this apothegm, "It is good to keep close the secrets of a king, but honourable to reveal the works of God," is repeated. If it was there encased in a parenthesis, the sense would be better expressed in other words. It was an ancient proverb: "Let not all the nations of the world say, that now all things work together for good to them that love God." (Rom. viii. 28.) To the same purpose the wise son of Siracli, "There shall no evil happen to him that feareth the Lord." (Pr. x. 19.) Thus we see that St. Austin says, not that the whole heavens and all the angels, when he says, Nunquam vino bono qui multa evenire potest, nec vivo, nec mortuo; nec unquam erga nos Dei immortalis neglegentur."

Ver. 8. But faith, fasting, and prayer, and alms, and righteousness. Not that prayer is indifferent or unavailable without fasting and alms, but the meaning is, that prayer is bet- er, or more prevalent, when the prayerer is fasting. St. Austin says, that alms and alms are like two wings to prayer, waiting it up to heaven. Our Saviour joins all three together, Matt. vi. as duties equally to be observed, and hinging one clause on the other, and the other, and so we find it in the foregoing verse; but in the Hebrew there is but one word for both. Thus in that known place of Dan. iv. 7., where the Vulgate reads, Free- ce has been translated, Godet has, et enfin devenu pau- perum (and the rendering of the LXX. is in the same manner), our version, following the Hebrew, has, "Break bread with the poor," and thus also Hasenmurach, which is a true rendering, Attendite ne justitiam vestram faciat coram hominibus; "Take heed that you do not your righteousness, i.e. alms, before men;" and some Greek copies favour this rendering. For this acceptance of righteousness, see Pa- x. xxi. 23. 26, 26. xvi. 3. Prov. x. 2.; xi. 21. 26, and Mr. Mede's Works, b. i. disc. 22. Ver. 9. For alms doth deliver from death, and shall purge away all sin. Those that receive alms and righteousness shall be filled with life. Though life eternal is not men- tioned, yet it is here meant, and is the true sense of this passage. The Vulgate reads, "Fasting and alms give life to the mire mercy to the poor," and so in the Syriac and Arabic translation of the New Testament, alms is expressed by a word signifying righteousness: and the Latin interpreter translates it by "give life to the poor." The Lord has, Attendite ne justitiam vestram faciat coram hominibus; "Take heed that you do not your righteousness, i.e. alms, before men;" and some Greek copies favour this rendering. For this acceptance of righteousness, see Pa- x. xxi. 23. 26, 26. xvi. 3. Prov. x. 2.; xi. 21. 26, and Mr. Mede's Works, b. i. disc. 22. Ver. 9. For alms doth deliver from death, and shall purge away all sin. Those that receive alms and righteousness shall be filled with life. Though life eternal is not men- tioned, yet it is here meant, and is the true sense of this passage. The Vulgate reads, "Fasting and alms give life to the mire mercy to the poor," and so in the Syriac and Arabic translation of the New Testament, alms is expressed by a word signifying righteousness: and the Latin interpreter translates it by "give life to the poor." The Lord has, Attendite ne justitiam vestram faciat coram hominibus; "Take heed that you do not your righteousness, i.e. alms, before men;" and some Greek copies favour this rendering. For this acceptance of righteousness, see Pa- x. xxi. 23. 26, 26. xvi. 3. Prov. x. 2.; xi. 21. 26, and Mr. Mede's Works, b. i. disc. 22. Ver. 9. For alms doth deliver from death, and shall purge away all sin. Those that receive alms and righteousness shall be filled with life. Though life eternal is not men- tioned, yet it is here meant, and is the true sense of this passage. The Vulgate reads, "Fasting and alms give life to the mire mercy to the poor," and so in the Syriac and Arabic translation of the New Testament, alms is expressed by a word signifying righteousness: and the Latin interpreter translates it by "give life to the poor." The Lord has, Attendite ne justitiam vestram faciat coram hominibus; "Take heed that you do not your righteousness, i.e. alms, before men;" and some Greek copies favour this rendering. For this acceptance of righteousness, see Pa- x. xxi. 23. 26, 26. xvi. 3. Prov. x. 2.; xi. 21. 26, and Mr. Mede's Works, b. i. disc. 22.

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stand these words in so extensive and absolute a sense, as if they implied that charity shall purge away or cover all manner of sins, otherwise the notion of the context is very cautious, but in such a limited sense, as that passage, 1 Pet. iv. 8, is generally interpreted as "charity shall cover the multitude of sins;" i. e. it shall cover many lesser failings and neglects, and those committed in ignorance, or by mistake, which are properly enough for their number styled, "the multitude of sins." Solomon has the like observation, expressed almost in the same words, viz. "that mercy and truth do meet together, and righteousness and peace shall follow them" (Prov. xxxii. 6); and such is also the doctrine of St. John the Evangelist, which explains the great efficacy of charity, by a very apt comparison, "as water quencheth flaming fire, so alms maketh an atonement for sins," Eccl. iii. 30 (see also Dan. ii. 27).

Ver. 12. When they did pray. . . . I did bring the remembrance of your prayers before the Holy One.] The notion that the angel, as ministers of God, presented to him the supplications of mankind, was very ancient; the heathens themselves thought, that the office of angels was to serve as messengers between the gods and men, to present to the former the prayers and sacrifices of men, and to bring them back to them orders from above, and to return the fruits of their petitions. The Platonists in particular held, that demons or angels were of a middle nature between gods and men; and that the appearances of them were sent to carry up or carry down men, according as his commands to them (Plato in Interloc. Inter hominum (says Apuleius) calicolumque voces humic prenunci, indis docunor, qui ultra citro portant lineae ponitiones, inde surrexi, et occidit; ancipitum inter hominem et diem in loco Deo Societ. So Lucan describes Mercury as attending upon Jupiter for the like purpose, τωι δια παραπενιαν, και ουν θεο- φιλως, v. 14, 15, and those are the sentiments of his nation on this subject, describing them as messengers of good things from God to his creatures, and carrying back to God their exigencies and wants (Deo ad quendam operationem, accipere misericordia, quae dictum es, et ad quern habet inclinationem suam, hanc sommam accesit, embraced this notion, and from this notion probably sprung that φανερωθία, or worship of angels, condemned by St. Paul, Col. ii. 18. And not only the heathens, but the Jews also seem to retain this notion as thus commissioned and employed. When Gabriel tells Zacharias that his prayer was heard (Luke i. 13), and the angel is standing before the throne of God, and he inquires into the wish of the son, he is said to be "upon the golden altar which was before the throne." And the smoke of the incense which came with the prayers of the saints ascended up before God in the presence of his angels, Rev. viii. 3, 4; and these prayers of the saints must be considered as those which were offered at the altar of the sanctuary, and which were like the sacrifices of the ancients. That the prayers of the angels are offered at the temple of heaven, and that this is the place of all prayer, is what is taught by various places of scripture, e. g. Coloss. i. 13, 14. And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed shall not be forgotten. This farther must be contained in these words than what is expressed, or else the sense will be the same with the end of the foregoing verse. St. Cyprian (de Mortuitate) reads, Quia non ex omnibus, sed reconditus praeclaram dignitatem, at conditari mormum, missum summum sanctitum te. The Vulgate renders in like manner, or rather more fully, Quandod mortuos assecundabas per diem in domo tua, et nocem spe- lentias eos, ego solutus orationem tui Dominum; et quin acceptus eras Deo, nescis fuit propter probatione tantum. Munster reads yet more explicitly, "Because of your good deed, I will not delay to rise up and leave your dinner, to go and cover the dead, for so God chooses to prove his faithful servants." The Syriac version is to the same purpose. What makes this interpretation the more probable, is, that all the vowels of the whole sentence are transposed, and the sense of the passage is accordingly changed, (io. 7, 8), immediately follows the account of his blindness, as if by the infliction of it a farther proof was required from him of his faith and patience under affliction. It and it shall be a token for you that the Lord is true; and see also compend. that he, whom they had hitherto took for a man, and had entertained as a hired mule, was a quite different sort of being, and that it was an angel of God whom they had neglected, and not brought forth and made known to them by mere accident, but by God's order and appointment, and perhaps through the ministry and by the hand of this very angel. This interpretation, at least, has some countenance from the substance of the clause, "the Lord is true;" and I am persuaded, that there are no plain words that come near the Vulgate is very explicit, Ut Saram taxum filii tui a damo locubercensi. Ver. 15. I am Raphael, one of the seven holy angels, who present the prayers of the saints, and which go in and out before the throne of the Holy One. The voice of the angel was like that of Matt. xvii. 10. Seem only to signify their intimacy in the court of heaven, and their attendance upon God, as the principal ministers of God, an observation of great ease and pleasure. Munster's Hebrew copy makes no mention of seven angels. Some interpreters maintain, that we are not to understand the passage of seven distinct angels purposely, but that it is only given for the sake of some places of holy scripture. For it is certain, that there are infinitely more than seven angels before the throne of God. In Dan. vii. 10, Rev. v. 11, mention is made of neither the seven thousand ministering unto him, and ten thousand times ten thousand standing before him. Others are of opinion, that there are seven principal angels, the most exalted, most glorious and chief of the heavenly host, who hold the first rank in the hierarchy of angels, and are princes in the court of the sovereign Lord of the universe. That some angels were among the command of others, seems probable from the one-time tradition, that there are seven principal angels, which minister before the throne of God, and are therefore called archangels, some of whose names we have in scripture, as Michael is the chief angel of the seven, and Gabriel one of the chief princes, x. 2, Gabriel, ix. 21, Luke i. 19, here we have Raphael, and 2 Esd. iv. 36, mention is made of Uriel, or, as others read, Jeremiel, the archangel. But presently the author says, that these seven archangels are, בִּהְלַחְלָל מַכָּלֶל אַלֵגֵנְלוֹךְ, בִּתְכָלֶלُ מַכָּלֶל אַלֵגֵנְלוֹךְ, i.e. Princpns primarius, seu primumoginiti angelorum principes. There are several passages in the book of Tobit concerning the seven angels; and there is no doubt that they are expressed there in a greater number, in the same sense as in the Vulgate, e. g. in the place, i. 4, iv. 5, 6, but the most express is, v. 2, "I saw the seven angels, viz. הַשֵּׁלֶשׁ בְּרֵיחַ בְּרֵיחַ, an expression very much resembling that of Tobit, "I am Raphael, one of the seven angels which stand and minister before the Holy Blessed One," i.e. God. For this, according to a very learned writer, is the true rendering. The Greek in- deed hath, αἱ ἑξὰπτομα, ut expressit, sunt deuæ, some spend, but do not. But how the Lord then brought them out of the Chaldees, nor Fugius' ancient Hebrew copy, perhaps translated from the same Chaldee original, hath any such reading; and therefore it seems an addition or liberty of the Greek translator, who thought their ministry to consist in presenting the prayers of the saints, and translated accordingly (Mede's Works, disc. 10). The notion of seven supreme angels, considered as being drawn from the seven chief princes of the Persian empire; and indeed the number seven has given rise to some other conjectures as, that they have the charge over the seven principal parts of the world, to divide it; that they preside over the seven planets, and direct the influences of them, &c., which are speculations rather curious than useful. Of the seven angels, the story of the author of this book is the representing the angel Raphael here, as offering up the prayers of the saints before the throne of God, which has been thought an invasion upon Christ's mediatorial office; but it we allow guardian angels, that they pass from heaven to earth, and from earth to heaven, and make a report of their charge to the Deity, as our Saviour's own words seem to intimate, the passage may then be defended, so that we attribute to the angels such offering of the prayers of good men, as is merely ἀφορμή, not ἐρωτήματα. Ver. 16. And now God hath sent me to heal thee, and Save thy daughter-in-law.] i. e. God having visited you will heal thee, and take away the evil of your wife; and not having proved you by this great affliction of blindness, and found you perfect, has sent me again to heal you; so for so
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Ass. 0 Lord God, for I have seen an angel of the Lord face to face;" by saying, "Peace be unto thee, fear not, thou shalt not die." (Judg. vi. 23.) It is an absurdity to suppose that the worshipers in the Temple of the Jews, or the reader of the Vulgate, or the reader of the English and Spanish versions of the Holy Scriptures, would have entertained the idea that there were angels among those in the event, whom at first they frightened by their appearance; but evil angels, on the contrary, fill those who are unacquainted with any other doctrine, with dread of their presence. To Ver. 18. For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.' The notion of angels presenting prayers to God, has given rise to their being supposed to be, and to endeavor to vanish from the eye of God, and to have any influence over the present. And, indeed, though it may with some carry the suspicions of heredity, yet may we account for, and what we have observed in this work, supposing some deceptious visits, or illusion in the senses?

Ver. 20. Write all things which are done in a book.] It is commonly believed, that Tobit and Tobias wrote their own history. This opinion was originally founded upon the angel's commanding them to 'write all things that were done in a book.' In the Vulgate it is only, Narrate omni

recitation of the history of the fourteen, all but the last two verses, by Tobias the son; and that the whole is founded upon some uncertain family, preferably one of the family (Demost. Evangel. prop. 4). After this elucidation and explanation, the ordering what was to be noted, to be noted, the belief of angelical visions and communications with holy men, according to the received Jewish notions; as what follows for the repetition of the account, and the assistance of the twelve first chapters were written by Tobit the father; the whole thirteenth chapter and part of the fourteenth, cannot have been ascribed to Tobit; for there remains one of the family of the same name, a very obscure, to comfort the afflicted and persecuted Jews, with a prospect of future glorious times and of the last and most distinguished state of the church in the new Jerusalem, built of God with precious stones, and the corporate deliverance and exaltation.

Ver. 23. Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them, and brought them into the land of Canaan, which is observable: Tune prostrum per horas in facie, bene

diagram text.
event, in which the divine majesty and omniscience most completely and convincingly dwell upon the subject of that sacred nation. Or Tobit may be considered as speaking here prophetically, as he does in several parts of this hymn, regarding the future as if it was the time past, and the events to come as if they were passed. This, as we have before seen, was the way of the Hebrew poets and prophets; and the same manner of expression is used in the Psalms, where, when God, taking pity upon his people, shall cause them to return to their own land. He blesses God even in his captivity, as if the restoration was already accomplished, and the kingdom of David about to be established in all its glory. See Lee's Dissert. on the second book of Esdras, who makes the two last chapters to be both prophetical and descriptive, parallel one another. See also the note on ch. xviii. 19.

See the note on the two last chapters of Tobit and the two last chapters of the Revelation (ch. xiii. xiv. to the end, and xvi. 1-8, comp. Rev. xxi. 19, to the end, and xxii. 19, to the end). Here, as in the last book of Esdras, we have a complete account of the characters of the humans and the captives, which has been taken from the other, or alludeth to the other, p. 61.

Ver. 10. Praise the everlasting King, that his tabernacle may be established for ever and ever. If this is understood literally of the destruction of the city and temple, as all the interpreters expound it, it must refer to that in the reign of Zedekiah king of Judah, when Nebuchadnezzar killed all the princes and the more constant part of the people, and burnt it with the temple (2 Kings xxv.). Now this did not happen till above a hundred years after the history here related: but to prevent this event, and as a multiplication of the blessings, there will be more causes to understand Tobit here as speaking prophetically, that the ruin of the house and kingdom of David should precede the coming of the Messiah, but that the destruction of the temple of Solomon and of Nebuchadnezzar should be the forerunners of the more distant and solemn event, the captivity of Zedekiah.

The captivity of Zedekiah by the Chaldeans perfected the fall of David's kingdom, which could not rise before the return from that captivity, and was to rise, as foretold (Ezra i. 1-11), to the power and dominion of the Messiah, who should recover and possess it (Mic. vi. 2. Luke i. 18), to its ancient splendour and dignity. Tobit here seems to refer to Amos i. 11. "In that day will I raise up the tabernacle of David which is fallen down;" and keep up the everlasting light of the Messiahs; and as Tobit here prays that God would raise up this tabernacle or building, and close up the breaches of it; that at a certain future time he would again exalt David's kingdom, which, for a time, was reduced to desolation, let the means be by a new captivity begun. But after the Babylonian captivity was over, none of David's race was of any great account; this, therefore, most probably relates to the days of the Messiah, and the meaning seems to be this: behold the house and kingdom of David, after the captivity, will have great room to rejoice in the blessed change (see Bishop Chandler's Def. p. 175, &c.) and that the accomplishment of this long-wished-for blessing that from Babylon, made a part of their prayer, whilst the sacrifice was consuming (see 2 Macc. i. 36. 27. 29. ii. 17. 18).

Ver. 11. Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the king of heaven: this relates to the calling of the gentiles, as does xiv. 7, who shall embrace the true religion, that of Jesus Christ, as should seem from the mention of gifts, by way of homage, which probably has a distant glance at the offering of the wise men, Matt. ii. 11. Or thus, God shall call the gentiles to enter into covenant with him, and make them, as the sacrifice of old, a part of his family, and accept of that which they shall bring for his name to be honored in his people and possession (see Bishop Chandler's Def. p. 112), and to be part of the restored kingdom of David, to be supplied the church with all the necessary gifts and graces. The mention of nations and the place of the ten tribes that fall off first from David's kingdom, and many of the two tribes that never returned from their dispersion. This Amos expresses by the name of Gentiles, which, as zealous for the interests of the Lord, and called by his name, Amos i. 12. It is very observable, that in Eager's Hebrew copy, the very words of Ps. lxxii. 10, to which likewise Tobit may probably allude, are retained, and the verse seems to connect itself, as connected with the two foregoing verses, of the great respect paid to the holy city after the captivity by the great and powerful nations, that princes of the Gentiles were not to sit under the beauty, the kings of Egypt and Syria, and even some of the Roman emperors testified their value for it and the temple, by great presents and offerings sent thither;
that, since the establishment of Christianity, the great reign of God has not diminished; many emperors and kings have contributed to enlarge its beauty and privileges, and have prided themselves in being its protectors. Hence the following description of a holy city, which is engaged in to receive the holy land from the possession and propagation of infidels: hence those many voyages and pilgrimages, which Christians of all ranks, with a kindred spirit, have been lately engaged to see that holy city which Jesus Christ honoured with his presence and miracles; hence the great care to preserve its venerable remains, and to consecrate even events in its history. See Acts, Dei, lib. xxxii. cap. 87; but the first sense is most natural.

Ver. 16. For Jerusalem shall be built up with sapphires, and emeralds, and precious stones; and the name thereof shall be termed the city of the Lord, and of the Holy One of Israel.

Here Tobit having prefigured, under the image of rebuilding the temple of Jerusalem after the captivity, the far more glorious establishment of Christ's church, sees to have borrowed these figures, where he describes the new and heavenly Jerusalem, or the church triumphant above. The magnificence and pomposity of the expressions leave no room to doubt but that this is not to be understood literally, but of that spiritual building, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone (Eph. ii. 20).

This description very much resembles that of verse 17, viz. Ver. 18, 19, 23, of the city of God, Ezek. xli., so called to distinguish it from the earthly city of that name, and is there described as coming down from God, and adorned with all those glorious graces and ornaments which are metaphorically represented under the figure of a solid four-square, and beautiful structure, consisting all of gold and precious stones; having the glory of the sun, moon, and stars, and a peaceable and safe difference, as that as to the Jerusalem was like devouring fire, terrible to behold; this should have nothing of terror in it, but only a pleasing, delightful splendour, wherein the whole of the other city is built upon the earth, and not in heaven. See 1 Pet. iv. 12, 13, etc. "the city which hath the foundations," or the new Jerusalem, the foundations of whose walls were garnished with all manner of precious stones. Plato seems to have set forth the beauty and felicity of the paraisdical earth, by the stones of several colours and brightness which it abounded with: "In this pure earth (which he supposes to be quite different as well as far removed from that of ours), the true light is always to be seen, and the appearance admirable and surprising; all those things shine with the glistering lustre of gold, jewels, sapphires, emeralds, and those stones which he tells us to enjoy a long life, free from accidents or afflictions" (In Plato).

Who does not discern the style of the prophet in this passage, or can any way doubt that this description of the glorious Jerusalem, and the names of the precious stones are particularly taken from Isa. liv. 11, where God promises to lay the foundations of Jerusalem in the latter times, and all her borders with pleasant stones; or from Ezek. xvi. 13, where the glory of Eden is represented by the plentiful and joint lustre of gems of various kinds? From these fine images of the prophet, which Tobit adopts into this hymn, he encourages his nation in the hopes and expectation of the Messias, where great shall be the peace of the once afflicted children (see Bishop Chandler's Def. p. 92), lest Ananias alluding to and charmed with this glorious description, in pious raptures break forth, Felix anima mea, sempereg felix in seculis, a tertio mortuum gloria turam, talis est regnum Christi, pulcherrimum, ornatum munus, et plateas munus, et mansiones munus, ostia munus, et veneta munus, nobilissimos cives munus, et fortissimum regnum munus in decoro suo. Muri mansueti ou ex lapidibus profecti, pertinentia eorum de figuris, et manifestas ex aurum purpuris; in quibus quendam aliumque sine intermissione concinnat; mansiones tuis multa quadratis lapidibus fundis, sapphirus constructus, interfessis suis terris, aureis quique pulcherrimos, omnis narratur munus, nullus habitat inquinantis (Mestus, cap. 20).

Ver. 18. And all her streets shall say Alleluia: and they shall praise his name in all the earth. In Figius' Hebrew copy it is, "Blessed be God who hath exalted the horn of his kingdom for ever, even as the horn of David to bud forth. And according to the people of Almah, which was set down as a name, as being Jesus, as the Messias, was conducted triumphantly into Jerusalem; for then the multitude cried aloud, "Hosanna, blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." (Mark xii. 35; Matt. xix. 35; Luke xix. 38.)" But this verse, at least the beginning of it, seems to be taken.

CHAP. XIV.

Ver. 2. And he was eight and fifty years old when he last his sight, which was restored to him after eight years.

The Vulgate has set down thirty years, as if he had recovered his sight when he was sixty, being blind only four years. There is a marked disagreement in the versions about the time of Tobit's death; the Vulgate makes it thirty years, two hundred and fifty-six years before the beginning of the gospel in Tobit; and the time of his sight, thirty years, two hundred and thirty-six years before the beginning of the gospel in Tobit; and the time of his sight, thirty years, two hundred and fifty-six years after the death of Tobit. This uncertainty makes it difficult to fix the determinate time of Tobit's age when he prophesied of Nineweh's approaching ruin, or to ascertain the particular year of its destruction, the first prediction of Jonah against Nineveh. And, indeed, that great event is a point far from being agreed and settled among chronologers. Archbishop Usher placed it fourteen years earlier, in the fifteenth year of Josiah; Prideaux, four or fifteen years later, about the twentieth of that prince's reign, which was the twenty-third of Cæsarean, in the kingdom of Media. What is most certain, every interpretation, is, that he prophesied to one or other of the two texts, with respect to the years of Tobit and his son; and the diversification of the versions confirms this.

Ver. 4. I believe those things which Jonas the prophet spoke of Nineveh, that it shall be overthrown. Grothus contends, that both here and ver. 8, the true reading of the Greek is, "Ναυμαχον τον αραμανιν, και Ζωνον γρηγορον, και Αλμααν τον Νηνεωθην," (i.e., he did foretell the revenge which God will take upon the Assyrians for their repeated provocations, and for all the wrongs done to the ten tribes whom they had oppressed the breaking of the one hundred and forty thousand of Nineveh, that once famous city of three days' journey; but there seems no necessity for such an alteration of the text, if the prophecy of Jonah did really contain that prediction of the destruction of Nineveh, and Medes and Babylonians; and that it did so, seems probable from the following reasons:—first, Though it is well known that upon the humilation and repentance of the inhabitants, the first prediction of Jonah against Nineveh, that it should be destroyed by those floods, was not at that time fulfilled, yet it seems necessary to infer, that the like judgments hung over that city, as a prophetic prerogative, though not executed during Tobit's time. Secondly, and more particularly, it seems improbable, that a clause in the present copies of Zophaniah (ch. xxiv. 15—15, 11), which foretells the destruction of Nineveh, does not belong to that prophet, but to the prophecy of Jonah, though now dropped, in which he foretells after the final destruction of that city; and to this Tobit, as having another and better copy of Jonah's prophecy, may probably allude; see Whiston's Athen. Record. vol. ii. Appendix iv. and indeed his reasons for this suspicion, from Zeph. iii. 1, where he says, concerning Nineveh, Alvivada, called, according to the LXX. the "famous redeemed city," and by the Syriac, emphatically, "the city of Jonah?" and from ver. 6, as referring to the destruction of Nineveh, do still partly stand in argument in favour of this opinion. The like interpolation of a prophecy, and upon the very same occasion, he suspects to be 2 Esd. n. 8, 9. 20—23.

Jerusalem shall be desolate, and the house of God in it shall be burned. This passage, as it occurs in the Vulgate and most of the Latin versions, has been objected to as a mistake in point of time, as making mention of the temple of Jerusalem being burnt, which has been mentioned as the place, which it is said, has occasion to some to overthrow the authority of this book. But the Greek version, and the English which is exactly the same as the latter, is very improbable, and was still to happen, and not historically, as of that which was already done. But there is no necessity of supposing with some, that Tobit had the
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gift of prophecy, he rather grounds his observation on the
prophecies of others, Jer. xxvi. 19. Micah iii. 12, which ex-
press the destruction of Jerusalem, and the house of God, in
the days of Hezekiah, and which he supposes to have con-
tinued for fifty-two years after; till, by the favour of
Cyrus, the Jews were released from their captivity, and
reunited to their own holy city (2 Kings xxv. 8, Jer. lii. 12).

Ver. 3. And that again God will have mercy on them, and
bring them again into the land, where they shall build a tem-
pie, not like for the former times, but with a new foundation,
and afterwirds they shall return from all places of their
captivity, and build Jerusalem gloriously, and the
house of God shall be built in it for ever with a glorious
heavens shall be gathered together, and the whole
prophecies of three periods, which should fall after his
first.

The rebuilding of the temple, which should continue
to the conclusion or the consummation of the age, i.e. the
Jewish state; for the words, "so aother end not above," are
here to be rendered, "till" or "when the seasons of the age
be fulfilled," called, Matt. xxiv. 3, or the same, "the con-
summation" or "conclusion of the age," or, as Fagius' He-
brew copy has it, "till the first age was out." For the Jews
were wont to distinguish their state under the low, which
they called "the present age," from the period of time af-
fter the coming of that age, which cannot be seen, which
will come." Thus Daniel seals his prophecy to the time of
the end, or consummation, as the Greek renders it, not the
end of all time, but of the Jewish economy. And so the
division of the Messianic kingdom into two parts may be
understood, consummation, fulfilling, or the shutting up that age, which is the
second period. And thus, in the third period, follows the
state of Christianity, the glorious Jerusalem, that build-
ing, more beautiful than all jewels and all visions, xvi. 18, 19, and described here, ver. 6. by the
turning of the nations, concerning the gentiles, serving God true, and by the book of the song, which is the
song of Christianity. The learned Mr. Mede conjectures from the words,
"and afterward they shall return from all places of their
captivity," that the sense is very imperfect, and that those
words are nothing, but the ideas, which are added and so
without a preceding one of a captivity. And that it belongs to
the destruction of the Jews by the Romans, appears by another
passage added also in that Hebrew copy, and directly parallel to
this, which he conceives was written about the same time as
Jerusalem, v. 29, mention is made of the angels sent to gather
the elect Jews from the four winds, so it follows in that Ho-
brew copy, "but God, holy and blessed, shall remember and
charge his servants and his saints, and shall make them
great," (Dan. xii. 1). We have in Jerusalem an eminent prophecy of
the restoration and final happy state of all the twelve tribes,
with the mention of the horrible distress they then shall in
force (Jer. xxx. 1—24, xxxi. 1—41, 32—25, 37—40. 1. 1—
7, 19, 20. 5—10, 15, 19). This is also agreeable to what
the prophet Micah says, v. 3, 4. "Although God will send
his return for Messiah into Israel, yet he will let Israel re-
main in captivity till Sion hath gone the full time of her tra-
vail, and then her sorrows shall have a joyful issue; then
the remnant of his brethren shall return with the children
of his people, who shall learn mercy. In strength of the Lord,
and, they shall be converted, and he (the Christ) shall be great unto the ends of the earth, and
he shall be the peace," (see Bishop Chandler's Del. p. 158).

Prince of Peace is to be called Messiah, and "God truly, and
shall bury their ills." The learned prelate above quoted says, that in this and the foregoing verses, To-
bit mentions four great events which he took from the proph-
cy, which is to be considered as prophetic, and a long
capitvity of his nation ensuing it, Secondly, A general re-
turn from the captivity. Thirdly, The rebuilding of the city
and temple. Lastly, The introduction of the Gentiles into the
gentile nations from idolatry, when the horn or kingdom
of his people should be exalted (Ibid. p. 50). With respect
to this last particular, we may in general take notice, that
these prophecies are often mentioned as if they were
observed as a principal circumstance in their description of the four-
ishing state of the church, which should come to pass in af-
fter times; see Isa. i. 29. Jer. iii. 17. xvi. 19. Zechar. xi. 2.
But that of Micah, v. 12—14, is near clear and full. "And
that there shall be a small remnant of them left, who shall
cut off all witchcrafts out of thine hand, and thou shalt have
no more souleaters. Thy graven images also will I cut
off, and thy standing images out of the midst of thee, and
then shalt thou know that the Lord thy God is in the midst
of thee. I will pluck up thy groves out of the midst of thee," &c.
And it appears to have been the sentiment of the ancient
Jews themselves; for the meaning of idolatry should attend the happy times of the Messianic

Ver. 10. Remember, my son, how Aman handled Achi-
charus that brought him up, how out of light he brought him
into darkness; for through the Lord's grace and mercy,
Acharus was saved, but the other lost his rewards; for he went
down into darkness. Monasres gave alms, and escaped the
sources of death, which they had set for him: but Aman fell
therein, and passed into destruction. He was also
removed, i.e. He endeavoured, according to Darius, to take
away his life, or, from a flourishing condition, to bring him
into poverty or imprisonment. Who was Aman, is, un-
certain; probably it is Tobit's nephew, mentioned i. 21, xi. 13.
Much less do we know who Aman or Monasres is.
There is no reason, but the mere name, to suppose the lat-
ter to be the son of Amon, the grandson of Tobit, and hence
conjectures, another name for Achiachar us, and that Na-
sashes should be inserted in the text instead of it (see note on xi.
18). Nor is Aman here, that Hannan who was Mordecai's
cousin, and is called Mordecai the son of Aman in Esth. vi. 8,
and after the time of Darius the Mede. This, therefore,
is either an interpolation, as some suppose, in the history,
and therefore not genuine, or it is inserted after the
incident of Esther; for this is utterly incompatible with the time
that Tobit is supposed to live in. The elevation of
Mordecai to his great dignity, and the fall and disgrace of Ha-
man, cannot be supposed to be described or inserted in this
text, and after the time of Darius the Mede. This, therefore,
is either an interpolation, as some suppose, in the history,
and therefore not genuine, or it is inserted after the
incident of Esther; for this is utterly incompatible with the
Theo, before he died, he heard of the destruction of
Ninives, which was taken by Nabuchodonosor end Assuerus." Usher,
in his Annals, A. M. 3375, Prideaux, Conp. p. 47, 48, and other
learned men, understand this of Nabopo-
llassar, father of Ninevah, called by the Medes, Nabuchodonosor, and Cyaxares, king of Media, called, by Daniel, Ahasuerus, ix. 1. This remarkable transaction is
generally placed in the twenty-ninth year of king Josiah, and the thirty-third year of the Nabop-
llassar, and was brought to its end, as is at large set
account given by the heathen historians, Herodotus, Strabo, Alexan-
der Polyhistor and others. Esenius places the time of the
taking of Ninevah in the twenty-second year of Cy-
axares, and it seems to have been the same year as the death of
Assuerus, both which accounts agree; for, according to Eusebius,
this twenty-second year of Cyaxares falls in with the first of Na-
buchodonosor. These two princes entering into an alliance
together, by means of a marriage between Anystias, daughter
of Astyages, and Nebuchadnezzar, son of Nabopolassar,
marched with their combined forces against Nineveh, and
besieged Chaldaumus in it; and after the city was taken,
his dominions were shared between the two conquerors;
Nabopolassar became master of Ninevah and Babylon; and
Cyaxares, of Media and the bordering provinces. Some
suppose that the above-mentioned Ahasuerus, that is,
Assuerus can he the same person? Sir Isaac Newton gives
the following solution of it, "That Assuerus is the same
name with Achiacharus, Oxurres, Axares; and Cy, in the
Vernum Inscription, signifying a prince of the Medes, or
means prince Axares" (Chronol. see also Drusi Quzet.
p. 17, 18). It is uncertain who inserted the two last verses
of this book, whether they be part of the original
version, or whether they be a later interpolation. They con-
tinued the history from the end of the twelfth chapter to
ver. 11 of this, but he could not write the account of his
own death. It was added probably by one of the family, as
that relates to Yonah, or by the scribe of the Hebrew
hand, as was inserted by Joshua his successor, or some other
hand. I shall only observe, that, though the Syriac concludes as
our version, yet Munster's and Fagius' Hebrew copies omit
the mention of the death both of father and son.
In the twelfth year. How is this consistent with what is mentioned ver. 13, where it is said that he marched in battle-array in the seventeenth year? Nebuchadnezzar, and others, to avoid this difficulty, suppose the war to have begun in the twelfth year of Nabuchodonosor, and to be finished in the seventeenth. But this is more than they have authority for; the account being rather of a particular battle, than of a continued war. Possible that this is one of those various readings which Jerome professed to have cut off, as corruptions of the text; for it does not occur in his translation. And agreedly his version places the expedition of Holofernes, that was the next year after this battle of Ragan, in the thirteenth year of Nabuchodonosor, which Dr. Prideaux says is the truth of the matter (Connex, vol. i. p. 29). It is remarkable that the Greek text of this book precedes the Latin one five years, as appears from the instance above, and from ver. 1 of the next chapter, where the Greek has the eighteenth year, which in Jerome's version is only the thirteenth. Some account for the difference this way, that Nabuchodonosor, the adopted son or grandson of Ashshaddon, reigned jointly with him five years, and sole thirteen years, to the time of his army being cut off with Holofernes before Bethulia (ch. xvi.). In the last year but one of his reign Nabuchodonosor overcame Arphaxad, and destroyed Ecbatane, and in his last, Holofernes was beheaded by Judith. The Vulgate begins this book with, Ioace Arphaxad, and after the name of the king of Babylon, that was a confirmation of something preceding. Calmet says, "It may be joined to the history of Tobit without any great inconvenience, or much breaking in upon the regular series of events. For the building of Babylon, and the war between Arphaxad and Nabuchodonosor mentioned here, follow closely enough the taking of Nineveh by Assuerus, i.e. Cyaxares, or Artyages, which Tobias lived long enough to hear of, and the taking of Nineveh is the last event mentioned in the book of Tobit." But it cannot be inferred from this connective particle, that Judith is a continuation of the preceding history, if there be any such. The royal seat of Judith is rightly placed, A. M. 3351, and the taking of Nineveh, according to Usher, be in 3376. Nor ought this to be joined to Tobit, or necessarily to follow it, because so placed in order that the placing therefore being probably more relative, than denial and arbitrary: nor do their subjects agree, the history of Tobit being the memoirs of a private family, and Judith that of the Jewish nation. It seems more probable, as Calmet conjectures, either that this history made a part of, and was taken from, some public registers, wherein the most remarkable events are entered and recorded, in a regular series and order; or that the particle here is superfluous, as a like one, et, is placed at the head of several books of scripture, where it has nothing to do with the sense. But the best way to solve this is to observe, that the Greek and other more correct versions wholly omit it.

Of the reign of Nabuchodonosor, who reigned in Nineveh, the great city. The Medes, after subduing several of the neighbouring nations, under the conduct of their second king Phraortes, invaded Assyria. Sogdianus, or Sogdianus, called here Nabuchodonosor, raised a powerful army to oppose them, summoned the whole force of his wide-spreading dominions and invited all the nations round to his assistance. Most of those which were summoned received his ambassadors with contempt, upon which he resolves on nothing less than being avenged on the whole earth, and choosing Holofernes for the instrument of his vengeance: as he was commander-in-chief of his forces, he orders him to put all to the sword who should oppose him (II. 11). As to the cruelty with which the orders were executed, the dread and terror that merciless general struck into the countries through which he marched, the courageous resolution taken by the Jews to withstand the mighty conqueror, the great stratagem to which the city of Bethulia and their whole nation were reduced, and their miraculous deliverances; and, lastly, the great slaughter of the Assyrian army; these particulars were all matter for minute and minute allusion in the following chapters. Herodotus confirms the main of this history, telling us, that Phraortes, the Mede, made war against the Assyrians. "Those I mean (says he, lib. 1, cap. 102), who lived at Nineveh, who had formerly been the chief of all, but now were desired by their friends or vassals though nevertheless in a good condition to defend themselves." No two historical sources can, so far as they are concerned together, more illustrate each other than Herodotus and this book of Judith (see Montfaucon, Hist. Ver. Judith). It hath been objected, that the king of Nineveh is here called Nabuchodonosor, which is the proper name of the kings of Babylon; to this it may be answered, That we find not only in writers of different characters, the Greek and Hebrew, the sacred and profane, but even in writers of the same nation, the same person under different appellations; though therefore in strictness of speech it may be counted an error in history, to call the king of Nineveh by the name of Nabuchodonosor, yet, as it was the style and manner of the Jews to denote any prince who lived beyond the Euphrates by that name (see Tobit xiv. 15), we need not wonder to find this writer, who wrote either at Babylon or in Chaldea, and lived in an age when the fame and reputation of Nabuchodonosor the Great had quite eclipsed the name of all his predecessors, calling another king, who lived at a far distance, viz. Sogdianus, the king of Assyria, by the name of the king of Babylon, which perhaps at that time might be the standing name of every great and distant monarch. Others say, that this Nabuchodonosor, then the king of Assyria, sprung from the royal line of the kings of Babylon, and that he was the Chaldean name of the chief of the kings of Babylon, viz. Nabuchodonosor, as a standing memorial of his extraction, and that it might appear he was king of Jacob as well as of Assyria and Nineveh are concerned. In the days of Arphaxad, which reigned over the Medes Arphaxad seems to be a common name of all the kings of Media, as Merodach was of those of Babylon, and Phraortes of those of Egypt. But Calpern and many other are of opinion, that by Arphaxad is here meant? As Arphaxad is said to be that king who was the founder of Media, Prideaux contends that Dioces must be the person (Connex, vol. i. p. 28). But Calpern and many others are of opinion, that by Arphaxad is here meant the whole or the six hundred furlongs. It was the metropolis of all Media, and the seat both of the Median and Persian monarchs, their ordinary residence in the heat of summer, as Susa was in the winter-time. The royal palace was about six furlongs, or a mile in compass, and built with all the cost and skill that a stately edifice did require (Polyb. lib. x.). Some of its beams are said to be of silver, and the rest of cedar strengthened with plates of gold. 2. And built in Ecbatan walls round about of stones hewn three cubits broad and six cubits long. Iri- deaux says of Deicles, that having repaired, beautified, and
enlarged the city of Ecbatana (which, according to Diodores, lib. ii., had been built from the times of Semiramis, one thousand three hundred years before), he made it the real seat of his kingdom, and reigned over it himself for about fifteen years; during which time it grew to be a great city, he is for this reason reckoned by the Greeks to have been the founder of it. (Curt. iv. 4. 1.) But Diodores, in his work entitled "On the Birth of Persia," does not mention the founding of this city here, though the Vulgate, without authority, does, but the adding new and magnificent fortifications to it, it is probably to be understood that this was a work of the spirit, and having many forces under his command, may not improperly be supposed to delight in works of this nature. His father indeed might have been engaged to some part of his lifetime in the works of improving this city, and in leaving the completion of them to his son, as undertakings of this kind are not so soon completed; and in this case he must have been long and audaciously engaged in; what is here said of Artaxerxes is applied to him. Particular mention we may observe, is here made of the largeness of the stones employed in the works, as the ancients placed a great part of the magnificence of their buildings herein, as appears from the description of old monuments in history, and from the ruins of such ancient buildings as have in some measure escaped the injury of time and the ruin of neglect.

And made the height of the wall seventy cubits, and the breadth thereof fifty cubits. Ver. 3. And set the towers thereof with battlements and the battlements thereof in the foundation thereof. The height of this wall is very much celebrated by the ancients, and minutely described by Herodotus (lib. i. cap. 99). That understanding, after all, the builders or masons, were gradually rising above each other by the height of the battlements of each wall. The situation of the ground, rising by an easy ascent, was very favourable to the design of raising it. The royal palace and treasury were within the innermost circle of the seven. The first of these walls was equal in circumference to the city of Athens, i.e., according to Thucydides (lib. ii.) one hundred and seventy-eight furlongs, and had white battlements, the second black, the third of a purple colour, the fourth blue, and the fifth of deep orange. But the seven were not, as some would misunderstand it, but seven towers, and perhaps seven points of a fence for the royal person of the king, and within one of which was his palace, were embellished above the other; the one being covered or gilt with silver, and the other with gold. Each of them being higher than the other, and distinguished by the colour of their several pinnacle, gave into the eye a most agreeable prospect (Herod. lib. iii.). This description indeed of Herodatus savours somewhat of romance, but the uncommon height and superb magnificence of the walls are confirmed by other good authorities. It should seem as if the walls of Ecbatane were each of their height more than the height of the towers of Babylon, the domes of the gates a hundred cubits higher; but this is to be understood only of the innermost wall. And this is the more probable, because the description of the walls themselves is ver. 4, ver. 5, and that of the wall, not walls, as if a particular one was only meant. The Vulgate is faulty in rendering, Feect muros ejus in Itulitidnum cubitorum septquaginta, et in altitudinem cubitorum triginta. St. Jerome's version agrees with our translation, and understands the seventy cubits of the height, which seems the true rendering, and is confirmed by the Greek and Syriac.

Ver. 4. And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth thereof were forty cubits. It is to be presumed, that this extraordinary height of the towers in comparison of the gates, and about the doors, and not that the gates themselves opened to such an exact height. We shall the less wonder at the extraordinary grandeur of the towers, if we reflect upon what is related of Ninoche, that it had fifteen hundred towers upon the walls of it, each of them a hundred feet high; and on what Josephus says of the number of the towers in the city of Jerusalem, that they were sixty cubits high and twenty broad.

Ver. 5. In the great plain, which is the plain in the borders of Rages. The plains of Rages, and the river Rages, a spring of Media, standing on the mountains of Ecbatana, and distant about a small day's journey from that city. This very obvious difference between the Greek and Latin version of this book, particularly as to the proper names. Probably both the great plain itself and the river

had different names. What is called here and in the Greek, "Hydasper," is styled "Jadson" in the Latin versions. Conient observes, that the Syriac is most exact as to the names of places, and as to the distinguished parts of the edifice, engaged with Arphaxad in the plains of "Dura," mentioned Dan. iii. and instead of the river Jadson, it puts "Uliu," which occurs likewise in Dan. vii. 2.

At this period. Ver. 2. The Hebrew word here, יִכְנֹשֵׁי (Kynose), is the Hebrew name of the Persians, and signifies a "commander," or "prince," or "governor," with a sort of authority over the people. The mention of the Persians as a distinguished people at this time in the transaction which had been thought inaccurate, as the name of the Persians was hardly if at all known before Cyrus, at least not as the name of a distinct people, and not comprehended under the name of Elam, or Elamites (see Boch. Geogr. lib. iv. cap. 10). But this objection, supposing it well founded, is well answered; and the Persian word for geography and chronology are found in almost all ancient writers; and even the sacred text is not free from them, at least see our version to this part.

Ver. 10. The reference to the words of Tania and Mempis, and to all the inhabitants of Egypt. The Vulgate only mentions terram Jesse, which Calmet expounds "the land of Goshen," in the lower Egypt, called "the land of Goshen," I presume, in the preceding verse. Probably by synecdoche a part was designed for the whole. It should seem from this and ver. 12, that Nabuchodonosor did command in Egypt, though not the building of the wall of Babylon, as a necessary passage for the invading of Egypt; what is mentioned therefore here of Egypt, has been condemned by Diodote and others, if not as false, at least as premature. But all theevent which the former writer, Nabuchodonosor, was expected prince as Nabuchodonosor is here described, send his orders to those beyond Tania and Mempis, and to all the inhabitants of Egypt, though he had no power or command in the upper kingdom; as we read in his first invasion, up to the battle which indeed appears from the following verse to have been the very case. He who expected him there would have designed himself to Egypt, a small part of it, would not dispute his orders. The like answer may serve for his message into Persia, ver. 11.

Ver. 17. But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to battle; for they were not afraid of him; nor he before them as one man, and they sent away the encomium from them without effect, and with disgrace. It may seem surprising and strange, that the inhabitants of the land should dare to behave in the manner here related, except they thought that Nabuchodonosor could not stand against Arphaxad, a valiant prince, and at the head of a numerous and powerful army. The truth is, after the destruction of Cuneachar's army by the devasting angel in Judaea, the power and art of the kings of Assyria began to dwindle; and among others who broke from that government was Merodach-Galadan, king of Babylon, who before was tributary to the king of Assyria (see Geogr. lib. iv. cap. 10); the king of Assyria and his grandson. But the latter being destitute of power, and therefore the following verses, instructed by the misfortunes of others, and seeing that their submission served only to render the conqueror more formidable, and to make the former conquerors the subject of those who are here mentioned, though seemingly rash and imprudent. It seems most probable that this message and invitation to the inhabitants of the several places here mentioned to come to his assistance, was before the engagement with Arphaxad, as our version, following the Greek, represents it; but the Vulgate makes it to be after that battle, to induce them by a sense of his conquest, and the terror of his arms, to submit to his dominion and empire; or whether he sent to the same people twice, as some have conjectured, both before and after the engagement; however this may be, his pride was somewhat checked at the disappointment, when he found to so many people, whom, in his own mind, he looked upon as already vanquished and subdued, daring to dispute his orders, and not only yielding to the force of his arm, but the natural law of war; having some copies have it, or being but a man, no better than themselves.

Ver. 19. Therefore Nabuchodonosor was very angry with all this country, and swore by his throne and kingdom. This was anciently esteemed a most solemn, sacred, and inviolable oath. Herodotus says, that the Sythians, whom he calls the Scythians, particularly used this form, when a more solemn oath than ordinary was to be taken (lib. iv. cap. 68). It appears
CHAPTER II.

from the Gospel (Matt. v. 34. xxii. 22), that the Jews some times swore by heaven, or God's throne, which was vir- tually swearing by God himself, who sat upon it. And the Persians use it to this day (see Tavern. Voyag. b. i.). And now my special reason for believing (Homer and the Jews, if I may be permitted to use their own expression, as when princes swore, they usually held up their sceptre.) that he would say with the sword all the inhabitants of that should he be arrested, or else he would be cut off. (Ptol. ii. 20.) Even in modern times has been the prevalent opinion, that the word Holophernes is of Persian extraction, in the same manner as Tisaphernes, Intaphernes, &c., but others imagine, that this general was a native either of Lydia or Phrygia, and Polybius makes mention of one of that name, who having conquered Capadocia, soon lost it again by endeavoring to change the ancient customs of the country, and to introduce drunkenness, togeth- er with a species of licentiousness which he thought would make his conquests, made him not unlike him (i. 955. lib. x. cap. 11, and Curnab. in Athen.).

The chief captain of his army which was next unto him,) by Zoroastre, he is called Archistrategus, by Jerumil and St. Austin, Rex; on account probably of the supreme power and command which he had. He seems to have been in the same figure, dignity, and power, with Nubathod- onosor, as a great Persian chief of the Persian troops to his assistance against the Medes, were doubtless rebel to their sovereign, and desired his sharpest remon- strance: but such as were free and unsubdual, were allowed to act as they pleased; as they were under no ties of duty, policy and prudence alone were to direct them. This seems to have been the case of the Jews in particular; they were independent of him, nor had he any right over them or their country. It does not appear that they owed him either services or tribute; or if some small acknowl- edgments of this sort were due from them, they did not imply such vassalage as to oblige them to be maximally subject upon every occasion. The justice of their refusal will appear yet further, if we consider that Nubathodonesor, being a barbarous and domineering prince, was likely to make the several nations to acknowledge him only to God (iii. 8. vi. 2), which the Jews could not submit to without a renunciation of their religion. And God seemed to have given them a principal example of his miraculous deliverance wrought in their favour.

Ver. 15. Mountains of Ravan.] It is no improbable conjecture, that this city, the same with Rages, Tobit i. 14. was built by Reu the son of Feleg. For not only the de- scendants of Arphaxad (of whom came Feleg, the father of Reu) settled in these and the adjacent parts, but Reu is called by the LXX. Ragen. And as to the possibility of Arphaxad settling here, it is remarkable, that in the begin- ning of this book mention is made of Arphaxad, who reigned over the Medes in Ekbatane. This name being probably given to Reu, and the dominion of their forefather Arphaxad, the son of Shem, and grandson of Noah, who, probably, upon the dispersion of mankind, settled himself in these parts of Asia, whence we find here a whole country retaining plain footsteps of his name, it being called Arraphachitis in Polenity, probably for Ar- phaxaditis (see Well's Geography, vol. ii. p. 196).

CHAP. II.

Ver. 1. And in the sixteenth year . . .] The placing the events of this history in the sixteenth year of Darius was a consequence of the former mistake (i. 13.) and a continuation, says Prideaux, of the same blunder (Connex. vol. i. p. 29). Jerome's version has the thirtieth year here, the expedi- tion not being against the Medes till the fortieth, which, according to that version, was in the twelfth of Na- buthodonesor. And with this agrees Usher, in his Annals, A.M. 3948. It is said here to be in the two-and-twentieth day of the first month, i. e. in that part of the month Nisan, or in the beginning of spring, called in the Hebrew the return of the year; which the scripture takes notice of, as the usual time when kings go forth to battle (2 Sam. xi. 2).

Ver. 2. And concluded the afflicting of the whole earth and did cause that there was no man left; the whole earth was void, because of the anger of the Lord; and it was so. This verb seems to have crept in from the beginning of this verse, and to have no place here. Other copies have haveveris, which our version follows; but it will be difficult to letch the sense given in it from the pre- sent Greek. As it now stands, it differs very little from what goes before, and what follows. Badwell's sense of the place is new and agreeable: "He declared to, and had to this respect, to be had by, the most rudeness offered to him from the nations he had sent to, and the contemptuous treatment his ambassadors met with." The original sense of the word in George's Bengali was understood in this sense when they rendered, "He com- municated with them his secret counsel, and set before them with his own mouth all the malice of the earth." And this sense is to be held up in support of the sense of some malum regionum istarum ore suo. And so Calmet, Nabuthodonesor representa lmi sine la malice de toute la terre. When it is here said that he mediated revenge on the whole earth, this is not to be understood absolutely, but includes such people and nations only, as refused to attend his summons, those mentioned in the former chapters, who, when called by Intaphernes and Polybius, makes mention of one of that name, who having conquered Capadocia, soon lost it again by endeavouring to change the ancient customs of the country, and to introduce drunkenness, togeth- er with a species of licentiousness which he thought would make his conquests, made him not unlike him (i. 955. lib. x. cap. 11). Here our translators have, with great judgment, followed the Alexandrian copy, which has ανασπασμός, instead of the other copies μεταβάτω. No doubt μεταβάτω ἐπὶ τὸν ἔριον is the original meaning of the number in the line above, ανασπασμός ἐπὶ τὸν ἔριον, over against which some had put the usual way of expressing that number, viz. twelve myriads; and this by mistake afterward crept into the text, in line with the above.
Artaxerxes, to be the person, who was very cruel and fond of going to war (Nest. Hist. lib. ii. cap. 22). Some have fixed the period of this modern emperor at the death of Artaxerxes II. (Chronic. B. A. 94, 95), St. Austin (lib. xvii. cap. 16, De Civ. Dei), and the Venerable Bede, and have assigned it as the reason why Cambyses, son of Cyrus, was the son of Cambyses the Arian king to whom the Jews called Holiness. But this history of Judah cannot fall in with the twelfth of Cambyses (see ver. 1), as that prince lived but seven years and five months (Herod. lib. iii. cap. 9). Thus, from the beginning of the cession against the conjecture in general, that Nabuchodonosor here mentioned, is all along particularly characterized as king of the Assyrians (2. 7. 11. ii. 1, 4, &c.), and his genealogy is not the same as that of Babylonia (see ver. 14, v. i. 1, &c.). As this particularity therefore seems necessarily to confine it to a Babylonian or an Assyrian monarch, and as nothing in the history of Nebuchadnezzar suit not with those of this history, may be the reason of the change of names through any J. W. corruption of the copies is to be suspected or admitted, that they changed the name of the king of Assyria or Babylon, Susaschinthes, or some other, into Nabuchodonosor? Further, if the demand of earth and water was not peculiar to the Persians, but in use among other nations, is only a common form of acknowledging submission; and if the Persians are to be considered only as auxiliaries, as seems most probable from i. 7, and were, among others, summoned themselves to assemble at Nabuchodonosor's command,—then what is here recorded should rather be considered as the commencement, or even the very establishment of the Persian empire; for it cannot be supposed, that when that was in his glory, the Persians made the conquest of Cilicia, or Xerxes, or indeed any of their kings, then lords of seven tribes, should be subordinated to the commands of the proud Assyrian, as to assemble at his summons; or so void of policy, as to join their forces to subdue the earth to him, and in his name, to defend and enforce his power,—in order to lessen and diminish their own; besides, "Did any of these Persian monarchs" says Calmet, "regain at Nineveh? Did they declare war against a king of the Medes? We know not who these Persian kings were, or where Cambodiotha, Cilicia, Syria, Arabia, Mesopotamia, and Phrygia? Or, rather, did not all these provinces make part of the empire which they received from their ancestors?" We should rather say, "Ye, they were a proud race of people, so that none, I am sure, would have dared to come from afar to save their eyes that were spared Agag, and the rest of the sheep and the oxen, and all that was good" (1 Sam. xv. 3, 9).

**Ver. 4. For as I live, and by the power considered here only as auxiliaries, as seems most probable from i. 7, and were, among others, summoned themselves to assemble at Nabuchodonosor's command,—then what is here recorded should rather be considered as the commencement, or even the very establishment of the Persian empire; for it cannot be supposed, that when that was in his glory, the Persians made the conquest of Cilicia, or Xerxes, or indeed any of their kings, then lords of seven tribes, should be subordinated to the commands of the proud Assyrian, as to assemble at his summons; or so void of policy, as to join their forces to subdue the earth to him, and in his name, to defend and enforce his power,—in order to lessen and diminish their own; besides, "Did any of these Persian monarchs" says Calmet, "regain at Nineveh? Did they declare war against a king of the Medes? We know not who these Persian kings were, or where Cambodiotha, Cilicia, Syria, Arabia, Mesopotamia, and Phrygia? Or, rather, did not all these provinces make part of the empire which they received from their ancestors?" We should rather say, "Ye, they were a proud race of people, so that none, I am sure, would have dared to come from afar to save their eyes that were spared Agag, and the rest of the sheep and the oxen, and all that was good" (1 Sam. xv. 3, 9).**

**Ver. 9. For I was one man, and by my power considered here only as auxiliaries, as seems most probable from i. 7, and were, among others, summoned themselves to assemble at Nabuchodonosor's command,—then what is here recorded should rather be considered as the commencement, or even the very establishment of the Persian empire; for it cannot be supposed, that when that was in his glory, the Persians made the conquest of Cilicia, or Xerxes, or indeed any of their kings, then lords of seven tribes, should be subordinated to the commands of the proud Assyrian, as to assemble at his summons; or so void of policy, as to join their forces to subdue the earth to him, and in his name, to defend and enforce his power,—in order to lessen and diminish their own; besides, "Did any of these Persian monarchs" says Calmet, "regain at Nineveh? Did they declare war against a king of the Medes? We know not who these Persian kings were, or where Cambodiotha, Cilicia, Syria, Arabia, Mesopotamia, and Phrygia? Or, rather, did not all these provinces make part of the empire which they received from their ancestors?" We should rather say, "Ye, they were a proud race of people, so that none, I am sure, would have dared to come from afar to save their eyes that were spared Agag, and the rest of the sheep and the oxen, and all that was good" (1 Sam. xv. 3, 9).**

**Ver. 11. Ver. 12. For as I live, and by the power considered here only as auxiliaries, as seems most probable from i. 7, and were, among others, summoned themselves to assemble at Nabuchodonosor's command,—then what is here recorded should rather be considered as the commencement, or even the very establishment of the Persian empire; for it cannot be supposed, that when that was in his glory, the Persians made the conquest of Cilicia, or Xerxes, or indeed any of their kings, then lords of seven tribes, should be subordinated to the commands of the proud Assyrian, as to assemble at his summons; or so void of policy, as to join their forces to subdue the earth to him, and in his name, to defend and enforce his power,—in order to lessen and diminish their own; besides, "Did any of these Persian monarchs" says Calmet, "regain at Nineveh? Did they declare war against a king of the Medes? We know not who these Persian kings were, or where Cambodiotha, Cilicia, Syria, Arabia, Mesopotamia, and Phrygia? Or, rather, did not all these provinces make part of the empire which they received from their ancestors?" We should rather say, "Ye, they were a proud race of people, so that none, I am sure, would have dared to come from afar to save their eyes that were spared Agag, and the rest of the sheep and the oxen, and all that was good" (1 Sam. xv. 3, 9).**

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**Ver. 16. For as I live, and by the power considered here only as auxiliaries, as seems most probable from i. 7, and were, among others, summoned themselves to assemble at Nabuchodonosor's command,—then what is here recorded should rather be considered as the commencement, or even the very establishment of the Persian empire; for it cannot be supposed, that when that was in his glory, the Persians made the conquest of Cilicia, or Xerxes, or indeed any of their kings, then lords of seven tribes, should be subordinated to the commands of the proud Assyrian, as to assemble at his summons; or so void of policy, as to join their forces to subdue the earth to him, and in his name, to defend and enforce his power,—in order to lessen and diminish their own; besides, "Did any of these Persian monarchs" says Calmet, "regain at Nineveh? Did they declare war against a king of the Medes? We know not who these Persian kings were, or where Cambodiotha, Cilicia, Syria, Arabia, Mesopotamia, and Phrygia? Or, rather, did not all these provinces make part of the empire which they received from their ancestors?" We should rather say, "Ye, they were a proud race of people, so that none, I am sure, would have dared to come from afar to save their eyes that were spared Agag, and the rest of the sheep and the oxen, and all that was good" (1 Sam. xv. 3, 9).**

**Ver. 17. For as I live, and by the power considered here only as auxiliaries, as seems most probable from i. 7, and were, among others, summoned themselves to assemble at Nabuchodonosor's command,—then what is here recorded should rather be considered as the commencement, or even the very establishment of the Persian empire; for it cannot be supposed, that when that was in his glory, the Persians made the conquest of Cilicia, or Xerxes, or indeed any of their kings, then lords of seven tribes, should be subordinated to the commands of the proud Assyrian, as to assemble at his summons; or so void of policy, as to join their forces to subdue the earth to him, and in his name, to defend and enforce his power,—in order to lessen and diminish their own; besides, "Did any of these Persian monarchs" says Calmet, "regain at Nineveh? Did they declare war against a king of the Medes? We know not who these Persian kings were, or where Cambodiotha, Cilicia, Syria, Arabia, Mesopotamia, and Phrygia? Or, rather, did not all these provinces make part of the empire which they received from their ancestors?" We should rather say, "Ye, they were a proud race of people, so that none, I am sure, would have dared to come from afar to save their eyes that were spared Agag, and the rest of the sheep and the oxen, and all that was good" (1 Sam. xv. 3, 9).**
chodonosor, who had decreed to subdue the whole earth, and would be acknowledged and adored as a god by all the nations whom he had conquered, we may particularly understand, he would not only maintain and preserve his own authority by withdrawing his own allegiance, and exalting himself as God, to secure mankind, and to persuade them to desert the true and happy service in which they live under their present government, but would also cause the greatest number of his enemies, and especially those who had a different religion, to be destroyed by fire or tree near the altar of the Lord (Deut. vi. 21). Under groves, probably all other monuments of religious use are comprehended, as houses, high-places, temples (see IV, 1). All of which the author, Alciati, says, though they should be ordered to be destroyed, as so many rivals of his majesty and greatness.

For he had determined to destroy all the gods of the land, that all nations should worship Nebuchadnezzar only, and that all tongues and tribes should call upon him as God.] The Assyrian princes, when they rose to the sublimity of empire, were not only the objects of the universal admiration, but even divine honours, as may be seen in their history, and set themselves above all the gods of the people they vanquished; and not only presumed to pass sentence by the word of their mouth upon the whole world, but sometimes required that none other under heaven should be worshiped but themselves. We find in the account here given of Nebuchadnezzar that he was resolved not only to subdue the several nations from the Euphrates to Ethiopia, but intended likewise to oblige them to adore and acknowledge him only to be God. Accordingly his general, Holophernes, did not content himself with the possession of the gods, but he would remove the true God likewise, and set up Nebuchadnezzar in his stead. This appears to have been the avowed purpose of sending his great armies, not only for the destruction of his enemies, but to be acknowledged the king among gods. And, indeed, as if he had been a professed atheist, as some have represented him, the story of his insanity is a reproof of his reason, as to forget that he was a man, or that there was a god that could control him. But the king of Nineveh was not the only prince that we find infected with the folly and impety of desiring to pass for a god; the Emperors of Darins, who reigned over the Medes and Persians in the time of Daniel, proposed to him to make a decree, under pain of being cast into the den of lions, that no one should dare to ask a petition of any god or man, but of him only, for the space of thirty days (Dan. vi. 7). Nor was Semencheril less insolent, who boasted, 2 Kings xvii. 35, that he had not yet heard of any god besides himself, whom he called power. "Who are they among all the gods of the nations, that have delivered their country out of mine hand?" and from thence vainly infers, that neither would the Lord be able to deliver Jerusalem out of his hand; existing himself above all that is called god, or is worshipped. Alexander the Great, and many of the Roman emperors, had the like ambition of passing for gods. Nor is it very surprising, that those whom the devil had made without a master, should take him, aspire to be equal with God. For that proud spirit, however jealous of his honour, is not averse for special reasons to confer the complexion of a god upon him; and, by this means, the prince of this world subtle, dexterously allows that they shall be looked upon and treated as gods, if he can by such superstition tempt any to leave the service of the true God, and by consequence become his slaves.

Ver. 9. Over against the great street of Judea. Called the "hill country." Luke i. 39. It is particularly described ver. 7 of the next chapter.

CHAP. IV.

Ver. 2. Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God.] It is not to be wondered at that the people of the Jews should be much afraid of, and tremble at, so great a force coming against them, to which so many nations were subject. From the history of Nebuchadnezzar, we learn how the Jews had dedicated their goods, their liberty, or lives; but the occasion of their meanness was the apprehension they were under, that the city of Jerusalem should be destroyed, and this great temple should be profaned and treated as other the like places had been, where Holophernes with his army had passed. The Jews, it is well known, had a profound veneration for their temple, and on many accounts, besides that through whose means they were delivered out of Egypt, they were charged with a thousand deaths for the preservation of that holy place, which distinguished them from all other nations; and
therefore their thoughts at this time were chiefly fixed, and their wishes and prayers confined to their beloved sanctuary. "What they did from a pure zeal and spirit of Judaism, and to a strong disaffection to the new religion, we should be equally zealous to do (say Messieurs of Port-Royal) from a truer principle and a more excellent religion. It became them to be more interiorly considered for, they were affected with, what any ways reflects dishonour upon or is injurious to the glory of God and the interest of his church, than any thing that can happen to ourselves. We find that they sought to prevent the destruction of their sanctuary by observing the sanctity of his father's house profaned by merchandise, and the place of prayer changed into a den of thieves; but one does not read of any resentment he expressed against his adversaries. We find, on the contrary, his bitter hatred against his enemies, and exposed to their outrageous insults; though his body was without comparison a temple for more glorious and precious than that material one for which the Jews boasted so much respect, and showed so much concern for its safety."

Ver. 3. "For they were more moved from the captivity, and all the people of Judah were gathered together and the vessels, and the altar, and the house, were sanctified after the profanation."

It is a great dispute among the learned, whether what is related here happened before or after the captivity, or in both periods. Where we do not know what is related is placed.

Those who maintain the latter opinion, ground it chiefly upon this passage, wherein the author, according to the Greek version, says (for the Vulgate wholly omits it,) that the vessels were returned, the sanctuary was sanctified, and the altar and the house, were sanctified after the profanation. And v. 18, 19, it is further affirmed, "the temple was more than once sanctified," which was in the purport of theirs; that the temple of their God was cast to the ground, and their cities taken by the enemy; but now are they come up from the places where they were scattered, and have possession of the land. The bare mention of these passages, say they, naturally leads one to conclude, that what is here mentioned was not transacted till after the return from the captivity; which is confirmed by the opinion of many other authors, as well as the moderns (see Calmet's DEP. sur le Liv. Judih, and Stackhouse's Hist. of the Bib.);

Those who maintain that this transaction happened before the captivity are disposed, some placing it under Manasses, and others under Zedekiah; but the difficulties on either hypothesis possibly may be adjusted, if we be careful to distinguish the slight and particular dispensations and captivities of the Jews from the long and general one; and if we understand the captivity here referred to, not of the grand captivity of Babylon, but of that one that was slight in comparison of that, it in the time of Manasseh seems most probably to have been, and that at that time of which the the present king posteriorly times were related in the former passages."

Ver. 4. "Thus they sent into all the countries of Samaria, and the villages, &c.

Nothing could have induced these two irreconcilable enemies, the Jews and the Samaritans, who were at enmity one to another, to make even a truce on Jerusalem. (I. 25, 26), to act jointly, and to be confederates, but the sense of the common danger which threatened them from the expedition of Holopherus."

Ver. 5. "And when Jerusalem was besieged beforehand of all the top of the high mountains, and fortified the villages that were in them.) As Jonathan the high priest did against Apollonius (1 Macc. x. 70), being by nature of their situation, the defence of the city was committed to him. He obtained, by his easy way of obtaining things, and by his security, to lay even be imagined in such a time of desolation and distress."

Ver. 6. "Joacim the high priest, which was in those days in Jerusalem,) He is sometimes called Eliakim; accordingly St. Jerome's version promiscuously uses both names for this high-priest. The Syriac also does the like: and in the St. Jerome of St. Chrysostom's comment upon Luke iii. 23. Some copies have Joakim instead of Hei, which, according to Chrysostom, is Eliakim contracted; and makes Joakim, Hei, and Eliakim, to mean the same person. (See ch. xxxii. 34). It has been objected against this history, that none of the name of Joakim or Eliakim is to be found either in the scriptures or any other writer, but in this passage of Josephus. As to that part of the objection from the scriptures, it may be answered, that the succession of the high-priests is so imperceptibly recorded there, that Joachim might easily be mistaken for Joakim, and the omission of the name made by the mistake of the scribes for the word of which, or Jewish high-priests, as we have them delivered to us in the first book of Chronicles, and in the books of Ezra and Nehemiah, will find them so minutely and perplexed, so many Antipas and Antiperus, such a multitude of names and numbers, and such seeming contrariety in the several accounts, as will cost no small pains to reduce them to any tolerable regularity. The reason is, because the scripture no where professes to give an exact catalogue of all such as had been admitted to that office and dignity until the captivity. And in such catalogues as are delivered, several are high-priests that never were high-priests, and several that were not high-priests. It is very likely, as Frideaux observes, that from the time of Solomon to the captivity, and from the captivity to the time of the rise of the Jewish empire, of which this passage is a part, there were high-priests. It is very likely, as Frideaux observes, that from the time of Solomon to the captivity, and from the captivity to the rise of the Jewish empire, of which this passage is a part, there were more than one hundred and twenty high-priests, and several are in his catalogue who never were high-priests, and several are left out that were; particularly Amanasiah in the time of Jehoshaphat, Jehozia in the time of Joash, and Jehozia and Jehoiam in the time of Amazias, and Joachim xxiii., have very well agreed with that part which Joacim is said to have acted in this book (Connex. lib. i.). As to the catalogue of Josephus, that too is so imperfect and corrupt that several names of high-priests there may be names of those who were great seers, and that the names of the high-priests are taken from some other instance. But it is certain that Joacin or Eliakim is not named in scripture; for several learned men are inclined to think that these are names of the last high-priest, as they, in the account of the destruction of Jerusalem, are given in the 12th and 13th verses of the 31st chapter of the apocryphal history of this author; because these very persons are given as high-priests who are not in any other book of the Old Testament. It is certain that those persons of whom Josephus speaks were high-priests at the time, though there be no mention made of him as such, either in the scriptures or the history of Josephus. The reason is, because the scripture no where professes to give an exact catalogue of all such as had been admitted to that office and dignity until the captivity. And in such catalogues as are delivered, several are high-priests that never were high-priests, and several that were not high-priests. It is very likely, as Frideaux observes, that from the time of Solomon to the captivity, and from the captivity to the rise of the Jewish empire, of which this passage is a part, there were more than one hundred and twenty high-priests, and several are in his catalogue who never were high-priests, and several are left out that were; particularly Amanasiah in the time of Jehoshaphat, Jehozia in the time of Joash, and Jehozia and Jehoiam in the time of Amazias, and Joachim xxiii., have very well agreed with that part which Joacim is said to have acted in this book (Connex. lib. i.). As to the catalogue of Josephus, that too is so imperfect and corrupt that several names of high-priests there may be names of those who were great seers, and that the names of the high-priests are taken from some other instance.
to concern himself with public business, yet, in such a case, the name and authority of the king had not been drowned, nor is usually, though the act was the act of the minister. And as long as he lived, he stood out as an active and efficient centre of some other part of his kingdom, or in some foreign expedition, neither the concurrence of liberty, sacred or profane, nor the threatenings that might be thought to countenance such a supposition: and it had been doubtful, and might not it have been expected that the author of this very history should have dropped some notice of it, as the reverse of the course it was expected to take of taking one occasion with an absolute and independent power?  

Ver. 9. Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls. 14. And Joash the high-priest, Sicutio nunquam exudit Dominus precem vestram, si numerosa permeanturis in jejunis et oranbis in conspectum Domini. Memores esti Mosei servit Dei, qui Analeae confidemint in viritate et potentia sui, et in exercitio suo, et in clycis suis, et in equitibus suis, non ferro pugnae, sed per precantis sanitatem, dejeict. Si erunt universi hostae Israel, si perseveravit in hic opere quad corporis. One cannot but observe, how different the conduct and behaviour of the Israelites were in this case from what it was in the case of the Egyptians. Nor can it be doubted that thought the help of man was but vain, and therefore their trust was in the Lord of hosts. Instead of the sound of trumpets, and other warlike instruments, they poured forth their devout supplications to him who was able to save, accompanied with strong crying and tears. Instead of outward pomp and the pride of dress, they were distinguished by sackcloth and nakedness, and lowly prostrations. And who among the proud Assyrians, seeing such instances of devotion, would not have despised and laughed at these Israelites as a people half dealt with fear, and even almost bated. They were not weakened by the means whereby they had found humiliation that was alone available to oppose and subdue the haughtiness and pride of Holopherne. Other nations have had their heroes and famous persons, and name, but this people, providing better for their safety, humbled themselves under, and thereby obtained the help of, the mighty hand of God, and triumphed over him who threatened revenge upon the whole earth.

Ver. 14, 15. And Joash the high-priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loose gown with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people. And had ashes on their mitres, and cried unto the Lord with all their power. The Vulgate is more emphatical in its version. Estimabilius, in apparent sacrifices Domini. Only it is observable, that it omits the mention of the high-priest. And indeed the occasion must be more pressing and exhausing than the high-priest himself, if not to put off his glorious apparel altogether, at least to appear in the time of the public ministration in the habit of a mourner, who might not mourn, according to the law, for the death of his master, and for that reason was not permitted to put on his glorious apparel altogether. Yet also such as affected the very being of the state, admitted of an exemption from the ordinary rules. Accordingly, the prophet Jeremiah recommends the same practice to the ministers of the altar, should gird themselves, lament, and howl, and lie all night in sackcloth (l. 15).

CHAP. V.

Ver. 1. And had laid impediments in the campaign creature;] The word "sacrament" here used has army significations; it sometimes signifies, in general, any obstacle or hinderance laid in a man's way, by which a passenger is detained or stopped; here it is peculiarly taken to signify the obstacles those sharp and violent parties which were threatened to our enemies, and by which our war men were wont to put in the fields, where the enemy was expected to follow, to wound their feet or legs with, and thereby retard their passage, and thereby make them properly called for impediments proper. And what accident, being so usual and ordinary in war, anciently they used greaves of brass to defend their feet or legs (see 1 Sam. xix. 6).

Ver. 2. Whereewith he was very angry, and called all the princes of Moab, and the captains of Ammon. He applied to these more particularly, says Calvin, as he presumed, that the Moabites and the Ammonites, as neighbors to the Jews, and as the most inveterate enemies of the Hebrews, could better inform him of the truth than any other persons.

Ver. 3. Take me now... who this people is that dwelleth in the hill country. It may seem strange, and scarce to be credited, that a general of the Assyrians, such a one as Holophernes was, should be ignorant of the people of the Jews, and ask the questions which are here mentioned concerning them; but it is probable that Holophernes was not of the number of those captains of the king of Assyria, whom the Lord sent to carry Manasseh into captivity, and therefore possibly he might not understand either their constitution and discipline, or the situation and extent of their country, much less the genius of the people, and the manner of their government; which he, who had con-"
Achior, the chief of these people, it may be presumed, was an Idumean likewise, and, having a perfect knowledge of all that concerned the Jews, was the spokesman to Holofernes, and gave him all the light and intelligence concerning them. Hence we find, from what is here given of them, that he was very well understood their history. One cannot but take notice of the protection and encouragement which this Achior gave the people of the Jews, and of the God of Israel's imperial and just dealing with them, according as their conduct deserved; an observation tending greatly to his glory, and affecting the honor of his name in all ages: and this might rather have expected to have been evil entreated, or to have suffered death as a spy, or an enemy in disguise.

Ver. 5. These people are descended of the Chaldees.] We read, Gen. xi. 31. That 'Terra took Abraham in, and Lot the son of Haran his son's son, and Sara his daughter-in-law, his son Abram's wife, and they went forth with them from Ur of the Chaldees, to go into the land of Canaan. Hence the children of Israel are said here to be descended of the Chaldeans, as calling Abraham for their father, who was a Chaldean: and probably it was with design to express the false birth and origin of the Jews, that their ancestors are represented to him, in the beginning of his speech, that they were descended of the Chaldeans, as Holdernes himself was a subject of the Assyrian monarch, the prince of the Chaldeans.

Ver. 8. For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so that they might live in the face of him, and they fell into Mesopotamia, and sojourned there many days.] As these nations had been long infected with idolatry, and were under a government that established and supported idolatry, and these were the chosen nation of Abraham's family; they were expelled this land for worshipping the God of heaven, and leaving the way of their forefathers: a land so famous for superstition and idolatry, that Chaldeans and magicians were learned in it. From these they passed into Mesopotamia, i.e. into a province so called from its situation between the two rivers, Tigris and Euphrates; and on account of their reason to Abraham, the Jews are said to sojourn with them there. For this is the form of the form of the foregoing verse to be descended from the Chaldeans, because Abraham, from whom their stock was derived, was a Chaldean, so are they here represented on the same account, as accompanying him and setting with him in Mesopotamia. St. Stephen, Acts v. 2-4, greatly illustrates what Achior here adds: when speaking to the Jews, he says, 'The Jews, with the Chaldeans and the people of their common origin, were expelled this land for worshipping the God of heaven, and leaving the way of their forefathers: a land so famous for superstition and idolatry, that Chaldeans and magicians were learned in it. From these they passed into Mesopotamia, i.e. into a province so called from its situation between the two rivers, Tigris and Euphrates; and having been ordered by the most exact chronologists, to be about two years; but Achior's expression, 'He sojourned there many years,' may signify a much longer time, as appears from the same verse, v. 16.

Ver. 10. But when a famine covered all the land of Canaan, they went down into Egypt.] Calmest observes, that Achior, in his narration, seemed to confirm the going of Abraham into Egypt with that of Jacob's thither: but there is no such weight in this observation, as the account here of the Jewish people and their concerns collectively, rather than of Abraham personally. However this be, it reminds me to illustrate a like instance, Acts vii. 16, where St. Luke, in reciting St. Stephen's speech, either puts into the mouth of the Jewish historian, or himself, 23, or Abraham must be here patrimonially, for Jacob, his descendant; or possibly the name Abraham crept into the text, as Beza suspects, from a marginal annotation.

Ver. 16. And all the Gergesenes.] The Gergesenes, or Gergashites, were an ancient people of the land of Canaan; their habitation was beyond the sea of Tiberias, where we first hear of them, Genesis xiv. 3 and they and their name are mentioned of Gergash, upon the lake of Tiberias. The rabins inform us, that, when Joshua first came into the land of Canaan, the Gerge- senes, or Gergashites, (or rather to be more exact, the Gergasines) that came to the Jews, were the people here mentioned. The name of the Jews carried captive to Babylon by Nabuchodonosor, he would not have said, many of them, but all; nor that his captivity continued only the seven years; but for that grand captivity they were oppressed only by one nation, viz. the Chaldeans.

And the temple of their God was cast to the ground.] This was the condition more to this flight than possibly that inscription in Phenician characters, which

Prosopius mentions, may refer: 'We are some of those people who fled before that robber, Joshua, the son of Nun. Though the tradition be very old, that the Ger-
gesenes fled out of the land of Canaan when Joshua came there against them, and for a time were in the land of the Amorites, it seems to be something providential in it, and not merely chance, that he should find admittance and protection among this people, and even be made one of them by the right of the sword. The presence in all ages being a thing might rather have expected to have been evil entreated, or to have suffered death as a spy, or an enemy in disguise.'
of the original, nothing certain can be concluded for or against this reparation of the true text; and the particular parts of the speech of Achior (see note on iv. 3, and Du Fuy's Prelim. Dissert. p. 20). Perhaps by the words as they now stand in the Greek and English versions, nothing more is intended than a confirmation of the facts in the above verses, to give its dignity, thereby brought low. That the temple may be said to be in a manner destroyed by a pronunciation of it, see 2 Kings xxii, 2 Chron. xxxvi., that it was destroyed actually. Children in the time of Manasseh is not true, which happened in the reign of Zedekiah by Nebuchadnezzar, and so must be a great mistake if understood strictly, and besides it is not so understood in the 39th verse, which intimates the temple then to be standing (see 2 Kings, viii. 24); or these words may be considered as spoken by a stranger, an Ammonite, who might possibly without grounds allege the destruction of the temple, as Rabshakeh does, 2 Kings xvii. 22, with regard to Heczechin's taking away the altar of the Lord.

Ver. 19. Now they are returned to their God, and are come up from the places where they were scattered. [As what is said in the foregoing verse seems best understood of the Assyrian captivity in the time of Manasseh, when the Jews were dispersed into different parts, and left their cities desolate, so the return from their dispersion here mentioned seems better to be referred to the restoration of that prince, when Jerusalem, which had been for a time in the hands of the Assyrians, was recovered by him, and the city was desolate and in a manner destroyed, recovered its former lustre, being again frequented and purified, and its habitations enlarged, as is here mentioned; but what that restoration but what is agreeable to the history of Manasseh, so far as can be collected from the short account which we have in the book of Kings and Chronicles, and it is liable to be supposed, that S. Curtius (llib. i. cap. viii.) that part of the restoration of the Jews to their own land, after the Babylonish captivity, which happened later.

Ver. 20. He will be no error in this people. This is better expressed in the next sentence, which fixes and determines the sense of this passage. The Hellenists often express sins by errors or ignorances: see Num. xi. 11, 35. For all that which diatheses or faults others in the canonical and apocalypyal writings, where error and ignorance plainly mean sins and transgressions. Ver. 23. He will not be afraid of the face of the children of Israel, for, in it is a people that have no strength nor power for a strong battle. This boast of Holofernes' officers, and their contemptuous scorn of the Jews, as a people having no strength nor power for war, shows their ignorance of the true God, the God of Israel, who, though they display his own almighty power, and what little stress is to be laid on the arm of flesh, often interposes in behalf of his chosen in a manner most contrary to what they expected; and he would have his own enemies, and the victory be his, as sure as his favourite land he will enable five to chase a hundred, and a hundred to put ten thousand to flight (Lev. xxvi. 38, 39. Deut. xxxiii. 20. Job. xli. 30. Jer. xxxi. 36, 39. 38. 32. Jer. xxi. 9). The more unprovided the Israelites appear to be, the more remarkable is the almighty appearance of the invincible arm of the Almighty to appear with uncommon glory in their behalf; the less they knew of the art of war, the more glorious victory they were destined to obtain, and gain by them, the all-powerful hand of him who declared for them, and who supplied, in a manner so extraordinary, what was wanting either in strength or policy. Ver. 24. Now, therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army. Messengers of Port-Royal conclude this chapter with the following fine reflection upon the object of Holofernes' manoeuvres: "Such generally is the false wisdom and servile complaisance of those who think they cannot please their princes, or ingratiot themselves into their favour so well, as by telling them, not what is most agreeable to truth or right reason, but that which most sensibly flatters their pride, and soothes their vanity. For what in truth was more reasonable than Achior's whole harangue? he represented the case to come true, in any respect, the power and force of the Israelites with that of Nebuchadnezzar, but as it was insignificant in itself, and not of consequence enough to be mentioned, resolves their whole strength, and the success they were certain of, to consider them both with, into the favour and protection of their God. Could anything be conceived in less offensive terms, or even a Jewish language, less calculated to prove, in any respect, than the subject of presumption and wickedness, than to think an injury done to Nebuchadnezzar, by setting God above him, or preferring him only before him?" (Comm. de Fomin. vi. 5.)

CHAPTER VI.

Ver. 2. Hirshels of Ephraim. Calmet suspects from Achior being called, ver. 5, a "hiring of Ammon," that this reading is a mistake; and indeed this conjecture seems confirmed by the form of speech in ver. 6, in which Ammon, in both places. The expression implies great disrespect and contempt: but the sarcasm is much stronger upon the Jews, when Holofernes calls them, ver. 5, "The people that came out of Egypt," intending that they were a race of slaves. And who art thou, Achior, and the hirshels of Ephraim, that thou hast addressed a harangue against us, the people of Israel, that we should not make war with the people of Israel, because their God will defend them? Achior's speech in the foregoing chapter is much to be admired for the justice of its sentiments, and the strength and composure with which he supports the cause of the God of Israel: though himself was one of the unrecumenced, he baragues like Moses or Joshua on the state of the Jewish people, their good or evil success, according as they continued faithful, or otherwise, in the service of the true God. To hear him thus speak of and extoll the mighty power of the God of Israel, when he regarded, and would have all alike regard, Nebuchadnezzar as the most high God, and only invincible, graced the jealousy and ambition of the Assyrian general; and one would have expected from his conduct, and who would have thought he had resolved to reward a declaration, so much to his honour, from the mouth of this alien, and to reserve him to become one at length of his chosen, whose cause he had so signally and amicably vindicated: but his conduct in this passage was, he thought it years with, are not without precedent in history; the following extract bears a near resemblance and affinity to it:—Darius being on the point of giving battle to Alexander, demanded of Charesmus, an Athenian captain, what he thought of his army: the stranger answered, That it must strive to frighten some neighboring states, Darius, but it appeared as if he were composing himself to oppose the forces of Alexander, which he commended exceedingly, especially for their experience and discipline; "That to an army of Macedonians equal forces should be opposed, and the silver and gold which shone upon the arms of his soldiers, would be better disposed of to levy forces in Greece. Paro robre opus est. In illa terrâ, quae nos gaunit, nuxilla quaescundum sit; aurum et argentum ad conditionem nullam mittat." Darius, though naturally humane and good-natured, was vexed with so free an answer, and without any further consideration ordered him to be taken alive; but he was so sensibly the readiness of this step; he lost the battle and humbled the haughty sentence pronounced upon one who had given him so good advice (Q. Curt., lib. iii.). The hirshels of Ephraim, however, are the most remarkable of all, and were, and are, to this day, one of the most efficacious weapons that can be used against the crimes and insolencies of our enemies; and as such indeed may be used, if they are justly used, to all nations should worship him only, and that all tongues and tribes should call upon him as God. In like manner a successor of his, Nebuchadnezzar the Great, upon the contemplation of his magnificence and greatness, grew so arro-
To procure mercy and deliverance for his chosen by those very means which short-sighted wisdom had contrived most effectually to effect the contrary!" (Dan. iv. 20).

But they were both at length convinced, the former by the shamefaced death of his general and the defeat of all his forces; and the latter by being reduced to the condition of a beast, that "the most High alone ruleth in the kingdoms of the earth." It is surprising to observe from this instance, that of Nebuchadnezzar, and others, that such powerful impressions do exist, and may, and must, have acted even below the very character of men, have most affected divine honours, and are to be acknowledged and compensated in their God.

Far, therefore, from any idea, none of my words shall be in vain.

Or nonnulla profeciae ut profectum est, quod Nabhucadezzar, Domo. saepe dom or rob, saepe erat Abbas. As Nabuchadnezzar would pass for a god, so he affected to talk like one, his orders were absolute and uncontrollable, as he was possessed of all power both in earth and heaven. As the signs by which the Hebrews both a word and a thing, so these hath the same double meaning among the Hebrews; see particularly Deut. xvi. 1. Luke i. 37. Acts x. 37, accordingly profeciae ut profectum est, to affect modesty, to signify the things, matter or contents, of his speech.

Ver. 5. And thou, Achior, an hiring of Annon, which hast spoken these words in the day of 24, samaria (i.e. that has been hired by the Jews to prophesy falsely, to discourage my soldiers, and hast this day betrayed thy power and strategy. Josua accordingly has, Qui prolocutus ex sermone tuo, may be the margin, Quum perfidia taum, ut mercenarius improbns, retireat. It is a Hebraism, and means, that he had done his utmost, and, in a manner, businesse and falsehood, as would be proved by the event.

Ver. 6. And thou shalt fall among their slain, when I return. Opera tui profeceris, When I shall turn, or put my epigraph to flight, shall run, and die; and so the General version has it, Thou shalt fall among the slain when I shall put them to flight; or the meaning may be, which the words seem more naturally to suggest, When I return victorious, and in peace; and that cause which reminds me of what the king of Israel said to Micahiah the prophet, Put this fellow in the prison, and feed him with the bread of them that are put to death, and with the water of them that are slain. And the answer there given is equally applicable, I will return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you, 1 Kings xii. 27, 28.

Ver. 9. And if thou persuade thyself in the mind that they shall not be taken, let not thy countenance fail: See Gen. iv. 5, where the like phrase is used to signify Cain's great and increasing dissatisfaction; and Job xxxii. 24, samaria (whom the General version expresses as a Samaritan). A strong mind is expressed by the falling of the light of the countenance, as that lifting up of the face on the contrary was a token of comfort, joy, and confidence (Job xi. 15). The mention of it in the psalm, 119. 46, if the thought be correct, of what thou saiest, do not betray any, or so much concern and fear, nor let signs of conscience guilt and confession appear on thy face, Lament. i. 1. if thou believest a true prophet, there is no occasion for fear; but if by the event thou art detected to be a false one, thy perfidiousness will draw on thee, thou must expect, a more severe punishment!

Ver. 10. Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.) Holofernes, transported with fury at Achior's open and free manner of speaking, says to him, Since you have taken upon you to be a prophet, in telling us that the God of Israel will not befriend the children of his people, to show you that there is no other god but Nebuchadnezzar, I shall make your name as when we have put these people to the sword, we will de- stroy you likewise. And that you may yourself experience that you are right, Achior, and you that are believers unto Bethulia, there to run the same risk, and undergo the same fate, with them, whom you believe and pronounce to be invisible.

Propellit Aector (says Sulpicius, Sac. Hist. iii. 5, 3) for the probability that he was a man of correspon- dant vini non posse affirmare, The insinuating general hereby intended no favour to Achior; he spared his life only by a seeming concurrence with his manner that should most sensibly affect him; viz, after he had seen with his own eyes the entire ruin of a people, whose God he had so much extolled as their protector. But how un- satisfactory a manner of procuring mercy and deliverance, often most High, who knows how to confound the blindness and disappoint the ambition, of wicked enterprising spirits, and
people of Israel, "ch. 11. dis, which makes it the more probable, that they were not under a cloud, though they were prisoners. ... 119. sanc. against the assault of Nejahodonosor's army, and was for that time at least one of the governors of the place. They are called the "dogilevi," of the book of Esther, and may have been aSemites ... the ilio, in this context, the noun significative of God at this melancholy juncture, in the following manner: "Look not upon our merit, which is as nothing, but upon the merits of thy faithful saints, Abraham, Isaac, and Jacob; and ..." (Ps. 106. 18). True and steadfast was that covenant; that we, who labour under the burden of our sins, and are justly punishable for them, may, on their account, and in regard to their righteous sufferings, remain in God's sight and receive his presence even we at present stand in need of." Or they may be understood of the Jews in general, urging before God their present relation to him, and their times of inheritance. And the entire correctness of the Vulgate, that of sober and well-disposed persons; for it was ... a great portion of righteousness (Antiq. liv. iv. cap. 8. Seld. de Syder, lib. ii. cap. 6); and this perhaps was the determinate number in time. But anxiously there seems to be more at issue; for the cause Boaz mentions ten elders, who were probably the same with the judges in the city of Bethel-chelum (Ruth iv. 2).

CHAPTER VII.

Ver. 1. To take of the land the increase of the field. The town of Bethulia is represented in the history as a place of prodigious strength, either by art or nature, or both, nor was it to be attempted by a small number of assailants: what remains then or marks do we hear from travelers of so wonderful a place? it time and wars have destroyed all traces of art, yet would not nature and situation still continue to defend it. And the ever-memorable deliverance wrought at it, must, one would think, have distinguished it to posterity, and that they may have more or less traditions of it among the inhabitants, or their neighbours, to lead us to it. The Pho- cian Thermopylae, the Forte Caspar, are known and distingu- ished now as heretofore; but has any man's curiosity been stirred up, or remarked by any writer who gave it the command of the country, and made it the gate or key of Judea, as represented in this history? The place has been visited, and yet nothing extraordinary this way is observed of it. Mr. Bayle, speaking of the circumstance of the city, says: "Its accuracy and fidelity may be depended on, says only of it, that it stands upon a very eminent and conspicuous moun- tain, and is seen far and near." (p. 115.) He does not the least notice of any grand defile or particular passes which commanded the entrance into Judea, which, if it had been so, could never have escaped his observation, who attended to every circumstance relative to the descriptions or allu- sions in scripture. On the other hand, his account rather supposes the country to have been a more plain, or flat all about it, than mountainous. To this it may be replied briefly.

1. That some have supposed, that the phrastic expressions of the de- scriptions and ruin of codices, are, according to Adrichomius and others, still visible; and if were none, this would no more conclude against the conjectural being of such a place, than the existence of Persepolis, Nineveh, and other famous cities, which have little or no traces now remaining.

2. That however the surface of the country was as Bethulia was presented in a different manner; yet, as Bethulia is acknowled- ged to have been situated upon a very high and conspicuous mountain, the very situation itself, still to be observed and admired, points out not merely the probability of its be- ing there placed, but the propriety and importance of such a choice, which, as it was more tenable by its natural strength; so, Jolly, That it had uncommon difficulty of ap- proach and access, either by one grand defile, or very great and dangerous passages, appears sufficiently from its foiling so great an army as one hundred and eighty thousand men upon a narrow ground, which, we see no necessity or oc- casion to transmit as particular, what a rocky and perpendicu- lar situation naturally suggests.

Ver. 2. The army of the men of war was upon hundred and seventy thousand (Ex. xiv. 14). The number of warriors varies considerably in the Greek and Latin editions. It is improbable that there is some mistake in the numbers in the different texts. The army of the Vulgate has been increased by some from divers provinces of Assyria, and by an addition of auxil- iary troops from the countries newly conquered, which might raise the number to that mentioned in the Greek, viz. one hundred and seventy thousand. There is also a differ-
verse between the Greek and Latin copies with respect to the
vallacy. The Vulgate unites them (v. 11) into two thousand, which probably is right; as Holofernes' vallacy at this time had been augmented by ten thousand As-
syrian horse. The difference in both accounts seems, in sight, to have been occasioned by the many increasing and decreasing from many accidental causes.

Ver. 3. And they camped in the valley near unto Be-
thulia; and there they encamped (p. 280. "over Dothain"). There is some difficulty with respect to the
posts which are here assigned to Holofernes' troops; the
village of Dothain, or Dothan, as it sometimes called, was, it is supposed, Old Bethulia in Judah, quieted in breadth, whether it is placed in the tribe of Zebulun or Simeon.

It was, that it was at least eight or ten leagues
from the sea of Tiberias, and, by consequence, about a
contemporary appearance, in the presence of Dothain, that
more than thirty leagues from Bethulia, in the tribe of Si-
meon. It is, as so, and the distance of Dothain from the
place of the siege was indeed so great, it is probable, that
there are many villages in this history wrongly placed (for
the geography of it, it must be confessed, is far from being ex-
act), so that of Dothain is here erroneously inserted; or
perhaps, by mistake, one name is put for another, and it is
difficult, says Grotius, in Graeco corruptiss. at est hic
liber, locorum nominum registri. But, on the other hand,
there are authorities which give some reason to think, that
the town of Dothain (old Bethulia mentioned above), is
represented in this history. Advocatus makes Dothain to be,
Oppidum quod a monte Bethulica milium et

The writing of the flux scutum, p. 321, places Dothain four miles from Bethulia, and
at the like distance from the sea of Galilee (see also Wells' Geography of the Old Testament, vol. i. p. 197).

Ver. 4. Dothain is not mentioned, even against Edromon. Dr. Kilwardby, Grotius conjectures the
text reading here to be, bez Xabias, which is confirmed by
the Vulgate rendering. Edron was a town extending itself from the cities of Megiddo and Aphek, to the
sea of Genesareth or Galilee. The camp of Holofernes was
so great, that it took up all this plain, which contained six-
tercia pagi. (Pss. 63. 2; 86. 12.)

Ver. 5. Now the children of Israel, when they saw the
multitude of them, were greatly troubled, &c. It may very
pertinently be asked, why the Bethulians durst venture to
oppose Nauchabodene and his army? The truth is, that
king was resolved, not only to subdue the several nations from the
Empires to Ethiopia, but intended likewise to oblige them to
acknowledge him only to be God (v. 2); and therefore the
Bethulians, who could not without impiety and a renuncia-
tion of their religion, submit to the dominion of such a king,
had good reason to hope for success against a prince who
did declare himself an enemy to the God of heaven.

But what shall we think of the kind of siege, in
which they were placed, when we consider that after their tower,
they remained and watchet all that night? This signal
was set up on the mountains, on the tops of which they made great fires; and therefore, who large they were, no part could
be spread and display some eign colour, that they might be
seen at a great distance. Sentinels also, or waunchins
were generally placed in towers and on the tops of
mountains, to sound the trumpet, or make some signal at the top
of a pole at the approach of the enemy, to give notice to
the people to run to their arms. See Isa. xviii. 3. xxx. 17.
Jer. vi. 1, where the prophet says, "How the trumpet in
Tophet", and set up a sign of fire in Beth-haccerem, for
clear appearance of the north."

Ver. 12. Let thy servants get into their hands the
fountains of water, which issued forth of the foot of the moun-
tain. (xv. 15. 16. "of Beth-haccerem, &c
tenen."

The Idumeneans, or children of Esau, as they are
called, ver. 8, may be considered as brethren of the Jews, be-
ing of the same people; and, indeed, they were so in
the days of the Patriarchs, 2 Kings xxi. 18. But they may the
more seem not only very surprising but unnatural, that
they should, by giving such penurious counsel to Holofernes,
betray the Israelites to the Assyrians, instead of protecting
their countrymen, and, in the mean time, plundering, as
they were wont to do in their behalf and favour. It should be seen by this instance, as if they inherited Esau's spleen against his brother: but however to guard against confusion, and to remain undistin-
guishable from the history of the Assyrians; yet they are, under the
title of Ammonites (see note on v. 5). One may observe from
hence, says Meeusen of Port-Royal, that false broth-
ren, such as those of these, the Jews are more to the
men than decline their enemies, and therefore, their en-
dness is often more dangerous than force. As it does not seem probable
that all the inhabitants of Bethulia should fetch their water
at such a distance, or that this fountain at the foot of the
mountain should be so pure, that it was free from all
blemish, as neither the fountain mentioned ver. 7, could afford a com-
petent supply, much less could their waters be conveyed
up in any large quantity the steep sides of the hill, whose
height is represented here to be very great; we must neces-
sarily suppose, cisterns for rain water likewise within the
city: or probably they might be assisted also by some
leagues, as many high mountains are known to have, all of
which, and the number of them, might have occasioned us to
wonder at last failure through the length of the siege. The
Vulgate supposes the city to have been supplied by an aqueduct,
which is a fact, so certain, that it hardly needed to be stated that
Bethulia, would have been a great convenience; but was it possible in
so lofty a site to have received any advantage from thence,
except water should have forgot its own nature, and move

Ver. 18. Then the children of Esau went up with the children
of Ammon, and camped in the hill country. The Idu-
menus, being the posterity of Esau, bare an ancient grudge
against the Jews, upon account of their ancestors losing their
right of primogeniture, and the subduing of Edom by Da-
vil afterward (2 Sam. xiv. 14). Upon both these accounts
they took hold of all opportunities of venting their spite
among the Jewish people, and to their habitation or posses-
sion of the land of Ammonites too, though related likewise in blood to the
Jews, yet bore a constant hatred towards them, which they
took an opportunity to show when the Jews were under any
danger for which they were severely punished justly by the
prophets, and threatened with judgments (see Ezek. xxvi. 28. xxx. 2. 6. Zeph. ii. 10. 11.).

Thus all the promises of Abra-
ham remained about them. . . . four and thirty days.) The Vulgate has, Cuiusque
ista custodia per diem viginti usque, delibarant ciceri-
terna; making the time only to be twenty days. Another
more ancient Latin version has, duas viginti e quatuor.
The Syrinx makes the siege to last two months and four
days.

Ver. 20. Now therefore call them unto you, and deliver
the whole city for spoil to the people of Holofernes, and
to all his army.) Polybius mentions many cities, other-
wise well provided for a siege, that were obliged to surrender,
by being deprived of a supply of water; and adds, that when
these matters were brought to extremity, and when they were
beaten to be stunned, and to have it delivered out in small quantity,
the anxiety is the greater, as the appetite generally
for which is not allowed, or cannot be come at (ib.

Ver. 27. For it is better for us to make a spoil unto them,
than to die for thirst: for we will be their servants,
that our souls may live, and not see the death of our infants
before our eyes."

Josephus observes of the Arabinians, that
being in a miserable distress for want of water, four thou-
sand of them came out to Herod, and offered themselves
to captivity and chains, to avoid the more inexpressible calam-
itv of a raging drought; and that the rest made a salty
confess, and attacked the besiegers, in which encounter seven thousand fell, choosing rather a present certainty of
death, than the necessity of life, and the distress of
it, for want of water (Antiq. lib. xv. cap. 8). But how
would have been the condition of Bethulia, and indeed
all the country round about, if they had not been
subdetermined to the clamour of the people, and through impatience of
thirst had surrendered themselves! In what misery would
they have been involved, and what an opportunity of vic-

tory and glory to the army and the city of Thrace? The city of Macedonia, was sensible of this too late, who, being
choked with thirst in Thrace, surrendered with his whole
army to the enemy, and when plentifully refreshed with
water, and furnished with a full prospect, of the

pleasure and satisfaction and pleasure have I, from the state of a king,
reduced myself to be a slave."
CHAPTER VIII.

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1. The next verse (1 Sam. ii. 3) begins, "Let us seek the Lord," and the next verse (1 Sam. ii. 4) begins, "Let us seek the Lord with our whole heart." The verse starting with "Let us seek the Lord with our whole heart" is the beginning of a poetic lament, and it is often translated, "Let us seek the Lord with our whole heart." The verse starting with "Let us seek the Lord," is also a poetic lament, and it is often translated, "Let us seek the Lord." The next verse (1 Sam. ii. 5) begins, "Who is like unto thee, O Lord, among the gods? Who is like unto thee, O mighty one?" The verse starting with "Who is like unto thee," is often translated, "Who is like unto thee, Lord?" The verse starting with "Who is like unto thee, among the gods?" is often translated, "Who is like unto thee, among the gods?"

2. The next verse (1 Sam. ii. 6) begins, "Blessed be the Lord, who gave such a avenger to Israel." The verse starting with "Blessed be the Lord," is often translated, "Blessed be the Lord, who gave such an avenger to Israel." The verse starting with "who gave such a avenger to Israel," is often translated, "who gave such a avenger to Israel." The next verse (1 Sam. ii. 7) begins, "And the Spirit of the Lord came upon Hannah, and she answered, and said, I am a man of unclean lips, and I am the son of an unclean woman." The verse starting with "And the Spirit of the Lord came upon Hannah," is often translated, "And the Spirit of the Lord came upon Hannah," and the verse starting with "she answered, and said, I am a man of unclean lips," is often translated, "she answered, and said, I am a man of unclean lips." The next verse (1 Sam. ii. 8) begins, "And Hannah answered, For the cup in thine hand, and for the work of thy hands, have made all this possible." The verse starting with "And Hannah answered," is often translated, "And Hannah answered," and the verse starting with "For the cup in thine hand," is often translated, "For the cup in thine hand." The next verse (1 Sam. ii. 9) begins, "And the woman continued her prayer, and wept, and mourned with a loud voice." The verse starting with "And the woman continued her prayer," is often translated, "And the woman continued her prayer," and the verse starting with "and wept, and mourned with a loud voice," is often translated, "and wept, and mourned with a loud voice." The next verse (1 Sam. ii. 10) begins, "And Hannah rose up after them, and went to her house." The verse starting with "And Hannah rose up after them," is often translated, "And Hannah rose up after them," and the verse starting with "and went to her house," is often translated, "and went to her house." The next verse (1 Sam. ii. 11) begins, "The same day Hannah's son came and told her of her speech." The verse starting with "The same day Hannah's son came and told her of her speech," is often translated, "The same day Hannah's son came and told her of her speech." The verse starting with "and told her of her speech," is often translated, "and told her of her speech." The next verse (1 Sam. ii. 12) begins, "And she vowed a vow, saying, If the Lord shall give me a son, then I will keep his covenant to the Lord, as Hannah did." The verse starting with "And she vowed a vow," is often translated, "And she vowed a vow," and the verse starting with "saying, If the Lord shall give me a son," is often translated, "saying, If the Lord shall give me a son." The next verse (1 Sam. ii. 13) begins, "And she gave him to the Lord at the Door of the tabernacle of the congregation, and he dwelt there all his days." The verse starting with "And she gave him to the Lord at the Door of the tabernacle of the congregation," is often translated, "And she gave him to the Lord at the Door of the tabernacle of the congregation," and the verse starting with "and he dwelt there all his days," is often translated, "and he dwelt there all his days." The next verse (1 Sam. ii. 14) begins, "And the anger of Hannah was turned toward her husband, and she said, Do you not love me, you son of a violent woman?" The verse starting with "And the anger of Hannah was turned toward her husband," is often translated, "And the anger of Hannah was turned toward her husband," and the verse starting with "and she said, Do you not love me, you son of a violent woman?" is often translated, "and she said, Do you not love me, you son of a violent woman?" The next verse (1 Sam. ii. 15) begins, "And he said, What have I done to you, that you aimed at me with such ill will? And Hannah answered, Am I such a wicked woman, as to be able to despise your work?" The verse starting with "And he said, What have I done to you," is often translated, "And he said, What have I done to you," and the verse starting with "that you aimed at me with such ill will?" is often translated, "that you aimed at me with such ill will?" The next verse (1 Sam. ii. 16) begins, "And the Lord gave her a son, and she named him Samuel, saying, He is given to the Lord." The verse starting with "And the Lord gave her a son," is often translated, "And the Lord gave her a son," and the verse starting with "and she named him Samuel," is often translated, "and she named him Samuel." The next verse (1 Sam. ii. 17) begins, "And her husband Elkanah, and all his house, offered sacrifice and made an offering to the Lord." The verse starting with "And her husband Elkanah," is often translated, "And her husband Elkanah," and the verse starting with "and all his house, offered sacrifice and made an offering to the Lord," is often translated, "and all his house, offered sacrifice and made an offering to the Lord." The next verse (1 Sam. ii. 18) begins, "And Elkanah went, and all his house, to offer sacrifice to the Lord in Shiloh, and brought an heifer for a sacrifice." The verse starting with "And Elkanah went," is often translated, "And Elkanah went," and the verse starting with "and all his house, to offer sacrifice to the Lord in Shiloh," is often translated, "and all his house, to offer sacrifice to the Lord in Shiloh." The next verse (1 Sam. ii. 19) begins, "And when they had made an end of offering all the burnt offerings and sacrifices, Elkanah went home." The verse starting with "And when they had made an end of offering all the burnt offerings and sacrifices," is often translated, "And when they had made an end of offering all the burnt offerings and sacrifices," and the verse starting with "Elkanah went home," is often translated, "Elkanah went home." The next verse (1 Sam. ii. 20) begins, "And Samuel grew, and the Lord was with him, and did let him speak in the sight of the people." The verse starting with "And Samuel grew," is often translated, "And Samuel grew," and the verse starting with "and the Lord was with him," is often translated, "and the Lord was with him." The next verse (1 Sam. ii. 21) begins, "And all Israel from Dan even to Beersheba knew that Samuel was set to be a judge in Israel." The verse starting with "And all Israel from Dan even to Beersheba knew that Samuel," is often translated, "And all Israel from Dan even to Beersheba knew that Samuel," and the verse starting with "was set to be a judge in Israel," is often translated, "was set to be a judge in Israel." The next verse (1 Sam. ii. 22) begins, "And they offered sacrifices there before the Lord, and Samuel burned incense." The verse starting with "And they offered sacrifices there before the Lord," is often translated, "And they offered sacrifices there before the Lord," and the verse starting with "Samuel burned incense," is often translated, "Samuel burned incense." The next verse (1 Sam. ii. 23) begins, "And the two sons of Eli were called Hophni and Phinehas." The verse starting with "And the two sons of Eli were called Hophni and Phinehas," is often translated, "And the two sons of Eli were called Hophni and Phinehas," and the verse starting with "were called Hophni and Phinehas," is often translated, "were called Hophni and Phinehas." The next verse (1 Sam. ii. 24) begins, "And the spirit of the Lord came upon Samuel, and he stood before the withering out of heaven and earth." The verse starting with "And the spirit of the Lord came upon Samuel," is often translated, "And the spirit of the Lord came upon Samuel," and the verse starting with "he stood before the withering out of heaven and earth," is often translated, "he stood before the withering out of heaven and earth." The next verse (1 Sam. ii. 25) begins, "And the two sons of Eli were called Hophni and Phinehas, and they were the sons of the son of Obed." The verse starting with "And the two sons of Eli were called Hophni and Phinehas," is often translated, "And the two sons of Eli were called Hophni and Phinehas," and the verse starting with "were the sons of the son of Obed," is often translated, "were the sons of the son of Obed." The next verse (1 Sam. ii. 26) begins, "And the spirit of the Lord came upon Samuel, and he stood before the Lord." The verse starting with "And the spirit of the Lord came upon Samuel," is often translated, "And the spirit of the Lord came upon Samuel," and the verse starting with "he stood before the Lord," is often translated, "he stood before the Lord." The next verse (1 Sam. ii. 27) begins, "And the two sons of Eli were called Hophni and Phinehas, and they were the sons of the son of Obed." The verse starting with "And the two sons of Eli were called Hophni and Phinehas," is often translated, "And the two sons of Eli were called Hophni and Phinehas," and the verse starting with "were the sons of the son of Obed," is often translated, "were the sons of the son of Obed." The next verse (1 Sam. ii. 28) begins, "And the spirit of the Lord came upon Samuel, and he stood before the Lord." The verse starting with "And the spirit of the Lord came upon Samuel," is often translated, "And the spirit of the Lord came upon Samuel," and the verse starting with "he stood before the Lord," is often translated, "he stood before the Lord." The next verse (1 Sam. ii. 29) begins, "And the two sons of Eli were called Hophni and Phinehas, and they were the sons of the son of Obed." The verse starting with "And the two sons of Eli were called Hophni and Phinehas," is often translated, "And the two sons of Eli were called Hophni and Phinehas," and the verse starting with "were the sons of the son of Obed," is often translated, "were the sons of the son of Obed." The next verse (1 Sam. ii. 30) begins, "And the spirit of the Lord came upon Samuel, and he stood before the Lord." The verse starting with "And the spirit of the Lord came upon Samuel," is often translated, "And the spirit of the Lord came upon Samuel," and the verse starting with "he stood before the Lord," is often translated, "he stood before the Lord." The next verse (1 Sam. ii. 31) begins, "And the two sons of Eli were called Hophni and Phinehas, and they were the sons of the son of Obed." The verse starting with "And the two sons of Eli were called Hophni and Phinehas," is often translated, "And the two sons of Eli were called Hophni and Phinehas," and the verse starting with "were the sons of the son of Obed," is often translated, "were the sons of the son of Obed." The next verse (1 Sam. ii. 32) begins, "And the spirit of the Lord came upon Samuel, and he stood before the Lord." The verse starting with "And the spirit of the Lord came upon Samuel," is often translated, "And the spirit of the Lord came upon Samuel," and the verse starting with "he stood before the Lord," is often translated, "he stood before the Lord."
The Book of Judith

Ver. 6. She fasted all the days of her widowhood.

A great instance of this of her pious disposition, and of the tender regard which she had for the memory of her deceased husband. "Fasten in strictness and severity of life and manners, customary among the Jewish women, passed afterward into the church. We read of Anna the prophetess, a widow of fourscore and four years old, that she " never did eat any thing, nor drink any wine, night and day" (Luke ii. 27, 38). St. Paul gives the like description of a truly devout widow, "She is that which is wise and prudent, married, and continueth in supplication and prayers night and day, that she may live in prosperity and long life" (1 Tim. v. 5, 6).

Save the eyes of the sabbath, and the sabbaths, and the even portions and sabbath days of the house of Israel. It is agreed on all hands, that it was the custom of all the Israelites who feared God, to observe the sabbaths and the new moons, among the families of the house of Israel; and they and carefully to have observed their sabbaths fasts in their pursuit as well as in their feast, from the earliest to their latest times (see 2 Chr. xxvii. 2; xxviii. 1 Chron. xiii. 31. 2 Chron. ii. 17. xiii. 32. 15. ii. 10. xvii.

Others imagine that the reason of this was, the almost impossibility of keeping a fast that day, being the day of the preparation, so called by the sabbath day, fasted on it, in order to make provision of victuals for the sabbath, and could not avoid tasting of what they were so preparing (Shickard de Punn). With respect to the new moons in particular, and the way they were observed, it is probable, that she appointed two fasts the beginning of each month, for fear of being wanting in any respect or particular which the law required; as to guard also against any incoency, from the want of food, which in those times was so seldom appeared. Calmet is inclined to think, that what is mentioned of the eyes of the sabbaths and of the new moons is an addition, as no notice is taken of them either in the Syriac or Jerome's version, and that the practice referred to is probably later than the days of Judith: that the Greek translator inserted the clause in that version, as being the custom of the Jews at that time when it was made, and in the parts where he lived, though it might not be the original from whence he translated.

Ver. 7. She was also of a good comeliness, and very beautiful. She was not only very beautiful, but very charming in her deportment, which she appears to have had over Holofernes, and his being captivated at first sight; a comest not to be wondered at, especially if she was not older at that time than twenty-five years of age. She was worthy to be yours, particularly, as well as her bearing rich, is added, least any should think that she embraced the strict manner of life here described rather out of necessity than choice. But in one so excellent and of such a high repute, there was no little to consider, and as naturally contributed to disfigure and lessen the agreeableness of her person, which the generality of the sex take such pains to improve by studied ornaments, shows her to have been devoid of affectation and vanity. For continual fasting, as the ancient practice was, must have made her corporeal fasts, and of several kinds of meats, and of several kinds of meats, and particularly of her wearing sackcloth, was very likely to have been very little considerate than they; such a carriage by no means agrees with one who, on many occasions, distinguished herself for her humility. It rather proceeded from her modesty and meekness, and the contempt she had of the outward appearance of beauty, which she had indubitably concealed, that she

Ver. 8. And there was none that gave her an ill word; for she feared God greatly. The character which the historian gives Judith here is very high commendation, says St. Jerome, considering how tender and delicate a thing the reputation of a young and beautiful widow is; who elegantly expresses his remark upon it in the following words: Tempere tas feminam pudicitiae, et, quasi pli poltichernus, desiderias, quas maximam facit, consulues. (Ad Solomon vii. 6.) The author of this history of his heroine's piety, there is the less reason to credit the objections raised by some against her religion and modesty, from particular passages in it, as that all the principles here mentioned are of the party that should reconcile with a just sense of both. The Abbot de Cambre, in a funeral oration on one of the queens of France, took these words for his text, and observes upon them, 'that it is the commonest precept of all religions, and of every party in it, to be always with a good wish to good women, if they were given to woman; for though there may be some women, who, notwithstanding the prodigious detraction that has prevailed so long in the world, have yet escaped the attacks of those who have had fortune and reputation, who have otherwise a shining reputation, and who are, as the text says, famosissimae. So that we may challenge all those, who are immoral or unacquainted with the books that in so few words gives us so great an idea as these do of the heroine Judith, who reached the highest pitch of glory and renown, and which is aptest to alarm and raise the envy of the world; yet her virtue and merits were so engaging and powerful, so guarded with discretion, and so incomparably amiable, as to silence and strike mute that restless and impalpable passion. And what is farther, that she, by the powerful and happy deliberation of her heart, so happily and justly pointed out the true cause of her matchless virtue, and the universal admiration it met with, says: 'She was secure from evil tongues, and only sensibly touched with the fear of the Lord' (see Bayle's Dict. in voc nurse, not the daughter of her widow, that had the government of all things that she had, to call Oーズ and Chabris and Chorus, the ancients of the city. And they came unto her.) By the "ancients of the city," we are not to understand the oldest people in it, nor yet the priests, though the Vulgate have here prepheritos, but certain officers or magistrates so called. And though Joachim the high-priest is joined, xxv. 8, with the ancients of the city, and is said in a later chapter to come to Bethulia, cum universis presbyteris suis et videtur Judith, yet the Greek expresses it by οτι καταθησαι τω σακραιτω, i.e. "the senate, or ruling body of the city," and the same words are used both the one place in all the books of the Old Testament, where the word prepheritos is taken in the sense of sacerdos, however it may be used in the New. And by the "two ancients of the city," here mentioned as having charge of the chastity, we are neither to understand priests nor persons stricken in years, but stated judges, as is plain from the text itself. It may seem perhaps assuming in Judith to send to the Hospites, to consult with them, and of going to them herself in person; but this ought not to be ascribed to any motive or principle of pride, as if from an office of state or public dignity, which is by no means considerable than they; such a carriage by no means agrees with one who, on many occasions, distinguished herself for her humility. It rather proceeded from her modesty and meekness, and the contempt she had of the outward appearance of beauty, which she had indubitably concealed, that she
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desired them to come to her, that she might impart to
them a matter of great consequence.

In Groridn. 1. when the servant of God
have tempted God this day, and stand instead of God among the children of
God?" By limiting God to such a certain time as five days, or
promising in his name within that space, as if he could
impress the heart of the man, and make his sin fixed by you, and his power then was shortened; contrary
to that fine and just sentiment, ver. 15. Judith's reproof
on this occasion was very just: for the fixing thus a time to
the workman's and the servant's doing, by solicitation or
persuading a prigogue that did not belong to them, showed a great difference in them;
it was declaring they would no longer depend upon him, if
did not answer their expectation in the time limited. For,
the Lord, in a most de, and humble trust in him, submitting entirely in all events and exigencies to his pleasure, leaving the time and manner of deliverance to God's own method and deter-
nation; so to act otherwise is tempting God. To "tempt
God," in scripture language, signifies to distrust his power,
truth, or providence, after sufficient demonstrations and
reasons given for encouragement to depend upon them (see
Isa. viii. 12. ) Jer. x. 13. ) These people, therefore, who
had received so many proofs of the divine protection upon
different occasions, betrayed a great want of faith in Expressing
immediate deliverance. The great interposition and evidence of
his wisdom and providence ought not to choose when and in
what manner he would favour and relieve them. But such is
the state of mankind, they are desirous to fix the times and seasons which God has particularly
reserved the disposal of to himself, and keeps in his own
favour; 

Ver. 7. And now try the Lord Almighty, but you shall
never know any thing: i. e. Try if you can find in this,
or in any other matter of consequence, what the mind of
the Lord is; the result of the inquiry will be, that you cannot
do it to any certainty or perfection. The Geneva version has,
"So now you seek the Lord Almighty, but you shall
never know any thing;" i. e. you would pene-
trate in vain, as if nobody could ever fathom the depth. See Wisd. ix.
13—17, where the like sentiment is expressed more at
large. Holy Job, describing the unsearchableness of God, says,
"No one can fathom the depths of his wisdom;" and
find not him out: he is excellent in power and in judg-
ment, and in plenty of justice: he will not afflict. Men do therefore fear him; he respecteth not any that are wise of
heart; 1 x. 24—25. The fear of the Lord is the beginning of the
right knowledge; and the fear of the Lord preserves life; and
the fear of the Lord is the beginning of knowledge; but the
fear of the Lord is the beginning of understanding. See Prov.
xi. 27. Joshua 24. 15. And now, maie your conciousness
be fully persuaded that you are to refer these matters to the
to the context, "Let men therefore fear him, for he will
not regard any that are wise in their own conceit;" and
Coverdale's is much to the same effect: "It is not we that
can fathom the depths of his wisdom;" for God is above
righteousness, he is higher than can be expressed; let
men, therefore fear him, for there shall no man see him,
that is wise in his own conceit;"

Ver. 16. Do not bind the counsels of the Lord our God:
for God is not as man, that he may be threatened; i. e.
Think not to tie down God to terms and conditions, to
assist you when or in the manner ye please, as one obliges
a debtor in paying in a certain fixed time, or to give security
to satisfaction; for God is not a weak creature like man,
to suffer himself to be insulted or intimidated by menaces.
The Lord our God is a Ruler, and a Ruler among the Almighty, we can
neither bind nor shake, especially if it be rightly translated, " God is not a man, that
he should be; neither the son of man, that he should repent;" where our version is by no means accurate; the verbs be notshutup, the same that is here used, does not signify to
repent, but to threaten. And in this sense the LXX. translate the Hebrew word, Gen. xxvii. 42, and so de-utro-vdov, of verse 8, which other verbs he does signify to
repent. The verb deu'jUvov, verlot, indeed, has such a
sense, but not the compound deu'jUvov. St. Cyril, who
quotes this place of Judith, accordingly renders, Neque
quod quisquis se minime posuerit (Testimonia cont. Judas, lib. ii. cap. 20).

Neither is he as the son of man, that he should be war-
gery, that he should be moved; not that he should be
the subject of change, but that he should be moved by
the copies seem corrupt: the true one probably is, deu'jUvov, which is followed by all the ancient fathers who quote
this place; St. Cyril particularly has, Non quasi homo
Deus suspenditur. We are justified in this alteration by the
parallel passage, Numb. xxvii. 19, where the verb used
is, "he shall not repent," i. e. to be shaken in his resolutions, or to
be in doubt or suppress what to do. It no where signifies to lie, as our
version in that place of Numbers has it (see Origen and
Theodore in loc.) It is a very common word in the
Bible, and may be derived from deu'jUvov, and the meaning be entreated; i. e.,
God is not a man that he may be threatened, neither
as the son of man that he should be persuaded, entreated, won
over by solicitation or teasing. The very word entreated, as coming from eivov, Vigiate, Ad incumdam imaginamt-
urtes (Vers. Lat. ut judicatur). Syriac, Ut in ordinem
regi cum non in ordinem hanc, or in the way of
regulating, but in the way of disposing of, the respect of
people, nor city, among us, which worship gods made with
hands, as hath been aforetime. For which cause our
fathers were given to the sword, and for a spoil, and had a
great fall before our enemies. But we know none other
God, therefore we trust that he will not despise us, nor
any of our nation."

What Judith here urges, was an argu-
ment of real consolation to them in their present circum-
stances; viz., if the many calamities their nation at
different times had laboured under, as desolation, captivity,
and slavery, the sword, &c. were owing to the then corrupt
and idolatrous state of the people, they had great reason now
to hope, that being free from that crime and abomination
which was the occasion of their forefathers' miseries (for it
was a common observation in the Old Testament, that the
sin of the golden calves had a share in all their punish-
ments,) they might rely upon his favour and protection, and
should not therefore, through despair of assistance, de-
Lor themselves to their enemies.

Ver. 21. For if we be taken, all Judea shall be waste,
and our sanctuary shall be spoiled; and he will require the
prophecy thereof four months. It aggravates the fault that
they which had committed, is so dispirited, and ready
to deliver up their city, from a considera-
tion of a more public nature; viz., that on the safety and
preservation of Jerusalem, and the holy city Jerusalem, and consequently of their temple and altar, and the right and regular performance of their
whole religious service; as it was not allowable to offer
the sacrifices with a view to the safety of the temple and
temple; for, she insinuates, he is an instance both of great weakness
and rashness, to form a resolution to give up the city if
not relieved in five days; as it would be exposing at the
same time their whole nation to the common danger, to
defend which, and their most holy rites from being
discontinued or profaned, they ought rather courageously to
shed the very last drop of their blood, and in the use of
an undivided measure to the hazard of the common safety.

There is a great variety in the Greek copies here; some
have, ἂν καὶ ὑμεῖς ἀχαίοι νῆσος, ὑπανθίνειτε νῆσον ὑπὸ Ἰωάννης, Others, ἄρον καὶ ἐποιέσθη ὑπὸ Ἰωάννης, which agrees the Geneva version, which has, " Neither
when we shall be taken, will Judea be so famous, 23; and
our sanctuary shall be spoiled, and our city Jerusalem,
"We shall have followed a copy different from the rest, which placed the
"As does Junius likewise, Neque verò a deprehendamur, ita, nonnullamur Judea amplius."

Ver. 23. For our scripture shall not be directed to favour,
but the Lord our God shall turn it to dishonour. The Ge-
neva version has, " Our servitude shall not be directed by
favour;" i. e. The slavery we shall bring upon ourselves
will not procure us the more favour; that we shall not
have the better treatment for our tameness in yielding, we
may be assured from the example of other nations who have
submitted. Junius seems to take it in this sense, which
when he renders, it is another but at the top of their heads,
for to the nation, nationes.—Nous ne pourrions leur parer par nos sommes;
 nous ne trouverons point graces à leurs yeux, says
Calmet, in loc.

Ver. 24. Now, therefore, brethren, let us shew an exam-
ple to our brethren, because their hearts depend upon us.]" Πρὸς τῶν ἐμποτόμων καὶ ἐμποτόμων. Though Judith knew the
great consternation that would arise among the Jews to
their national disgrace, and their disposition to surrender; yet she would not
address herself personally to the body of the people, notably
standing she might with good reason to raise their courage,
and made themselves ready to do.

She chooses to apply herself
only to the chief men of the city, to let them know and
persuade them of the absolute necessity of their life and soul, on whom they de-
pended and placed all their hope, it was their duty, so
important a correspondent, to animate them by their example,
THE BOOK OF JUDITH.

and to betray no signs of fear or despondency themselves, but bode well of the greater fear, which they were, "tombled on every side, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." For it has not only a bad aspect, but is generally attended with evil events, the decisions of those whose head of affairs appear themselves dispirited; and they are so much the more blamable herem, as by their passility they cast a damp and panic upon others; so that the very thought of having contrived, through their discouragement, to any future miscarriage that may ensue. In like manner, as when generals, who have the command of an army, and every other article of their supplies, shall consult their military example and spirit and example, betray themselves signs of fear, and backwardness to engage: if afterward it happens that they are vanquished by the enemy, they are deservedly in disgrace, and suffer heavy reproaches, as being to all occasions, at least, of the great loss sustained. A learned writer thinking the rendering here would be more proper, "Their hearts agree, or conspire with us," according to the use of the verb in some parts of scripture, as Luke xix. 43. (see Hammond, in loc.) But the former sense I think more agreeable to the context, especially if we read & quia sepsis as some copies have it, and is confirmed by the Vulgate rendering.

Ver. 25. Let us give thanks to the Lord our God, which trieth us even as he did our fathers.] In this and the two following verses is an excellent, and, I think, an excellent advice, such as at any time labour under afflictions, and it consists of the following particulars: 1. That they are of such a nature, that instead of being uneasy under them, men should rather be thankful, as a fine and gracious design, and rather kind admonitions, than any real tokens of God's displeasure. 2. That God's most faithful servants, the best of his people, have had the same experience, in the same manner, for the examinations of their hearts, and the trial of their patience. To which the Vulgate adds a fourth reason, that inmuring provokes God to inflict heavier judgments, and he may be more strict in his judgments, or in them generally, if they are not taken to heart from that account. The words of that version that are most observable, "illia autem qui tentationes non supercavit can timore Domini, et impatientiis suum, et imprumum inmurrabant, hoc est, qui timor Domini proutialis, exterioram et se sibi, quae in strictis et serius adcrebriter et perennius, exacte agreebatur, sed non tamen in verbo; St. Paul, I Cor. x. 9, 10.

Ver. 26. Then said Ozias to her, All that thou hast spoken hast so much as spoken with a good heart, and there is none that may gainew thy words.] The inhabitants of Bethulia do not seem hitherto to have made the least effort to defend themselves, nor blood spilt, no remedy attempted. Thirst proceed them sore, and yet they had not the courage to attempt the Assyrian guard, that had seized upon the fountains and reservoirs of water. It was not without reason, therefore, that the prophet went to the women, who were the best judges of the condition they were reduced into, and reviewing and comparing the very different conduct and behaviour of her, and the persons she speaks to, one sees the observation, that God chooses the things that are weak to confound the strong. Ozius was very justly revered. Judith, a defenceless widow, whilst the men around her quaked for fear, and even the chiefs themselves give up all hope, she unhesitatingly and fearlessly makes up her mind with much coolness and constancy of mind, as well as strength of reasoning, as really to deserve the character Ozias here gives her. That one single woman should dare to venture on an act of such danger and boldness, and be so successful as to accomplish it, was owing at least to her great zeal for the safety of God's chosen people; or shall we ascribe it to a divine impulse? [Ver. 32. I will go forth with my walking-woman.] The word in the ancient translation is abra, which signifies a companion or maid of honour (such as ladies of the first condition are used to have); and it is applied to one of the women in the LXX. is supplied to the women who attended both Pharaoh's daughter, Exod. xi. 5, and queen Esther, iv. 4. Thus Calmet understands the word. In other writers it is considered as a servant or a seruirant housekeeper; and whether it is not to be taken in this latter acceptation, see ver. 10, compared with xvi. 23.

Within the days that you have promised to deliver the city of Bethulia, I will visit Josiphon.] Josiphon, ver. 11-17, blames Ozius and the rest of the governors, for presuming to limit the interposition of the Almighty in the affairs of five days. Josiphon seems to do the same here himself, engaging for his assistance within that precise time? Was this in compliance with their request, and that she might encourage their hopes; or shall we charge her with rashness and enthusiasm for assuring them that she should be the happy instrument to accomplish their deliverance within the fixed time? or, with the Romans, suppose that she had an assurance of the successful event of her intended enterprise, by some particular revelation? But the preceding passages, and this, to make due allowance for the many things that came to her. The Syriac makes her to tear her upper garment, Sciditi cunctam et apparut saenis quo inutra est. Accord to Calcutt the sense is, She resented her clothe, which she brought off to receive the governor of the city. Thus also Junius takes it, Imposuit ciliicum, positam, quam inductam, vestem; and Grotius, who restores the Greek text, which he thinks correct, says, she received this token, and makes the true reading to be, eon gyparginai, the Geneva version, which has, "She put off the cloak wherewith she was clothed," seems falsely here, and not to be reconciled with the context; for it must be granted, that she lost her head, and the like instances of humiliation, to commend and enforce her suit more effectually to God. [Ver. 20. Give me my father, and let me take a sword to vengeance of the strangers, who bowed the girdle of a maid to deathe her.] Judith here begs of God to inspire her with a zeal like that of Simeon, who engaged to lead a nation to perform a sacred ceremony, in the person of him whom he sparingly makes his sower to God. In the singular action of Simeon and Levi very much displeased Jacob their father, and that he condemned it as cruel and unjust (see Gen. xlix. 5, 6, compared with xxv. 30). How then can it be supposed, that we execute an action, as here, which Jacob cursed for the very barbarity of it? But in answer it may be said, that these words do not necessarily imply, that she appealed the fact, nor does the phrase of their giving a sword to take vengeance, mean any thing more than his permitting an action to be done. As he may be said to put the like means of destruction into the hands of ty-
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distinguished them from idolaters (see Thorndike, of the Laws of the Church, p. 213). Calvin observes, that the citation in these verses, of this holy act, and its consequences, are described poetically, and that it is probable, that this writer had read the poems, as appears from xvi. 7.

V. 6. "But God made him wise for the sake of those that are near the Greek."

V. 7. "For thou hast wrought the things above, and shall there be the things that shall be after?" i.e. as thou wast the author of all the miracles done in our fathers' days, so thou wilt prove thyself the author of these things hereafter. All events succeed one another by the ordering of thy wise providence, which has so disposed them according to thy eternal counsel. The last clause the Vulgate renders, "fist conexa, illa potest; ista etiam, et eorum, quae sunt, et eorum, quae sunt, et eorum, quae sunt," (i.e. he has brought all the things above, and all the things that shall be below, in his power; and this is one, and those, and those, and that is another.)

V. 8. Ver. 35. "God does not command the 'sword' to any one of the members of his Church, or to any private individual, to be used as a weapon of war, or for any other purpose than that which is mentioned in his Word; but he commandeth the sword to be "in the hands of men," "in the hand of a king," "in the hand of a captain," "in the hand of a magistrate," and "in the hand of a great officer." And that if, through misrepresentation or equivocation, he be led into any mistake prejudicial to his safety or interest, there is no just ground of complaint, according to that old proverb, "He that is the apple of his eye, does not therefore despise him." So then, if Darius, and even Jeho-}

V. 9. Ver. 16. "For the power standeth not in multitude, but in the Lord's people;" which was a firm persuasion of this truth, that induced Jonathan, and his armour-bearer only, to attempt the Philistines' garrison; "It may be that the Lord will work for us, for there is no restraints to the Lord, to save many or by few" (1 Sam. xiv. 6). By the same, Gi-
et cicatriz isis. The Geneva version affords another, but much more probable, reading: "Genera innumerae, et ad orbem terrarum, et ad eorum, et ad omnis, et ad omnis, et ad omnis, and a wound, a stroke against them that enterprise crule things against thy covenant."  

Ver. 14. And make every nation and tribe to acknowledge that thou art God, and make discovery of the nations of the eastern nations; the constitution of their bodies and the nature of their chins inclining them to a more abstemious diet than is used in colder countries. And she took in this sentence as far as the beginning of her answer, to partake of the parts of the gentiles, which the law made her to regard as polluted and defiled (xix. 3). 

But to return to the point of what the women, the aged and free, gave instead of which the Vulgate has, panem et casseram; and the Syriac renders in like manner.

Ver. 12. I am a woman of the Hebrews, and I am fled from them into the land of the Egyptians, and I have been an end of my own. In the latter part of this verse, "I will show him a way whereby he shall go, and win all the hill country, without having the they shall be given to was consumed." (ver. 15). It is to be observed in general of the speeches of Judith, that many expressions therein are spoken ironically, and many equivocally, or with a double meaning, that she cunningly conceals the truth, when she says, "they shall be given to you to be consumed;" having some such mental reservation as this, "unless God extraordinarily interposes in their behalf," which she seems to be well assured of. Others consider these words as spoken prophetically, as presupposing some future captivity to the Jews, unless they repented. In this light the generality of expressions in Judith's council of war, and her endeavour to excuse her from any imputation of falsehood.

Ver. 13. I am coming before Holophernes . . . to declare words of truth. Which, indeed, she did with respect to the Jews, Jerusalem, the tribe of Judah, and David's child, rose up and washed, and adorned herself (2 Sam. xii. 20). The like is mentioned of Nausicaa, and her maids, Λίθῳ, ἤλογον, καὶ ξύλον τίνα δεσποτεύοντος, ένωνεν άρεστώς είδον. (Od. vi.) And adorned herself with precious ointment. This refers to the Jewish customs of anointing the head, more particularly on festivals and other sombre occasions. Many instances of this in profane story are almost innumerable, in the description of their festivities: and that it was usual among the Jews is shown by several passages.  

Ver. 15. we have mention of oil, "to make a cheerful countenance." And in this sense learned men understand the "oil of gladness," Ps. xiv. 6, as referring to the oil used on festivals, when oil is mentioned, particularly at the fallow sacrifice, with brained hair, and with a rich mitre or bonnet tied round her head with ribbons finely embroidered, and with other decorations and ornaments, yet are these no certain signs of a woman's being engaged in any of worshipful inclinations; though Jezebel indeed is described with some of them. 2 Kings ix. 30, but her character is the very reverse of this heroine: they are such only as were worn by the women of that age of condition and distinction, and were now only occasionally used to set off her person, for the better accomplishment of the great design in hand. What the Vulgate here adds, that God himself at this time gave her uncommon and irrestible beauty, to make her admired and amiable in the eyes of all beholders, has no foundation in any of the other ancient versions. 

And put on garments of gladness wherein she was glad during the life of Manasses her husband. It may seem surprising, that Judith, who was so cautious of exposing her person to public view, and was so singularly strict and chaste, should, on a festival occasion, put on such gay apparel, to allure the eyes of all men that should see her: but this she did to ingratiate herself more to Holophernes, to disarm his fury and resentment against her, as one clothed in the vestments of her master, and thereby fill her a more favourable audience and admittance. Her putting on the very garments she wore in her husband's lifetime was probably to draw back the attention from herself, and thereby, under a cloak, to carry on her to behave with as much reverence and service as in her conjugal state, to prevent her yielding to any criminal solicitation, by the very sight of them; to be cute and not repulsive, to be pleasing and attractive, to grace her presence and accomplish on her husband's memory, but to revere his ashes, by preserving her chastity as a widow. This seems to be St. Ambrose's meaning, when speaking of this particular, he says: "Anno, in which seemed, that, in order to his conjugal state, being married to the widow, and seeing the monument of the holy man, he would not lay aside her chastity, but would present it, not to Holophernes, but to his neighbour, who would despire his people, that have among them such women." This remark of Holophernes's soldiers very much re-
seems, says Madame Dacier, that of the venerable old counsellors in the third book of the Iliad, who, though they had suffered all the calamities of a totious war, and worse, were not afraid to advise the king, upon seeing Helen, the true and only cause of it, approaching towards them, are struck with her charms, and cry out,  

Or victat, Tenta, ἀνείπωτα Ἀργος

Τοῖς ἀνίμωσε τελεῖ χαμός ἐλπίζειν

Ἀριστομάχος δόθη: ὦ, τίνος ἤρμος.

Which Mr. Pope has thus beautifully rendered,  

"No wonder such celestial charms
For nine long days the Iliad set the scene.
What winning grace! what majestic mien!
She moves a goddess: "

Ver. 21. Now Holofernes rested upon his bed under a canopy, woven with purple, and gold, and emeralds, and precious stones. This piece of state, more agreeable to the softness of an eastern monarch, however customary in times of peace, and suited to the indulgence of the tender and delicate, was an indulgence not so much to be affected by a soldier. The business and hurry of a camp acceot admits or requires state, and therefore we consider but mealy of Holofernes, and should of any other general, to see him at such a time extended on a sofa, or lying ingloriously under a magnificent pavilion, as if luxury and pleasure were chiefly required in that part of the service, which, considered otherwise as a reflection on Amony himself, or on the degeneracy of the old Roman spirit, by the introduction of effeminate softness, is very just and apposite.

Romans, ch. iv. (postera, negatibus)

Epp. xi. 1 (vivit, sit vestigium.

Coquelin's performance was resumed with great applause. (Epod. Od. 9.)

Ver. 22. And he came out before his tent with silver lamps going before him. Either because it was yet scarce daylight (see x. 5), or because it was dark within the tent of Holofernes, for it consisted of two apartments, an ante-chamber, and a withdrawing or inner room. From the latter he came out to meet Judith, preceded by servants carrying lamps; which were continually, as Calmet supposes, a signal of his presence; and therefore may be thought to imitate the customs of the Persians, among whom it was usual to carry fire before their kings; as it was afterwards done before the Roman emperors, and is at present before the emperor of the Turks. Whether this was a Persian custom or not, herein however we know that all the oriental nations were unanimous, viz. in affecting pomp and grandeur.

Ver. 23. She fell down upon her face, and did reverence unto him: and his servants took her up. It was neither a sudden fit of fear at the sight of this great and formidable general, nor yet of the rage of a local, and individual enemy, that made her, as it were, to have defied the whole Assyrian army, by passing through them with a single waiting-woman only, would scarce fall down in a swoon at the sight of one man, however considerable; but, it seems, she was in some kind of a feigned submission of all that pomp and magnificence which surrounded Holofernes, that dazzled her senses so as to occasion her falling down; her prostration was rather an expression of duty and profound reverence, and a submissive token of her meanness and unworthiness to appear in his presence. The paying him a sort of worship and adoration was an artifice to work upon his vanity, to recommend her to his favour, and to draw him into her snare.

CHAP. XI.

Ver. 1. Woman, be of good comfort, fear not in this heart; for I utter not any that was willing to serve Nabal, and I am thy squire, Nabal, son of Arba, which is chief among the seven lords of the basal, 

και ἔχεις ὑπερήφανον, διογκόνος δοκίμων, τ. κ. ε. ἧς ζυγεῖ 

I have never hurt any man that was willing to "submit" and to "serve" Naphe dorsonor, much less shall I injure a defenseless woman, whatever Nabal may say, and I am thy squire, Nabal, son of Arba, who is chief among the seven lords of the land, so far as I know, 8 mention is made of his casting down the frontiers and cutting down the groves of such as had sued for peace, and had surrendered themselves and their cities, and had been received into the country.  

Ver. 2. Be of good comfort, thou shalt live this night and hereafter: 1 Now we are to understand night here and in ver. 51 Does it mean that Judith first came to Holofernes in the night, and had an audience in his tent, as our version, following the Greek, seems plainly to represent it? But how then shall we reconcile this with x. 10, where it is said, that she went up to the tent of the great lord, with Judith with her eyes still she had passed the valley, and then saw her no more? which intimates that it was not night, but rather, as the Vulgate has it, about daybreak or on rising, that Judith inquired of Nabulus about Holofernes. It is possible that she went to Holofernes who went no farther than his ante-chamber, and then lighted burning in his tent; or else it must mean the night ensuing the day; but it is certain, at least we may suppose, therefore, that the conversation which passed between them was managed by an interpreter.

Ver. 6. If thou wilt follow the words of thy hand-maid.  

Jacob's behaviour to Esira was not unlike this, when she said to him, "Turn in, my lord, turn in to me; fear not" (Judg. iv. 18): and with the like design of treachery. Such also was Rachel's receiving, concealing, and conveying away the spies, which was all a crafty management, assisted and carried on by an unwise suggestion; for she said, "There came men unto me, but whence they were, I wist not; and whom they were, I wist not; but how they came I wist not, whither they went I wist not: pursue after them quickly, for ye shall overtake them;" and yet she knew they were not of Israel; and she cast her with a stone into the brook; (see Judg. x. 4, 5). It would be too bold to charge what she said and did under the occasion with the guilt of a lie, since the writer to the Hebrews, xi. 31, records her name with honour. In like manner, when the invention or the design of the words (whether for want of either success or sustenance, the causists allow) to abuse the enemy with forged reports, and false accounts of their state, and to make use of any crafty stratagem they can devise, they may be of service to relieve to themselves, though altogether inconsistent with the truth. Thus, and such-like practices, have been productive of all the results which it is said of them. They have obstructed the dealings of the wise to prevent the exigency of things in time of war. For when people are at open hostility with one another, whether matters be managed by mere force or cunning sleight, it makes no difference whether it be by a lie or truth, and outwardly, much more is it so to deceive him, though it be to his very great hurt. What some writers have observed to excuse evasive answers, or equivocating behaviour, in those instances, and other examples in sacred story, viz. that a mixed action may be commended for the good that is in it or it occasions, without any express notice or censure of the evil, seems applicable to the case of Judith.  

God will bring the thing perfectly to pass by thee; i.e. God will execute what he has decreed and purposed, and will bring about the perfect victory. The expression is equivalent to do it, or make it. It is to be taken in the latter sense, and as spoken with such a reservation, as that x. 12. Holofernes understood her to speak of victory, by the surrender of the Israelites, or their gods' power: and the word is used in the same case as it should be obtained by the death of Holofernes himself. The next sentence also is equivocal; viz. "My lord shall not fail of his purposes;" which may either mean that Holofernes, to whom she was speaking, and whom she compliments with the title of "her lord," should gain his point, if he would follow her advice; or, that her lord God would infallibly execute his design, touching the deliverance of his people. Where Judith's speeches are capable of a double meaning, it is sufficient to free her from the imputation of impiety; and, as the two senses be true, viz. that which she herself had in view, though it was different from that which her lord God intended, his officers might understand her in a quite different sense; who, for their pride and repeated blasphemies, deserved to be blinded in such a manner as to interpret in his favour what was really against them.

Ver. 7. As Nebuchadnezzar king of all the earth liveth, and as his power liveth, i.e. As true as it is that Nebuchadnezzar is king of all the earth, and as his power is, so is this that he shall not fail in thy purposes. It was a common form of oath among the Persians, the East, and among the Jews, to say, "As, etc." when they affirmed, or promised, kings, and other persons of great merit and dignity; thus Hannah, the mother of Samuel, swore by the life of the high-priest Eli (1 Sam. i. 26); Elisha by that of Elijah his master (2 Kings ii. 14); and Aquilas, when he met him as he went to avenge himself on the family of Nabal (1 Sam. xix. 26); and her compliments and fair speeches to ingrate herself, and soothe his anger,  

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somewhat resemble those of Judith. Abner swore by the
life of Saul (1 Sam. xvii. 55), and Joseph by that of Phar-
sa, that there was no such thing as another superstition
nor idolatry; for neither of these, swearing by the
life of holy men or prophets, nor the other, by that
of kings, regarded them in so doing as gods; but being
personified, their power and reputation, being visible
able, and as representing the power and majesty of God,
whose ministers they were, the swearing by their life, was
the introducing and applying as it were a thing sacred,
attest, and perhaps, as compared with the rides spoken
value upon their lives, as of public concernment, was a
species of montage, and so high a degree of political
respect, as sacred

Who hath sent thee for the upholding of every living thing? This does not suit the character either of Nabu-
chadnusor or Holofernes, who destroyed all before him, in pursuit of his fierce orders, who had avowed
himself on all the earth; except it be understood as spoken
ironically. Our version here seems inaccurate; the
Greek of Ἐν τοῖς ἐνθύμησις εἰς τὸν ἄνθρωπον; but tyrants, such as Nabuchadnusor, however complimented, seldom concern themselves about reformation in earnest; they
always aim at the public good, or the good of their
state; and the most approved and punished wicked nations, such as the Assyrians were to that
of the Jews when they carried them away captive.

For not only men shall serve him by thee, but also the beasts of the field, the cattle, of the earth shall live by thy power, under Nabuchadnusor and all his house. This is a rhetorical exaggeration; and the mention of, and things without reason, submitting to his
judgment, and the power of the king, is the thing
reserved meaning was, that his head should be carried
thither, and through all Judea, in triumph. And thou shalt drive them as sheep. This, too, is capa-
ble of a double meaning; as the secret sense in Judith's
mind was, that he should be the occasion, by the surprise
of his death, of the Assyrians' being driven in this
manner, when the Jews should have no power to do it;
and the other, that the head being provided for, and
sent, with all the creatures in and belonging to them,
though indeed not voluntarily, but through fear of

Ver. 8. For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou art
excellent in all the kingdom, and mighty in knowledge, and wonderful in thy judgments. Wherefore, then,
Jehovah from nations; and the justice of the children of evil or unrighteousness, which they have
committed, his policy, and contrivance, and length of stratagem; his power, or, as the margin has it, the favour he was in with his prince, his
skill and courage; and the great advantage he had on the
plots he had performed, and his humanity and goodness to the vanquished. If this is only panegyric, it is not purely
of her making; she is not answerable for the justice of the
spectator, as the only mentions what others said of

Holofernes. Ver. 10. Our nation shall not be punished, neither can the sword prevail against them, except they sin against their
God. The truth of this observation the Jews experienced in
every stage of their state, from their first becoming a
nation to their ceasing to be so, by the captivity of the twelve
tribes; their obedience or disobedience respectively ruined
or saved them. It was therefore Halaman's policy, says
Tuilo, to make the daughters of Mosh to sell the use of
their bodies to the Hebrews, upon condition that they would
conceal the names of the women of Israel. They were
not otherwise to be subdued than by their own sinfulness
and breach of God's commandments, εἰπὼν ἐκ γῆς ἤτοι ἄνθρωπος (see Numb. xxvi. 18). And they
are prisoner, which means there is no question of
judgment overtakes a nation in any signal and exemplary
manner, but what is brought upon it by its own repeated
transgressions, and a confirmed obstinacy in sinning.

Ver. 22. God hath done well to send me, to redress the wrongs
people have committed, and destroy things, upon which they disdained to lay their hands, that, if their
life were cut off, they should not save a portion of

Ver. 23. And now thou art both beautiful in thy counte-
sence, and witty in thy words: surely if we do as thou hast spoken, thy God shall be my God. June thinks that
Holofernes means his head, or his name, which is
used by lovers, occur in Plautus and other writers), That if she, or, as the Vulgate has it, "her God, brought that to

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pass which she had promised and engaged for, he himself would have avenged his own person and the destruction of his home. But he thought, says Calmet, 'That Holofernes spoke this seriously, and in good earnest, and his conversion would prejudice his fortune; or he must certainly be ignorant that the God of Israel had made use of the instrument of his destruction.' The question is, would this be the principal difficulty in the way of his passion? he declares, therefore, that a difference in religion ought to be a sufficient reason for forbearing from doing an evil, even to one's own person, as he was ready to become a Jew, as soon as he saw the accomplishment of what she had assured him of.

CHAP. XII.

Ver. 1. And bode that they should prepare for her of his own meat.] Συντεχνασαν ανερα και τον ανερα και τον ανερα συντεχνασαν. Calmet, from the authority of the Syriac, translates it, Et jussit sterni ipsi, darique ipsi de convivio suo, &c. thinks that the true reading of the Greek, συντεχνασαν ανερα και τον ανερα και τον ανερα συντεχνασαν, is συντεχνασαν ανερα και τον ανερα και τον ανερα ιτικα, v. l. ηρα, he order that her head or coach should be prepared for her, and that she should be driven down, and his own meat or provisions should be given her. Ver. 2. And Judith said, I will not eat thereof.] It was the custom of the Egyptians, as it is also of the Arabs, to bring their guests over and under cover, in order to break bread, &c. (S. Cusan. lib. Athen. lib. i. cap. 11) to consecrate all that they made to drink or to eat to their gods, by putting part of it on the altar, or casting into the fire; so that to eat of meats and drink of the wine of the Egyptians was an instance of great retirement from idols. Whereas, by the laws of Moses, nothing was to be eaten or drank by the children of Israel, but which had been offered to the Lord, either immediately in himself, or consecrated in his name. (Lev. xxvii. 31, 32. Deut. xvi. 21.) The Jews, therefore, as appears from the examples of Daniel and his associates at the court of the Chaldeans, and of the widow of Tekoa, and of Nehemiah at that of Artaxerxes, who, being cupbearer to that king, was dispensed with from drinking the wine of the gentiles; the Jews, I say, when they would not avoid the use of the gentiles, took great care to abstain, not only from things really sacrificed to idols, but from most things that came out of gentile hands, because there was some presumption, that a part of most kinds, by way of first-fruits, had been consecrated to idols, the rest being by such first-fruits degraded polluted, as dedicated to them. From the places above cited it appears, that the Jews forsook all meats and drinks that came from the gentiles, in like manner as the Egyptians would not eat with the Egyptians, whom they looked upon as impure and profane, and esteemed it an abomination so to do (Gen. xlii. 32). When the Egyptians had invited the Jews to eat, to drink, \\

Ver. 4. As thou livest, my lord, thine handmaid shall not send those things that I have, before the Lord, work by mine hand the things that he hath determined.] Messagers of Ptolemy to observe, that there is the less reason to be lieve that Judith is guilty of lying, as she occasionally con vinced; but it appears that no other was found, and that God, and assuringly solemnly, that she was sent from and commissioned by him; at other times, by the life of the Egyptians, and here by that of Holofernes, which, though it made use of an instrument of his destruction, was consistent with that character of her, v. 8, 'that she feared God greatly.' However this be, it is certain, that throughout almost her whole discourse with this general, she con tinued him in a continual and constant address, even here, when she says, that the Lord will work by her hands what he has determined, she speaks of his design to cut off all gentile pride, and that gentile pride is now understood of her delivering the Jews into his power.

Ver. 5. Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was touch of the evening-watch. Holo free nes saying, Let my Lord now command that hand maid may go forth to prayer.) According to the Val gate, Judith asks this favour of going forth to prayer at a distance from the camp, at her first entrance into the tent appointed her, which seems more probable than disturbing Holofernes unsuccessfully by such a message towards the morning-watch. And indeed Judith had prepared Holofernes to give her liberty of retiring in more secure day, 'thy servant will go out by night into the valley, and pray unto God,' (xv. 17.) Judith could as well have prayed within her chamber. In this case, Judith could go from her the most secret and retired part of it; but persisting out of policy in her first resolution, of going forth at a distance from the camp for that purpose, she thought it an affair of such importance, that it was not to be renounced. This conduct of Judith, though very artful, was regular, and of a piece, and left Holofernes no room to suspect her fidelity and integrity. For as it was necessary at first to appear to give in to his project, to make this proposal to go out and retire, which did in fact, induce her, of going forth for three days, in such a manner as to create no jealousy; that after having cut off Holofernes' head, he might be the more astonished at the deed done upon her, she might retire with more ease, safety, and confidence, to Bethulia again, without any stop or molestation. To retire apart for prayer, that it may be performed with more earnestness and sincerity, and that the hearing of the rude and profane, is certainly most hazardous; but the true reason of Judith's procedure at this time seems rather to be founded on artifice, than on any obligation either from the Jews, law or custom. By this act she induced Holofernes to think what was contrived for her to be most advantageous to his great designs, and under a notion of praying for victory and success in his undertakings, would induce her, of going for her safety, and doing her country the greatest service, to retire and to be absent as long as she could, and perhaps for ever. But it is most probable, that the dread of Holofernes' resentment, who was captivated with her person, and regarded her as one who would soon crown his most wished wishes, hindered the soldiers from attempting any rudeness or assault. There is no necessity to suppose, with the Roman expositors, that either an angel conducted her at first from Bethulia, or secured her each night from danger when she went out, as the Egyptians did, when they went out from their village. The Egyptians, Greeks, and Romans, all used these washings before their devotions; and from the heathens probably this custom was derived to the Jews (Spor. bid. p. 786. Tho. et al. Eccl. vi. 10. Ovid. Fast. lib. v. Virg. En. i. 35.) Thus xvi. 18. of this history we read, that as soon as the people were purified, they offered their burnt-offerings; and to this custom the
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Ver. 12. Far, lo, it will be shame for our person, if we shall not stand in our right eye for her, if we draw her not unto us, we shall lose us to scorn. These words of Holophernes are capable of a double meaning, and contain either a harmless invitation to the banquet, or imply an intimation toajo to abuse and debauch her, in which sense edon is often taken by Lucian, Aristotle, and other ancient writers (see particularly Hist. of Susanna, ver. 54, 55). The Syriac any way denote that he should make her understand it in the former sense; the Vulgate and Septuagint Seavers (Sacr. Hist. lib. iii.) in the latter; which, the conclusion of the verse seems to imply. It is, however, exceedingly probable, and is better adapted to the absolute character of the person spoken of, to say nothing of the profession. But what a mean and detestable opinion does it give us of Holophernes to have such loose and wanton ideas of acting, to hear him declare, that it will be a reflection and dishonor to him not to have ruined a woman's virtue! As if it was a commendable triumph, or added to the insignificance of a general, to glory in the spoiling of her person, and in her situation, to hear him declare, that it will be a reflection and dishonor to him not to have ruined a woman's virtue! As if it was a commendable triumph, or added to the insignificance of a general, to glory in the spoiling of her person, and in her situation, being so near his tent, and so little otherwise guarded. And how degenerate must those or any times be, when rapes are accounted gallantry, and women would last an accomplishment! As virtue were not the attire of a harlot, no, neither was Judith like any of his Assyrian prostitutes; he needed not have been afraid, if he did not draw her, i.e. as the Geneva version has it, allure her to him, and make her provost of lasciviousness, for wickedness, or reproach him for coming away undeceived; for as she would not permit indecent freedoms, so neither would she take them, nor yet beneath the unbefitting character which had maintained, by any criminal levity of conversation.

Ver. 13. Then ... Baggesa ... said, Let not this fair damsel from me, my lord, and to be honoured in his presence, and drink wine and to eat with me this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor. The immoderate drinking to which Justin has not misconducted him by using the word custom, and therefore invites her freely to drink wine, the great incentive to last. The Persians were much more free and dissolute at their entertainments than the other nations of the East, where not only the persons who received the refreshments, but, nor to dine with them in public; they generally ate by themselves apart, and did not affect to be introduced on such occasions. One sees in the book of Esther how backward they were to go to the court, and with what a fierceness of spirit she received the message, and absolutely refused to go into the apartment, where she was to dine with his nobles (i. 12). In the history of the Hebrews, and that of the Egyptians, we read of no women at their public entertainments, nor among the ancient Greeks; but the Persians took much greater liberties. Nothing is more to be observed than, that the ancients were very indifferently, according to many writers, in their behaviour and conduct towards them (Herod. lib. v. cap. 18. Justin. lib. vii.). Even low and indolent women sometimes made the best of it, and were not only entertained, but afterward employed in scenes of wickedness. It is true, that the manners of the Persians and Assyrians were not altogether alike; but they generally resembled one another, says Calmet, and the liberties taken with women by the one were to be found and paralleled in the other. One need only read the life of Sardanapalus to be convinced of the insensibility of their kings not have a stronger proof to what abandoned and vile purposes the daughters of Assyria, who served in the house of Nabuchodonosor, were employed, than the proposal made to Judith by this insatiable lover.

Ver. 14. Then said Judith unto him, Who am I now, that I should gainsay my lord? Surely whatever pleaseth him I do will do speedily. It hath been objected against this history, that the princesses of Persia, according to the literature of the Curtius, and of the other historian (see Ceyr. iii. 2. iv. 2), but likewise the education of their children; it being a custom among them to put the heir-apparent to the crown, as he was born, into the hands of eunuchs, under whose care he was to be placed, until the thirteenth year of his age (Plato in Alcb.). Formerly they were entrusted likewise with the care of some favourite women, and to watch over their conduct. Thus Ovid.

Ver. 2. 1o, it will be shame for our person, if we shall not stand in our right eye for her, if we draw her not unto us, we shall lose us to scorn. These words of Holophernes are capable of a double meaning, and contain either a harmless invitation to the banquet, or imply an intimation to abuse and debauch her, in which sense edon is often taken by Lucian, Aristotle, and other ancient writers (see particularly Hist. of Susanna, ver. 54, 55). The Syriac any way denote that he should make her understand it in the former sense; the Vulgate and Septuagint Seavers (Sacr. Hist. lib. iii.) in the latter; which, the conclusion of the verse seems to imply. It is, however, exceedingly probable, and is better adapted to the absolute character of the person spoken of, to say nothing of the profession. But what a mean and detestable opinion does it give us of Holophernes to have such loose and wanton ideas of acting, to hear him declare, that it will be a reflection and dishonor to him not to have ruined a woman's virtue! As if it was a commendable triumph, or added to the insignificance of a general, to glory in the spoiling of her person, and in her situation, being so near his tent, and so little otherwise guarded. And how degenerate must those or any times be, when rapes are accounted gallantry, and women would last an accomplishment! As virtue were not the attire of a harlot, no, neither was Judith like any of his Assyrian prostitutes; he needed not have been afraid, if he did not draw her, i.e. as the Geneva version has it, allure her to him, and make her provost of lasciviousness, for wickedness, or reproach him for coming away undeceived; for as she would not permit indecent freedoms, so neither would she take them, nor yet beneath the unbefitting character which had maintained, by any criminal levity of conversation.
proposed, when the thing is faulty, and will not bear an examination, is a point of modesty as well as prudence; as, when, after a great deal of pains, and much put upon the foot of a great favour and distinction done to her, she could do no less than return him a compliment. But then we all know that the offers of service, which are too often meant to make further advances, are only means of testing another, and those expressions of submission and respect, which so commonly pass among us, are not to be taken in a literal sense, because they always imply a tacit condition. And, the less a person is mentioned in the old Testament, the more is he likely to be a private man, as was the case in Judah's mouth, "Surely whatsoever pleaseth him, I will do speedily," will fairly admit of this construction:— whatever Holofernes shall desire of me, so far as is consistent with my duty, honour, and religion, I will not fail to do (see Calvin in loc. and Stackhouse's History of the Bible, vol. i.). There is also a further solution to be given of this seeming contradiction of Judah, that he might mean the Lord God, whom she had all along endeavoured to please by her prayers, fasting, and special acts of faith; and might with good reason say to the eunuch, when he had mentioned the reward which he would give him if he would perform what he required:—I will do it, and it shall be my joy unto the day of my death: and her meaning might only be, I am willing to do that which God commandeth me to do, with relation to my life, and it shall be the pleasure of my life to fulfil it: as the accomplishment of it I know will be my happiness in this life, and be the means of blessedness in the other. And so, says Dr. Arnold, this love in this manner, regarded his master as the person whom she called her Lord, and being blinded with this persuasion, and interpreting Judith's answer by the passion of Holofernes, he continued to make that general allusion, which is the subject of this last verse, as hisoverflow, without thinking of any evil consequence.

15. And her maid went and laid soft skins on the ground for her over against Holofernes, . . . that she might sit and eat upon them.) Ес υι οἰκή σαρκαζωνείς ευρίσκων. It appears from hence, that Judith did not eat at the same table with Holofernes, but apart by herself, and on her own meats; not sitting, as our version has it, but recumbent, καρπαζώντης, on soft skins spread on the ground, a custom among the ancients, which Homer mentions. II. i. and Strabo, lib. iv. The translator of the LXX. in our Polyglot, has, θυμανδράκην ακκυμονής σαβαχής, et ingress vocatur Judith. Junius renders in like manner. The Jews' ancient posture at table was sitting. Soul, when we say, sit down at table, is not excepted by them (Ex. xxi. 24). And they continued the posture of sitting, for the most part, in the reign of Solomon (Prov. xxviii. 1). At the feast of Achan mentioned in Num. xxi. 18, they are said to have laid their skins on the ground, as they did also at the banquet Esther made for the king and Haman (eh vii. viii.), which, though it relates to the Persians, yet shows the antiquity of this custom of lying at meals in the East and after the Jews had acquaintance and dealings with the Babylonians, Persians, and Syrians, little or no mention is made of sitting at meals. The posture of lying at them spring first from luxury and idleness, and as such it is mentioned by the prophets (Amos vi. 4. Ezek. xxii. 41), but after the captivity it became more general. In the gospel-times, beds lie on at their meals when we read the expression construe with δια την Μαγδαλαίαν ο ἑαυτός αὐς αὐτή κατατάσσεται κηθήμενος, and also when he ate the last supper with his disciples.

Ver. 18. I will drink, now, my lord, because my life is nigh the end. . . . the dead are born.] 'The glory of which Judith speaks, was that springing from the hopes of victory which she entertained over Holofernes, the person who aimed to triumph over her, and, as she imagines, was to destroy all the destructions of men.' The way of love was not far from the courage of Judith: a satisfaction not arising from love, but hatred. For a woman so religious, so attached to the love of her country, and of the peace and happiness of the people, she was not at all adverse to the addresses of this alien and barbarian, and very far from regarding it as an honour to serve and please him, whose design was, as she mentions in her prayer, to defile the name of the Lord God, and to destroy the glory and glorious Name rested, and to cast down the horn of the altar (is. 8). She could never have any thoughts or inclination to respect and honour one so wicked, with whom such

CHAPTER XIII.

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Ver. 1. Now when the evening was come, his servants made haste to depart, and Bagazo shut his tent without. And Judith was left alone in the tent, and Holofernes lying asleep upon his bed. And then the Spirit of God moved the angel of the Lord to go down upon the city of Ojdalah. And his rendering here seems preferable, as it gives this interview in a much stronger light. Now when it was late in the night his servants made haste to go to his bed, and Bagazo shut the chamber-door, and went his way, for they were all overlaiden with wine: so was Judith alone in the chamber. As for Holofernes, he lay upon the bed all night, for he had drunk much wine, and which of many particulars was very observable:—1. That the tents of the great generals in the east were very spacious, having several apartments, and for their grandeur and magnificence not unlike civil governors. 2. It is probable that lamps were burning all night in Holofernes' chamber, without which Judith could not have seen to have managed and conducted her enterprises. 3. That there was no light in the doors of his tent without, it must be understood with this reserve, that Judith had liberty to go out; for to prevent suspicion, she had the cunning and precaution to acquaint Bagazo beforehand with her intentions of going forth that very night as on the preceding ones. 4. Judith's servant is ordered to wait without, not at the door of Holofernes' tent, as some expositors would have it, that she might be ready at call, and to give any notice or assistance that was necessary, but at least of her own bedchamber, which carried less suspicion with it. Nor does it appear that she had her chamber so occupied or sumptuous that she could not design in hand; there seems more probable, from her not communicating it to the elders of Bethulia, when she set out on this enterprise, that she kept it an impenetrable secret, wholly in her own hands, and on her own powers. 5. The following circumstances suggest this useful reflection, That the wisdom of God often makes even the vices and irregularities of men to serve, in a surprising manner, to the execution of his own great purposes. Judith would never have been able to have cut off Holofernes' head, if she had not been alone with him in his tent, and, even when alone, could not have accomplished so desperate a design, if an excess of wine had not quite stupefied and laid aside Holofernes and his officers, so as not to be capable of mistrusting anything, much less to hinder what she was about to effect. One sees from this, by the event, how brutal lust and passion are differently rewarded: Judith, inflamed with the love of her country and its afflicted people, is transported beyond herself at the thoughts she had conceived of their deliverance, and death and destruction were his own. The Spirit of God, with the assistance which she sought so much in need of at this time. Her prayer seems conceived in this or the like manner:— I know and experience, O Lord, that in myself I am
nothing but weakness, and incapable to execute what I have undertaken; I therefore now, in thy presence, discontinue my pretensions of an attempt which is far above me to achieve; but I believe, at the same time, and have a firm faith and assurance, that what I cannot do by myself, they will do for me, and make thy power the more known and conspicuous, as the instrument thou art pleased to employ in proportionably weak and insufficient." Judith prayed thus, it is said "in her life, she left not a stone unturned, nor any thing being overheard by a vocal prayer, as Holophernes was so insensible and stupified by his excessive debauch; but the expression denotes, that God, being a spirit, hears not the audible prayers of vassals and vanquished, though figuratively to "enter into his ears," but has a particular regard to the language and manner of the heart.

She went to the pillar of the bed, which was at Holophernes' head, and took down his Lancaster from thence. Помещением или нанья, и следовательно ari d'aprò в е. It is very probable that so e 's true the reading here, as so properly signifies a pillar. The ancients was a short Persian dagger, according to Curtius, Herodotus, lib. vii. Horace, Cam. lib. i. manageable by a woman's hand. Hence likewise some have concluded Holofernes to be a Persian, in which case we cannot determine, whether Judith had any instruments of death with her, as poison or dagger, &c.; for it may seem probable, as she went with a settled resolution to kill Holophernes, she was provided with both. To this may be added a sufficient answer, that she depended upon finding something for her purpose in the Assyrian general's tent, a magazine usually of largeness and fullness, and was not surprised to find an sword at least would be ready at hand to complete her vengeance; in like manner as David, when unarmed in comparison, he went forth to engage the champion of the Philistines, with the uncertain hope of a sword to cut off his head; or, like Jael, she might hope to dispatch him, perhaps, with a milt of the tent; and that, as Sarc'a, she might smile on his head, "when she had pierced it in his temples, with her husband's milt," v. 20. Ver. 7, 8. And approached to his head, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, that David may smite me this day seventy with his head, and she took hold of his head, and said, Strengthen me. The effects of wine had made Holophernes not only sleepy and drowsy, but even insensible; by his not waking or stirring during the whole action, he seems to have lost all sense, even that of feeling, which gave Judith time, who was not able to take off his head at one blow, to strike a second, and to complete what she had begun. One hardly hear or read an instance where such a rough and marvellous assault, passed seemingly unfit and unexpected. When Sisera was smote by Jael, the text says, "At her feet, he bowed, she fell, he lay down," which seem to import, that at the sight of her, he, who (idiot and mad upon his head, being only occasioned by fatigue and weariness), and showed some sign of life and motion, but being very much smitten, lay down, feigned death; so did Judith. She did not so much as blink an eye for the very manner of the expression makes a repetition of the blow he fell down dead. Holophernes' death was not quite so immediate, nor, from the nature of the part wounded could, the dire business be so quickly despatched; but during the whole bloody process of his decollation, no struggle appears, no groan is uttered; he lay as it were, in a continued coma, or rather asleep, as it really proved, the sleep of death. Herein they both agree, that they fell ingloriously by the hand of a woman, and by a like instance of treachery. When Polyphemus had been drunk, he was so deranged and fabrizted and in a deep sleep with the copious draughts of Ulysses' wine, that this wise, chief, to whom some god, says Homer, imparted courage for the design, took the advantage of his drowsiness and deserted him, put on his helmet, and by means of his secret passage by a secret entrance, and touched out his eye, which alone occasioned such an shock in him, as the same poet says—

Συμπέπηναι βίος γὰρ εἰς τὸν ποντό καὶ τὰ λαβεῖν ῥυγίς. (Odys. ix.)

It is observable, that Virgil, mentioning the same story of the Cyclops, adds, that the persons who were engaged in the design, first prayed to the gods to assist them in the attempt.

Num simul, exspecto deploris. In quoque sepsitis, Cervicum inde exspecti, non, innumerum hostis, Numina, tormentique vicinus, una ineunte circuito.

Pulvinis, vestigium temerariorum acutis. (Lib. iii.)

The history of Judith is so far similar, that she had her re-

venge likewise upon a monster of cruelty, and prayed God to strengthen her hand for the execution of her design. With the same exceeding and marvellous energy, she does not justify it from the command of God, Deut. xix. 6 and fol-

lowing verses. In pursuance of this law, Judith, or any other of her sex, would have had the courage and magnanimity, might lawfully, they maintain, endeavour to counterplot the designs of any, even with the death of the person, who, in a hostile manner, should come, not to receive any advantage from, but to deliver and preserve their religion, and compel them by force of arms to receive an idolatrous form of worship, which neither they nor their fathers knew.

Ver. 7. And, seeing that God his body down from the bed.] One, cannot well guess at the reason which induced Judith to tumble the dead body from the bed upon the ground, unless it was, perhaps, a frightful spectacle might strike the greater terror and consternation in those that saw it, to feel that the fright and depletion of spirit, communicated from one to another upon the occasion, might at length affect the Assyrian army in general for the loss of their chief, as it really did some time after, and occasion their sudden flight and a successful pursuit after them. And pulled down the covering from the pillows. The ancients are not in all their texts, that they covered their beds of very fine net-work, which, coming round the whole beds, shut them in in such a manner as to have the benefit of the air without the trouble of flies, which could find no entrance. There is not general assent on this point, but the head of Holophernes, called here καμεωνον, and by the Vulgate, conoeum; which was a sort of veil made in the form of a fine net-work, and was so made by the Egyptians as to keep the time kept out of the flies. The Egyptians used this kind of net-work all round their beds, to guard against the incontinence of certain flies or gnats, which are called καμεωνον. The passage states this in the Grecian version. The end of Judith, is a great number of these insects. They who translated the history of Judith into Greek, probably Alexander Jews, seem to speak after their country manner, when they say, an Καμεωνον κατα τον εγκοφλον, of Holophernes' bed after she had cut off his head.

Ver. 11. Then said Judith after to the watchmen at the gate, Open, open now the gate; God, even our God, is with us, to deliver us from the enemy. The Egyptians used the καμεωνον, or conoeum of Holophernes' bed after she had cut off his head.

Ver. 15. The Lord hath smitten him by the hand of a woman, and the Lord hath smitten him in the sight of the elders of the city, in the most eminent and important manner, to praise God for his mercy (ver. 14). One cannot but observe here the great humility of Judith; she does not ascribe to herself the merit of such an enterprise to herself solely, but attributes all the success of the action to God, who had wrought so great a miracle by means of her. Yet she had a heart full of devout and humble acknowledgement of St. Paul, "Yet not I, but the grace of God that was with me" (1 Cor. xv. 10). St. Ambrose, among other instances of the merit of this
CHAP. XIV.

Ver. 1. *Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.* This was done to discourage and cast a dread upon the Assyrians from so ghastly a sight. Judas Maccabæus did the like in baring the head of his brother Hyrcanus, as is evident and manifest sign,* says the text, "unto all of the help of the Lord;" *2 Mac. xv. 35.* Livy mentions, that when Asdrubal was slain, his head was hung into his brother Hannibal's tent that the sight of it might eat a damp upon the courage of the enemy. And when Goliath's head was brought before the Philistines saw the head of their champion Goliath in David's hand, they fled and were overtaken with great slaughter. *1 Sam. xiv. 20.*

Ver. 2. And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the cities, and set ye in camp against the city, and it shall come to pass, that when the Lord hath delivered it into your hands, that ye may do to the city as he hath not effected his vile purpose; I am free from the sin of impurity and uncleanness. But as it might seem very difficult, and almost impossible, that a single unloosened woman should keep her chastity against the tumult of an army of lawless barbarians, and even alone, under the covert of night, in the tent of so powerful a ravisher, she calls upon God to attest her spotless innocence; that God who had accompanied her in the way, and brought her back in triumph and safety. Primus triumphus (says St. Ambrose) ejus quoque integrum pudorem de tabernaculo hostis revexit; sequens, quoque femina de vis vestra victoriam. Non expavit moris percutiendum sed pedibus quoque gravissimam feminarum. Non igitur carnifices sed noxae exercerent tuta trepidavit. Salli inter eum exsolvit bellatorum interna, inter arma spectabilis aventuram. Oppositiones mundi quantum solum neque actus, sed acta, quae ab illo nati, arcus accuratissimae, quae ejusque honorem inamissum, ipsa in pristos viventur. She feared not the loss of life, nor even that of her modesty, which is of more value in the esteem of grave and virtuous persons, than even her own. She was not afraid of mischief from one ruffian, that she regarded not the power of his whole army; one single woman stood regardless of fear amidst the crowded ranks of soldiers flushed with victory, and those that never could be overcome by the whole power of the world, and who, in peril of her life; if her faith and confidence in God, she was resolved and determined at the expense of it to contend for her own. *Ver. 19.*

Ver. 20. *And God turn these things to thee for a perpetual memorial of my acts; and the soul of the Assyrian shall not be preserved, as not spared thy life for the affliction of our nation, but hast reverted our ruin, walking a straight way before our God.* The Vulgata, *Red superveniunt rami antice compositum* (vs. 20). Whence it appears, that the Jews had a real, if not high idea of her who wrought this deliverance at this time. It seems, says Mессиатса of Port-Royal, commenting on this remarkable event, that women, if they are only men in heart and will, and not upon the point of delivering them up to the fury of the Assyrians, when Judith, urged by a secret impulse, and herein not unlike Moës, presents herself before his throne, and interposes between him and the people of Israel, to disarm his fury, and hinder the ruin of her nation. She interposes with him in their behalf, not by urging any merit of theirs, but by her watchings, fasting, and other religious austerities; by her continued prayer, holy confidence, and faith in God, and above all her profound humility, which rendered her a worthy advocate to apply, and prevail with God to take pity of the Israelite nation. She, in the power of God, beamed with such strong light, which induced Judith to engage in an enterprise so hazardous; Honestatis fuit, prohibere ne populus Dei profanaret se dedeceret, ne ritus patriis et sacramenta pro defensione patriae periculorum prœerint, et barbariae sibi sercaptam imperaret; ne oblivione dedemini solveretur. Honestatis fuit, ut salli pro omnibus pericariet, ut eum exsolvet periculum (lib. iii. Offic.)

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Oxias; and when he was come, and saw the head of Holofernes, he fell down on his face, and his spirit failed. The sight of the severed and bleeding head of him who had threatened his life, the surprise of an event so great and unexpected, and the mind thus divinely delivered from the cruel death which awaited him, if Bethulia had been taken, these meeting together, occasioned within him such a disorder and confusion of spirit, as quite to intersect him. The sight of Holofernes' head, however, could not, I apprehend, have occasioned more correction in the Hellenist, who often allegorize part of this history, from, considering, that Jesus Christ, the seed of the woman, has bruised the serpent's heel, that it might please God to continue in his extremities, and wrought for them so wonderful a salvation. The thoughts of their deliverance fill them with holy triumphs; as St. Paul, they are, as it were, in an ecstasy, caught up in the heavenlies, lie and say, whether they are in or out of the body. (Com. in loc.)

Ver. 10. And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin; and was joined unto the house of Israel unto this day, i.e. he became a Jew, and his descendants continued so; for being circumcised, according as the Law required, he was made like unto one of them, and was able to take a part in their public welfare, and was admitted to the privileges and prerogatives of his nation. (Com. in loc.)

Ver. 18. These slaves have dealt treacherously, i.e. Holofernes; they had grown insolent, and thrown off the idea that they were possessed of an especial mission and authority, which was to be a check upon the Jews. They were not content with holding up their head, when any one directly opposed them, but they actually killed, in cold blood, the enemy whom they thought had wronged them. It is not to be supposed that they were to be put to death for this crime, by the Jews, for the same reason that the Jews were not punished for the death of Holofernes, as he had been an enemy to them. They were to be punished by the Gentiles, who would have to bear the responsibility of having killed them. (Com. in loc.)

CHAP. XV.

Ver. 2. And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but running out all together, they fled into the wilderness and the plain, and of the hill country. One can hardly look upon the fright which seized the Assyrians as merely natural; for allowing it possible, that an army may on the report of the desert or the wilderness of Zin, be reduced to such a state of surprise and consternation, and that it may be increased by the reflection on the manner of it, and especially by the discouraging sight of his head hung out to public view, yet, as there was no place there for fear, there was nothing to excite such fear. (Com. in loc.)
they looked upon with the utmost contempt. It is therefore remarkable that they, in such a manner, trusted God; God cast upon them a supernatural panic, as he once con-

founded with a sudden fear the host of the Syrians (2 Kings viii. 9); and that to humble their pride and presumption, he disposed of them to the very opposite. This is the reason for they seem not to have deliberated what to do, or what course to take but, like sheep scattered and despairing, they flew to destruction.

Ver. 5. Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chaldb; &c. This overthrow of the Assyrian host may seem the more peculiar, and was without order, in dif-

ferent and unknown ways, and through an enemy's coun-

ty, who having nothing to offer, lay in wait for their coming, and slew such as fell into their hands. The overthrow of the Assyrian host is said to have been a hundred thousand of the Midianites by so small a company as three hundred only: and the description in the book of Judges, xix. 21—25, of their flight, the pursuit, the disbelief of the good

sengers throughout all mount Ephraim to intercept them, and their final overthrow in consequence of it, very much resembles the account here. Messengers of Port-Royal have a fine and pertinent reflection upon this defeat of the Syri-

rians: "Let none presumptuously assure himself of success, on account of the number of his forces, when he considers that the proud Heathen, who had the vanity to think that all the good things of this world were in their own hands, had perished in the like manner. God but lost them before he had them, and that he would destroy all the Jews as one man, fell himself by the hands of a woman and his great and very numerous army. It would be a fine affair to see how many times such stories as these, about Jews whom he so cruelly threatened. Nor let the leastent at any time be discouraged, or fall into despair, at the sight of insurmountable enemy, for such an event may ap-

pear to be a part of God's providence to deliver some by deliverance which the weak hand of Judith, strengthened by the all-powerful one of God, procured for the children of her people." (Com. in loc.)

Judith. Then Jaacl the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had showed to Israel. Our version has added an obscure word, which Zachariah, ver. 9, the

has, νίκηφορεῖν ταῦτα δικαίωσιν. The Complut. Add, and some others have, τὴν Συρίαν ἔχατον ταῦτα δικαίωσιν. Grotius prefers the latter; and his exposition of the place is, that the ancients of Jerusalem, came to certify of the truth of the good news; but were they not before assured of this by messen-
gers despatched thither on purpose, or by the men that told them what things were done in the camp of their enemies, ver. 5? Nor is the sense of the Geneva version, that which so

loves the same reading, sufficiently clear: viz. that the an-

cient children of Israel (that dwelt in Jerusalem) came to consider the good things which God had shown to Israel. Such a meaning seems rather to be, and the passage would thereby be more intelligible, that the ancients of the people, or judges at Jerusalem (for the Sanhedrin, of which some ex-

plicable, partakes of the meaning here, in the number, the institution is generally thought to be after the return from the captivity), sent a solemn deputation of the principal persons in authority, to compliment Judith upon the success of an enterprise undertaken, to triumph over the conquerors, to translate the grateful sense which they had of the extraordinary service done to Israel, and to Jerusalem in particular, by destroying the common enemy, and putting the Assyrian army to flight; and their public acknowledgment of God's loving-kindness and mercy to their whole nation, and to improve withal the advantage gained by Judith, and settle upon a sure and lasting foundation the quiet and safety she had pro-

duced for them. And from the account in the last verse of this history, "that there was none that made Israel any more afraid in the days of Judith, nor a long time after," it appears that the whole nation were filled with joy, and that the whole populace were full of praise of God and his work, in the great victory to be the return from the captivity (Ver. 10). Blessed be thou of the Almighty Lord for ever more."

In like manner Deborah the prophetess called Jael "blessed among women," for the like fact committed on Sisera, Judg. v. 21.

Ver. 11. And the people spilled the camp the space of thirty days. The Syrins has only three days instead of thirty. The Syrians are generally said to have been in defence of this reading, that the camp of the Assyrians was doubtless very large, of great circuit and extent, de-

tachments of it being differently distributed on the moun-
tains, and mountains, which the Syrins, in the manner of

experience of subsisting so great an army, and therefore must require no little time to go through and plunder it. The camp itself indeed might be plundered in less time than a month, but it may be supposed that the people continued for the whole thirty days to ravage, and constantly to find spoil where they could. If some time has been lost in the first that went out in quest of the spoil did it in a hurry and with precipitation. On such occasions, where vari-

ety of people, are people, are people, and what strikes them most, and they do what things which recollected, they may ever more exactness and care when the plenty is not so great and the hurry not so pressing. Or the meaning per-

haps may be, that after the spoil was divided, and distribution was made of the whole spoil; it might take up the greater part of that time before all the plunder could be brought into Bethulia, to be faithfully and equally dis-

tributed among all the people, according to the law, and, of the law, mentioned Num. xxvi. 27. 1 Sam. xxvi. 22.

Ver. 12. And the people unto Judith Halofersen her text, and all his plate, and beds, and vessels, and all his staff. The Syrins has, Talmaculum et lectum ejus, jumenta, et uni-

versum instrumentum ejus. In dividing the spoils taken

an enemy, the person who chiefly conducted the exe-

pried has always a more particular and larger share. Some rich present was also set apart to the Lord, and consecrated in his temple (see xvi. 19). What remained was usually divided among the soldiers, as well those that guarded the camp as those that were actually in battle. Judas Macc-

abens gave a portion to the minims, the widows, and or-

phans; that is, taken from Neconor, and the residue was divided (2 Mace. viii. 20).

Ver. 13. And they put a garland of olive upon her, and gave also to the women that were with her. Oppen. The thyr-

rus was a crown made of gold by the Emperor Vespasian, the mysteries and triumphs of Bacchus. It is probable the Jews borrowed this, as they did many other customs, from the heathens, and applied it to their feasts of tabernacles and other solemn processions, as they had done the palm branch, and the crown of thorns, and the broom; and the leaving of them to adorn and set off the pomp of their solemn pro-

cessions, and as public ensigns of triumph. When Judas Maccabenus had cleansed the temple from the pollution which Antiocbus Epphanes brought into it, all the people to do him honour, and to express their own joy, carried branches or boughs in procession (1 Mace. x. 7), and "sang psalms unto the Lord, and gave them good success in cleaning the holy place.

Ver. 14. And they put a garland of olive upon her and

her said that was with her. Crowns, and particularly those made of olive twigs, were very rare, especially in wo-

men. This is the only instance one meets with, says Cal-

net, among the Hebrews; but nothing was more proper to

grace Judith's triumph than such a crown. The olive was a tree in much esteem among the ancients, and its boughs

used on certain festival occasions; it was also made by them an emblem of peace, and as such very pertinently ap-

plied to her, for she was delivered from the hands of her enemies, and preserved them from the cruel yoke, to escape the evils of war. Piny mentions the honour paid to it by the Romans. Olear honorem Romanus munificentia magni tribu-

it, turmas equitum lilibus Julius ex cia coranom, item minorum, atque in terram, quae, cum fuerant, annorum, incipien-

dum, in Romanis, secundum statutum, quod in terram, in

the Greeks, the reward of the conquerors at certain games was a crown made of olive (Alex. ab. Alex. Gen. Diic. lib.

v. cap. 8).
forces of them that were exalted with horse and man, who glorified the strength of horses and mobile spears, and did walk, and spear, and bow, and slings..." This uses very expression, "Thou art the Lord that breakest the battle, the Lord is thy name." And very properly does she here, when her prayer was for more peace and safety, say, "When she had repeated it, and expatiated, with great pleasure and thankful-ness upon his almighty power and mercy, showed to her amongst the camps, in the midst of the people, who thought him no less than a corner stone. So they exalted his almighty power and majesty of their God, sometimes describe him as going forth like a mighty man of war, armed with a new and strong shield, that fights against their enemies; some times as the God of the armies of Israel in particular, and sometimes as the Lord of hosts in general. The Vulgate furnishes us with a new and not improper sense of the remarkable description of the Lord's action, namely, as a warrior, and the inhabitants and their cattle might perish with thirst. Or the meaning may rather be, that through the great number of their forces, they had drained and exhausted all the toasts of the enemy, and, as it were, had carried them over as the rivers of besieged places. (2 Kings xix. 24). The like is mentioned of Xerxes' army, Junct. Sat. x. Herod. lib. vii. cap. 109. Ver. 6. The Almighty Lord hath dispossessed them by the hand of a woman. He who had defied the God of Israel, and had threatened to destroy his people as one man, ignorant and unpractised, with a few spears, and by the help of the women of Libanus and Hermonae, which are north of Judea: the way through Arabia Deserta, which was the direct and shortest way, was impassable for an army, as having neither shade nor water in the last stage of their travel. The army of Nebuchadnezzar, as the margin rightly understands it, were astonished at a calaminity so sudden, and a defeat so unexpected. The former lifted up their voices in songs and acclamation; and the latter condemed them with the words, "such is their fate," being surprised for their impotency and weakness. There is a sort of contrast here which heightens the sense, and makes it preferable either to that of the Syriac or Vulgate, which unfit the context by the word, and destroy the sense, thus: may be, that the Assyrian army covered all the valley. The Greek seems to imply, that they maliciously stopped up the channels of water, by impeding the course of the water, which the inhabitans and their cattle might perish with thirst. Or the meaning may rather be, that through the great number of their forces, they had drained and exhausted all the toasts of the enemy, and, as it were, had carried them over as the rivers of besieged places. (2 Kings xix. 24). 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And why is this word more to be condemned than the name giant, which is as poetical as that of Titan? for giants are supposed to be so called, quasi gynapos, or earth-born, according to poetical fiction: it seems to be used here only to vary the expression. The LXX. and Vulgate have taken the same liberty, and particularly in the book of Job, by inserting the name of the Pleiades. Hyades, Orion, Arcurus, Amaeloth, &c. (see note on Wend. xvi. 21). All. I think, that can with reason be inferred from the use of this term is, that the author of the history of these transactions, or translator of it, had read the Greek poets. By Titans are here meant the Re- pleians, giants, often mentioned in scripture. Ver. 7. Neither did the sons of the Titans smite him... Some have formed an objection from this term as taken from the heathen poets; but have not of the inspired writers borrowed words and even sentences from the poets, especially St. Paul and St. James? 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CHAPTER XVI.

Bell. Jud. lib. ii. Antig. lib. xviii., that the Pharisees main-
tained the souls of the wicked were to be punished, **aparte carpe** et decretum in loco. They were pointed for them, **spiega** spes, a perpetual prison. Philo says, the punishment of the wicked is, **ex delubris terra ait**, to live for ever dying, and for ever dying, and for ever dying, as the culturists tell us, or shall have an end (De Præm. et Pæn.).

Instead of **elhotophía**, the common reading of the place, a
learned writer would have, **elhotophía de ἑδονία** (see Thirlby, note on Ver. 18).

Ver. 18. As soon as the people were purified, they offered **their burnt-offerings.** See note on xi. 7. Philo's testimony, with respect to the antitypy of this rise of purification, is particularly to be entitled: "Let this person," says he, **who is about to offer sacrifice, after he has wash-
ed and purified his hands, lay them upon the head of the victim and so sacrific it, and then take it to the priest, accord-
ing to the custom, Ps. xxvi. 6, *"I will wash mine hands in innocenc, and so will I go to thine altar."

The priests were more par-
ticularly and strictly obliged to this purification, when they were to attend the public service, and minister about holy things, Exod. xxx. 20, see Gen. xxxv. 2, where we read that Jacob's servants, before they performed their devotions in Beth-el, washed themselves and changed their garments.

The meaning of this passage is, that the people offered sacrifice as soon as they were purified from the uncleanness which they had contracted from the slaughter of the Assy-
rian army, and taking their dead bodies, and carrying away their spoils.

Ver. 19. **Dedicated all the stuff.** unto the Lord. The reason of this was, to acknowledge God is the giver of all in addition to the daily or the particular. For this day is a day of thankfulness and gratitude after some signal success, and called, as Virgil expresses it, in praedam parremcum Jovem. So the Philistines hung up the arms of Saul in the temple of Ashdod, and carried the ark into the temple of Dagon. The sword of Goliath, slain by David, mentioned 1 Sam. xx. 2, to be wrapped in a cloth behind the ephod, is thought by learned men to be dedicated unto God. But Josephus understands it, **ἐν τῇ ἱερατίᾳ ἀνωτέρω τῆς Γαα**, and Succoth Sa-
verus, Gladium postes in templum posuit. Thus Abraham gave to Melchisedec, the priest of the most high God, as a recompence for the victory he had obtained over the kings of Sodom, of the spoils (Heb. vii. 4). And the Jews sometimes offered all the spoils taken in war, 2 Sam. viii. 13, or the first fruits, 1 Sam. xv. 21, according to the rendering of the LXX., or the tenths, Heb. vii. 4, or long up in the forefront of the temple some more remarkable part of the spoils, as shields, &c. in token of victory, and as an instance of gratitude for it, 1 Macc. iv. 81 (see Spencer, De Leg. Heb. De So-
lut. Decim. Ver. 20. So the people continued feasting in Jerusalem before the sanctuary for the space of three months. Such a festival was held by the whole army of the Assyrians, and rescuing the Jews, not only from the danger of the present siege, but from such further attacks as might have affected the place, and being in the presence of the king, was true, and objects one might well expect that some public notice, some standing memo-
rial, besides the temporary rejoicings here mentioned, should have been recorded for many months, according to all the versions but the Syriac, which mentions only one, should have been instituted of so auspicious an event. Public blessings of an inferior nature to this were wont to be commemorated by anniversary feasts, and that no such should be appointed in memory of this may seem scarce credible. From the foundation of the Jewish state, and the first giving of the law, scarce a year has happened to that people which was of greater consequence than this, if it had been truly such as is here represented, and yet we find no such annual triumph and festivities, though the occasion may seem to demand it. Some later editions, indeed, as particularly the Vulgate, conclude this book with the following verse, Dies autem victoriae hujus festivitatis, ad Hebrenus in numero sanctorum dieium acci-
pit, and the Jews, ex illo tempore acquiescentes, duravit dieum. But as there is no mention of this in the Greek and other versions, nor any festival taken notice of by the Jews, as they were wont to celebrate the victory of their nation in old times, and have been judged a corrupt addition to the text. Heusius thinks this is not a sufficient reason, because in time, such a feast might be abbreviated and laid aside (Dem. Evag. prop. 4). And the same thing might be said of the interpolation of Hymen being an essential part of human institution, and therefore it might drop by disease or other accidents. In like manner, as the anniversary fes-
tival of Judas Maccabees' victory over Nicanor, which in Josephus time was celebrated with great rejoicing (Antio-

Vol. III.—143
time after her death.) There is not a greater difficulty in all this history, than to account for so long and continued peace as is here supposed to have occurred after the death of this writer," says Dr. Prideaux (Connes. vol. i.), "peace must have lasted at least eighty years. For allowing Judith to have been forty-five years old at the time of her killing Holofernes (and in a case of so much blood, she must be supposed to have beauty enough to charm such a man), there must be sixty years after to the time of her death. But the expression, a long time after, in this text cannot imply less than twenty years, and so carries the computation still farther," Calmet endeavours to explain and settle the difficulty thus: "From the death of Holofernes, A.M. 3319, to that of Manasses, A.M. 3354, we read of no war or considerable disturbance either in Israel or Judah. Amon, who succeeded him, reigned but two years, he was slain in his own house, but no account of any war in his time. Josias lived in like manner in peace and quiet during the one-and-thirty years of his reign, to A.M. 3394." According to this reckoning there are forty-six years of continued peace. He supposes further, as the text says nothing certain of the age of Judith at the time of this assassination, that she might be sixty-three or sixty-five years old, when they call as we give universal and oriental history. In this case, and if this be allowed, he maintains, that from the raising of the siege of Bethulia to the death of Judith, and even some time longer, there was no war, or considerable disturbance in Israel, for the space of six-and-forty years. The following table will make his scheme clearer.—

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APPENDIX TO THE COMMENTARY ON JUDITH.

The time in which the history of Judith is to be placed, is a point the most contested and most difficult of all others to be settled, and is indeed that on which depends the solution of most of the other difficulties usually urged against this book. If one could once fix a certain epoch of the great event recorded in this history, the adversaries of it would have little to object against its truth and reality. The opinion most followed, and which is countenanced by the best chronologers is, that the date of this history ought to be placed before the last Babylonian captivity. But they are not generally agreed whether it should be placed in the reign of Josiah, or in that of Jeconiah. Our learned Usher fixes it particularly in the time of Manasses, or A. M. 3348 (Per. Jul. 4058, sive Christ. 656). And the same opinion is expressed and followed by the author of the index and tables to the quarto bible, supposed with good reason, to be the work of the truly great and eminent Bishop Lloyd. But even those that place it under Manasses are divided among themselves; some think the event happened while that prince was prisoner at Babylon; and that the history itself connotes this notion by its silence with regard to the prince that then reigned. Others suppose that since his return from thence, he ascribes his absence from public business, partly to prudential and political views, which hindered him from declaring himself openly against the king of Assyria, and particularly that he was detained which engaged his thoughts and pleased himself in retirement. The last reason Calmet thinks most probable; his system with regard to the date of this history, Judith's age at the time of Holofernes' death, and the long peace that ensued upon it, as having been more conformable to the opinion of this writer," says Dr. Prideaux (Connes. vol. i.), "peace must have lasted at least eighty years. For allowing Judith to have been forty-five years old at the time of her killing Holofernes (and in a case of so much blood, she must be supposed to have beauty enough to charm such a man), there must be sixty years after to the time of her death. But the expression, a long time after, in this text cannot imply less than twenty years, and so carries the computation still farther," Calmet endeavours to explain and settle the difficulty thus: "From the death of Holofernes, A.M. 3319, to that of Manasses, A.M. 3354, we read of no war or considerable disturbance either in Israel or Judah. Amon, who succeeded him, reigned but two years, he was slain in his own house, but no account of any war in his time. Josias lived in like manner in peace and quiet during the one-and-thirty years of his reign, to A.M. 3394." According to this reckoning there are forty-six years of continued peace. He supposes further, as the text says nothing certain of the age of Judith at the time of this assassination, that she might be sixty-three or sixty-five years old, when they call as we give universal and oriental history. In this case, and if this be allowed, he maintains, that from the raising of the siege of Bethulia to the death of Judith, and even some time longer, there was no war, or considerable disturbance in Israel, for the space of six-and-forty years. The following table will make his scheme clearer.—

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* Montauscan, La Verité de l'Histoire de Judith.
Indeed perhaps will not be brought to con¬
tact, that the peace should be allowed to continue after the death of Josiah, in a reign when the Jews were tributary to the Babylonians; but as the paying tribute, though an in¬
itiated part of the profane, and profanation of a rever¬
ence, as the Jews whose war, in the days of Josiah, the Johoakim are to be included in the long term of peace here mentioned, and their national calamity to be dated from their final transmigration, when there was an end made, which speak in general terms, and refer for others un¬
mentioned to books than extant, but long since lost (see 1 Kings xiv. 19, 29, 2 Kings xvi. 19, 1 Chron. xxix. 29, 2 Chron. iii. 1). If Josephus had believed them, real, it is surprising that, we profess to confine himself to such things and facts as were recorded in their ancient books, i.e., the Hebrew scriptures containing a copious and full history of this people. In the circumstances of this history, however known to or believed by him, as not being wrote in that language, nor admitted into the sacred code: and should it be allowed, that he has occasioned in supposing Josephus, and his letters to the Jews, to have been written in a separate portion of the Bible, whatever the difficulty, in some measure indeed replied to in its place, founded on the words of Achior, v. 15, &c., who, speak¬
ing of the Jews, says, "The temple of their God was cast to the ground, and its holy vessels were carried away, and the history of Judah ought to be placed after the captivity, and that the meaning is, that the temple was entirely taken and destroyed; but the kingdom was prolonged even from the places of their captivity," point out their return from the captivity of Babylon. But before I proceed to the defence itself, it may be pertinent to premise, that Josephus, who speaks in this place, being a stranger, an emi¬
note, too much stress ought not to be laid on his account of Jewish affairs; for possibly he might not be well informed of what passed in Judea, or related to it, and might have heard that the number of Jews returned from their captivity was much greater than it really was, as a report often ex¬
aggerates matters, and deceives persons at a distance. But it may be rest in the following words, which have recourse, with Bellarmine, to any supposed corrup¬
tion of the text; for the Greek, εἰς ἁγίασμα ἁγίασθαι θεόν, might fairly admit of another meaning, viz., that it was at its being dedicated and consecrated, or the idols of the idolaters, who entered into it, and dealt with it as a common place; "Temple Dei iisorum habuit et ut proflam collum," says Jonas, very closely and explicitly, and some such general passage, as Temple det piis et profanis, is in pavement." For though εἰς ἁγίασμα καθαρισθην in Plutarch, and εἰς ἁγίασμα καθαρισθην in Thucydides and Josephus, might signify to make εἰς ἁγίασμα καθαρισθην signify solo aqua. And even though one should find εἰς ἁγίασμα καθαρισθην in the sense of solo aqua, yet this passage will not admit of it here. It is ma¬
ifest it signifies, not only to make the εἰς ἁγίασμα καθαρισθην added to the dedication of the temple, but of God's general conduct with respect to them, that so long as they were obedient, so long God filled them with blessings; but when they profaned his worship, he delivered them to their enemies to be slain, and carried captive; and even permitted his own temple to be profaned and desec¬
rated, and in that sense trampled under foot; as happened in the time of Rechabson, when it was spoiled and abused by Shishak, king of Egypt; in that of Amaziah, by the king of Israel, who was himself an idolater; in that of Ahaz, by the king of Assyria, who was profane, and in the time of Manasses; and probably by the Assyrians, when they made him prisoner. It is not then of the actual destruction of the temple, but of its profanation on different occasions, that Josephus refers, or rather supposes, that this passage appears to the sense, by considering v. 3, where it is said, "that the people were newly returned from captivity, and the temple was not profaned or polluted by the profanation." Can this possibly relate to the return from the last captivity of Babylon, when there was neither altar nor temple remaining to be purified? Or can it be expounded better than of the profanation of them by Manasses, of the captivity of him and his people, of his and their repentance, and their return in consequence of it; and of the purifying of the holy place and utensils through his care, to commis¬
sary for his former great wickedness (see 2 Chron. xxiv. 15, 16). Strange have been the whims which even learned men have fallen into with respect to this history. Luther will have it to be no more than an artistic trifle, and even Gros's labours, in a forced manner, to make it wholly enga¬
matical, by fancied derivations, or allusions to the Hebrew. By joining to the names Bethulah and Holonernes what let¬
ters he has, is it possible to know what name is meant? And if he makes words to signify just what he would have them. Bethulah, or as the Greek has it, Beothula, must be Beth-sha-er; though El, which is the name of God, is rarely, if ever found prefixed, except in the names of prophetic names of God in one word. Nor could he certainly know, how these proper names were wrote in Chaldee, the origi¬
ally and language used by the Jews, or how, it is uncertain, of which is classified a Persian name, Halpar-naha, i.e. "binding the serpent," is not this stressing words beyond all reason, or explaining away their true meaning? Or, finally, even be expounded in another meaning, if possible, and in a fable, as he supposes, such as he would have this to be, to
raise the spirits of the Jews at this time, when there were so many well-attested histories of God's gracious interposition in behalf of his chosen, and by the hands of those famous worthies, whom the writer to the Hebrews so justly celebrates? The allegorizing this history in the manner he has done, and violently extorting a recondite meaning, supposed to be concealed under every place and person, seems rather the sport of fancy than the result of judgment. To conclude, I conceive this to be a real history, and one which is so circumstantial cannot be suspected or objected to, without subjecting other histories to the like caprice or fancy. There is certainly the useful moral contained in it, viz. that God is never wanting to his faithful: but this faithfulness has an infinite variety of means, to bring about his secret purposes, so he is able, and often chooses to do it, by the most feasible and unassuming.

THE BOOK OF BARUCH.

CHAP. I.

Ver. 1. And these are the words of the book. It begins abruptly, as if it was a part or continuation of some former work; but the connective particle et, or et, is often to be observed in the beginning of books, particularly the historical ones of the Hebrews (see Exod. x. 1. Lev. i. 1. Num. i. 1. Josh. 1. 1. and 1 Macc. i. 1. Iudith i. 1. in the Vulgate). By book we are to understand the letter (see ver. 14), which Baruch wrote from those that were carried into Babylon to such as remained in Judæa, and begins at ver. 10 (the first part is a sort of preface) and contains that confession which the Jews were to use in their public worship, under solemn days, during their captivity. It begins, i. 15, and is continued to iii. 8.

Which Baruch the son of Nerias, &c. It is certain that the true Baruch, whom this writer seems to personate, was of an illustrious family; but father and grandfather were of great note in their times, and distinguished in their country. His brother, Seraiah, was sent on an important commission to Nebuchadnezzar, to request him to send back the holy vessels which he had carried to Babylon, when Jerusalem was taken in the time of Jehoiachin. Josephus confirms the account of his being of a very eminent family, and that he was well skilled in the language of his country (Antiq. lib. x. cap. 11), which two characters, says a learned writer, seem to imply, that Josephus had read the genealogy of Baruch prefixed to this book, and that it was written in the language of the country itself, used by the Hebrews. For (see vol. i.) Grotius, on the other hand, maintains, that it was not written in Hebrew (which St. Jerome urges as the reason of its not being received into the Jewish canon), but the work of some Hellenistic Jews, who, well skill'd in their language in composition the letter contained herein, framing it as it was written from those who were carried to Babylon, and addressed to those of the brethren who still continued at Jerusalem.

Wrote to Babylon. Probably, says Calmet, in the fourth year of the reign of Zedekiah, when he accompanied his brother to Babylon; and whilst the latter was soliciting the return of the holy vessels belonging to the temple, Baruch repeated to the captive Jews residing there the prophecies of Jeremiah concerning the fall of Babylon (ii. 66. 64), and the encouragements of their future restoration. Ver. 2. In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire. This writer neither mentions what the month was, i.e. by what name it is called, nor figures it out, whence one should compute the fifth year. It seems probable, that it means the fifth year of Jehoiachin's captivity (see ver. 9). But to make, as it should seem, the account more clear and explicit, is added, what time as the Chaldeans took Jerusalem, and burnt it with fire, which is attended with two difficulties:—I. That the temple is represented here as burnt by the Chaldeans in the fifth year of Jehoiachin's captivity, which was not till the eleventh of Zedekiah; and, secondly, that after the burning of Jerusalem by the Chaldeans, there remained notwithstanding a high priest, and numbers of people with them at Jerusalem (ver. 7), that the altar was still standing, and sacrifices offered on it; that the solemn days continued to be kept, and particularly that Zedekiah then reigned, and had made vessels of silver, for the use of the temple, &c. circumstances so promising and favourable, as but ill comport with the unhappy times which followed the destruction of the city and temple, and the unparalleled misery described in some of the following chapters.

Ver. 3. Baruch did read the words of this book in the hearing of Jehonias the son of Josias king of Judah, and to the ears of all the people. This fact is said to be false; Jehonias being in captivity, and Baruch himself not then at Babylon, but in Egypt, as appears from Jer. xxxli. 6, and chap. xxxii., from which chapters it seems plain that both Jehonias and his scribe Baruch died among their brethren of the two tribes, who had carried them along with them into Egypt in the twenty-third of Nebuchadnezzar; and the neither nor the body of the remainder of the two tribes who were then in Egypt ever returned thence, or saw Babylon, as is asserted in this passage. This, says a learned writer, is a strong objection according to the present copies of the prophecy of Jeremiah, chap. xlv. But from the authority of Josephus (Antiq. lib. x. cap. 11), who had an interest and better copies, he contends, that not only Jehonias and Baruch might, but that the body of those Jews that were in Egypt probably did, return from thence, and were directly carried into Babylon by Nebuchadnezzar himself, according to that prophecy, as it stood in the Hebrew canon, and not in Josephus's copy, as it was in Josephus's account, he refers to 2 Esd. xi. 10, as a prophecy (probably of Jeremiah) of this very fact of the Jews' return from Egypt before Josiahs's Authentic. Record, vol. i. p. 77.

Ver. 4. All them that dwelt at Babylon by the river Sord. Ad flumen Sodi, Vulgate. Babylon is mentioned here as situate on the river Sud; but one does not read of any river named Sod in Babylonia, nor near the place, and no such river in the fables of pride, and so, mystically, may be expressive of the swelling of the mighty river Euphrates, whose course was impetuous and overbearing. The commentators either take no notice at all, or give no sufficient account, of this river, Bochart conjectures, that Sudi, or Sor, is a fault of the copy, and that it should be Sorli, or Sorli, because there is on the banks of the Euphrates, a city called Sor, or Sorli. His words are, Me autore legendum est vos, Sur, Nam ex Hebræorum monumentum desumptum est, in quibus erat Sur, sed fideliter interpretum simuliduo literis in frag rebus adventit, quare elicitur, quia Babyloniam notissimam, ad hanc jussu Euphratis acie. Of the reality of such a city he gives ample testimony, and observes it was called by another name, Mahassa; but that the river Euphrates and the city of Mahassan, or Mahasa, are the same. However, it is not improbable that it was so, and that the city either took its name from that part of the river, or the river from the city. Pedley mentions a branch of the river Euphrates, called Maguras, which Bochart supposes, and not without some probability, to be a corruption from Magara, or Menara, (as it was called by another name, Mahassas: but that the river Euphrates and the city of Mahassan, or Mahasa, are the same. However, it is not improbable that it was so, and that the city either took its name from that part of the river, or the river from the city. Pedley mentions a branch of the river Euphrates, called Maguras, which Bochart supposes, and not without some probability, to be a corruption from Menara, or Mena, (as it was called by another name, Mahassan); and this name was possibly taken from this river, as was purchased again,
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and sent back to Jerusalem. The other, of immense worth, were kept by Nebuchadnezzar, as appears from Dan. iv. 22. Grotius contends this sentence an interpolation (Com. in loc.).

Ver. 10. "Prepare ye matters." Nebuchadnezzar. It is generally supposed that the word is not "matters," but "heap together," and that it is a substitute for the word "faithfulness," as in the translation of the Old Testament, which is followed by the writers of the New. θερμάς is equivalent to θερμάς, or θερμάς (cf. Ex. x. 15). The church of the Hebrews was, in the institution of the eucharist, θερμάς, would be as well rendered, "Offer this in remembrance of me." It is likewise so used by the Jewish Hellenistic writers, and by the Church of the church, as ecclesia is also among the Laarin.

And offer upon the altar of the Lord our God [2] the oxen and the sheep are here supposed to send money to the priests to purchase the necessary offerings for the altar of the Lord. But how is this consistent with what is mentioned, ver. 2, that Jerusalem was taken and burnt? If the temple was indeed at this time burnt, we must either understand this that they were to bring their oblations to the place where the altar formerly stood, which they esteemed as consecrated ground, or that an altar was actually erected or placed there. The former is the true wisdom of the ancient, who were satisfied that at Maspeh in particular; which place continued to be a threshing, or place of worship (see 1 Macc. iii. 46). There is the like expression, and upon a parallel occasion, Jer. xii. 5. [3]

Ver. 11. And pray for the life of Nebuchadnezzar. We meet with the like, Ezra vi. 10, where Darius orders all the priests to offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king and his sons. Diodorus Siculus has a passage to the same purpose, and lists among victims, "men who confess the sovereignty, sacerdoti adstantem, magnâ voce in consciētµ[?] corum porrigere coenatūr, at di sanatam cum eorum bonis omnibus regi largiatur (Lib. I.). And from Tertullian, we learn, that this attendance, or consecration of the people to their king, was a necessary part of his spiritual or temporal service, in his time, to pray for the happiness and prosperity of the princes under whom they lived (I Apolpg). When the Jews came under the government of the kings of Egypt, Eliezer, their high priest, writes to Ptolemy thus: "We continually offer sacrifice for thee, thy children, and friends; and the people pray for thy happy success in all things, and for the peaceable state of thy kingdom" (Jos. Ant. lib. xii.). And so they did, when they were under the Seleucid.

And, lastly, when they came under the Roman government, this was their constant practice, till they began the rebellion against their masters, and the insurrection (see Joseph. lib. ii.). This being, says the same author, the cause of the war, that the seditious did reject the sacrifice offered for Caesar, though the priests and nobles earnestly entreated them to embrace the Roman government, and oblige themselves among them. And that the Christians, following their example, thus prayed continually, from the beginning, for the safety of the emperor, and the prosperity of their country. From the writings of Polycarp, Justin, Tertullian, Cyprian, Lactantius, and other ancient writers.

And for the life of Bathsheba his son. As the scripture mentions Evil-Merodach as son of Nebuchadnezzar, 2 Kings xxxvi. 27, some have thought that by Belshazzar, Evil-Merodach is here to be understood, and that one and the same person is meant by both names. Others say, that Evil-Merodach was the eldest son of that monarch, and Belshazzar the youngest; and that the eldest being at that time in disgrace with his father, the younger was looked upon as pre-eminent, and the younger was taken notice of here. Others understand by son, his grandson Belshazzar, as grandfathers are frequently called fathers in scripture; see 2 Sam. i. 7. 2 Kings viii. 26, compared with ver. 18, 19. Others say, that Belshazzar was governor of Babylon, Nebuchadnezzar was in truth his grandfather, though called his father, Dan. v. 2, for Belshazzar was son of Evil-Mero- dach, who deposed his queen, and therefore grandson to Nebuchadnezzar.

Ver. 13. And we shall serve them many days. As the Jews had the greatest reason to consider Nebuchadnezzar and his successors, and the family of the Chaldees, as some of their most cruel enemies, since they had overturned their state, burnt their holy city and temple, and either killed or taken prisoners their kings, nobles, and priests, and the far greater part of their people; and they were, besides, so received, that they should wish or pray, as the words seem to imply, that they might serve them many days. The meaning therefore must be, that if, according to their melancholy prospect, they should continue to serve them many years, they might find favour in their sight, and their servitude in the land of their captivity might be the case of a grateful misfortune to be tolerated to them. Ver. 14. And ye shall read this book which we have sent unto you, to make conscience in the house of the Lord upon the feasts and solemn days. And ye shall say, [4] by the book of the prophet Daniel, that we have a solemn writing of considerable length is styled among the Hebrews, which Barach wrote in the name of that which our Lord Jesus Christ, had performed in the Jerusalem of Judæa. It begins properly at the fifteenth verse (for the five foregoing ones are a sort of preface), and it contains that prayer or confession which the Jews used in their public worship upon solemn days, during the captivity, and sometimes may be divided into three parts; in the first, which ends at iii. 8, they acknowledge their great unworthiness, and the justice of God's dealings with them; they entreat his forgiveness of their sins past, and repeat the warning and threats of the prophets, whose words and reproofs they had notwithstanding rejected. The second part, which begins at ver. 9 of the third chapter to the beginning of the fourth, accounts the great privileges and advantages which the Jews enjoyed above other nations, in that they had the knowledge of the law of the most High, and, through the direction of the only wise King of heaven, knew how to keep the happy, life, and peace. From thence to the end of the fifth chapter, is an exhortation to a sincere repentance, and to leave their evil ways, by a speedy conversion, with a full purpose of heart, and in the certainty, or confidence under which they groaned, that the power of their enemies should be subdued, and their haughtiness turned into mourning. This pleasing prospect takes up the remainder of the letter, in which the author has many beautiful turnings and lively strokes, and is transported even to a degree of rapture at the thoughts of the agreeable change. In particular, the absolute submission of the wise and the ignorant, the assurance and clearness, as to give occasion to some to suspect interpolations in several places, which are indeed too glaring and explicit for the darkness of those times; espe- cially, iii. 16. "He was, in the beginning, a god," a prophetical part of this prayer, that much of it is borrowed from that of Daniel, and that in the description of the glorious state of the church, there is frequent allusion to many passages in Isaiah.

CHAP. II.

Ver. 3. That a man should eat the flesh of his own son, and the flesh of his own daughter.] This is to be understood of the first siege of Jerusalem, by the Babylonians, thebes, and the commonalty of the Jews. The language is "This is the manner of the king of Babyl[on] to do unto his servants who are left in the land of Judah; "They that be slain with the sword are better than they that be slain with hunger; the hands of the pitiful women have sodden their own children; they were their meat in the days of their distress, the fury of the daughter of my people." Lam. iv. 10; see also ii. 20. The like unnatural cruelty happened at the siege of Jerusalem by Titus, when the distress by famine was so great, that the Jews had occasion to "eat the flesh of their aged fathers, and the flesh of their children, and their fat persons, and their best bread... venturing to set to the sole of her foot upon the ground for delicacy, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter. [5] The words here are, and the rest, as they stood in the original, are all translated in the margin: [5D] I it may be pertinently asked, with what propriety it can be here said, that the destruction of Jerusalem, and the captivity of the people of Israel, exhorted the Jews to believe in the God of heaven and the great Messiah, who should come to deliver a people of whom he had proclaimed himself the saviour and protector? To this it may be replied, that what these solitudes looked upon as an instance of God's weakness, was designed to be a display of his power, and mercy, as it was the remarkable fulfilling of what he had so many
hundred years before threatened by his servant Moses, Deut. xxv. 47—49. If the Chaldeans led his own people into captivity, it was because God was become their enemy, and at that time the nation flourished, was depressed into a manner so deplorable, it was to punish the ingratitude of a people quite insensible of his mercies. So that the greatest calamities of which he was subject to the Jews, was an sign of his pleasure, as in those of his loving-kindness; and he was as truly the God of Israel, when he delivered them into the power of a nation of "a fierce countenance," ver. 50, to subdue all the territories threatened, as when he brought them out of Egypt, with a mighty hand and stretched-out arm.

Ver. 12. We are but a few left among the heathen, where thou hast caused us to be scattered among the nations; ver. viz. the Jews, who were tossed like vagabonds from one country to another, without any certain settlement, the horrid misfortunes which the Jews underwent were insensible. The Jewish writers in describing them, cannot find expressions strong enough to represent them; twice as many, they tell us, perished by the Romans' cruelty only, as came actually out of Egypt, and thereby completed that melancholy, Deut. xxvi. 62. If one considers the miseries with which the Jews were afflicted from the reign of Josiah only, they are scarce to be paralleled in any other kingdom, in so short a time. Pharaoh Necho gained a victory over Josiah, conquered Judea, and deposed king Jehoash, and set up another, and brought away great part of the people, with their king Jehoash, into Egypt; four years after, the king, doomed by God, was people's grief, and taken; and another long after, Jehoash was put to death, and many captives brought to Babylon. Jehoiachin reigned but three months and ten days, and was also brought to Babylon, with a great number of his people; and their captivity ended with the death of their sons, which was no less than the captivity of their fathers, and brought them to a dead end. As misfortunes, changes, captivities, so many princes murdered, or deposed.

Ver. 13. The house of our kings, and the lanes of our fathers, should be taken out of their places.] It was a custom, both among Jews and gentiles, to bury with the deceased some of their most valuable effects and ornaments, and even a considerable quantity of money and treasure. On this account, says a learned writer, Chaldai omm regum Judae, ac principum, nec non sacerdotum et prophetarum, 

"sacra rite funeraria effodiendos," ad effodiendo materia, in which the accounts of such ancient authors as Josephus, and many others, who record the same facts, is spoken of by Calinet, on Roman Subter. p. 39.

Ver. 35. I will make an everlasting covenant with them... and I will no more drive my people of Israel out of the land] The Jews at Babylon, where this author wrote, did not imagine that theprophecies were to be fulfilled at the first return of the Jews from the Persian kings: they, by virtue of the ancient and eternal covenant which God had made with his people, and which no more out of the land, hoped for another more perfect and glorious restoration, as foretold by the prophets, which should be the deliverance of God himself, even salvation by their Messiah (see Bishop Chandler's Defence, &c. p. 58).

CHAP. III.

Ver. 4. Hear ye the prayers of the dead Israelites.] This passage has been applied by the Romans, to countenance their notion, that the saints departed intercede and pray for the living, and has been quoted by Bellarmine, particularly, for that purpose. But the place seems capable of a fair and orthodox interpretation, if we consider the following reasons: 1. By the "dead Israelites," we are not to understand, such of them who are departed from this world, but those souls are separated from their bodies, but those who, being yet alive, are dead in trespasses and sins, as St. Paul speaks, Eph. ii. 1. By "prayers," in the same verse, we understand, where it is said of Israel, "How happeneth it that thou art defiled with the dead? that thou art counted with them that go down the grave?" i.e. as one of them that are near the grave, or that are greatly afflicted and suffering. And the reason for this their suffering follows the questions immediately; viz. "That thou hast forsaken the fountain of wisdom, for if thou hast walked in the way of God thou shouldest not, for in the days of thy prosperity and comfort, have been in captivity." It is no uncommon expression to compare persons under a great calamity to dead men, and to account of them as such. See Ezek. xxvii., where the Lord compares the Jews to ships which have left their homes and lands, ver. 11, and their return from their dispersion, as the opening of their graves; and their restoration is described as a resuscitation, or bringing them to life. In like manner, it follows; "And of the prayers of the dead Israelites," it follows; "and of their children, which have sinned before thee;" where the Vulgate and our version seem faulty; the Greek renders it by the participle of the present tense, ἐπειραμένοις, which shows that the Jews were continually suffering such calamities, as not of those which had sinned and were dead, for then it should have been ἐπειραμένοις, in the preter tense. Junius renders here, Ezekaudi ortamen moratum Israelitiam, e. hanc propriae sua rei causa, fuisse, for the special necessity for the Israelites to intercede for their intercessors, which according to the Romans' sense they do, by beseeching God to hear the prayers of the departed Israelites, as in favour of those that are alive (3 Macc. xxv. 13, 14). Mr. Warton says the sense is here,—the prayers of those Israelites who were then alive, and interceded with thee, but are since dead; as by the Chaldeans, who by the hand of God had made them ruler over them.
CHAPTER III

(Dan. ii. 38.) Ezekiel represents the king of Assyria as a great cedar, "in which all the fowls of heaven made their nests, and under whose branches all the beasts of the field brought their young, and all the nations dwelt under his shadow." (Ver. 7.)

Ver. 18. For they that were wroth in silver, and were secure, and whose works are unsearchable," Or of the οὐδόκησαν, and αὐτοπροσώπων, ou de εὐδόκησαν, and ἀυτοπροσώπων, etc, in the singular. The Vulgate and Syriac version, etc: i.e. which indeed perplexes the sense, eludes and disappoints the reader, and, after promising him a reason, he finds nothing that it relates to, or relates nothing to it. It is therefore improbable that the true reading may be, εἰς τό οὐδόκησαν, τ.λ. which gives a natural and clear connection to what follows. "Εξελίσσεται, which Malbonton and some other expositors understand as an aorist participle, to be translated, 'it comes to pass;' in place: it seems rather to mean the number and delicacy of the works here spoken of. The sentence Ἰνα καταφέρειν ἐς τὸν τόπον κατακριθῆναι, etc, correspondingly to the close of the former verse, etc. Ἄνεια τε τῶν αὐτοπροσών, etc, as will appear by laying the two corresponding passages together, "Both they that humped up riches so extravagantly, that there was no end of their getting, and they that wrought so accurately in sculpture and engravings, that there is no finding out," i.e. no counting their number, no equaling the excellences of their curious works, are all of them vanished, and gone down to destruction. It may refer to the curious artists before mentioned, who took such pains to bring their work to perfection, and to make it valuable and lasting, that they are vanished and destroyed, as the description of their work, the better character, the more endearing than these worldly advantages and attainments, that neither the wealth of these men, which was without end, nor their art, which is now immemorial, could enable them to escape the destruction that came to the man who walked in the way of God (ver. 13) should dwell in peace for ever.

Ver. 19. Then were these vanished. This, according to Grotius and Dr. Hammond, refers to the transitory and unstable state of kings, as well as other men, who die and are as quickly succeeded by others. "Ναῷ τούτῳ, in the following verse, does not mean merely young men, but fresh successors, or new kings. It may refer to the curious artists before mentioned, who took such pains to bring their work to perfection, and to make it valuable and lasting, that they are vanished and destroyed, as the description of their work, the better character, the more endearing than these worldly advantages and attainments, that neither the wealth of these men, which was without end, nor their art, which is now immemorial, could enable them to escape the destruction that came to the man who walked in the way of God (ver. 13) should dwell in peace for ever.

Ver. 20. The Aparchies that teach wisdom. Callicrates is also called Aparchies. Strabo and Ptolemy call them Aegarii. Not only Arabia and the adjacent countries, but the eastern part of the world in general, was famous for the study of wisdom, or the very learned, as it is commonly understood, that put in their claim to this character, "Is wisdom no more in 'Temen?'" (ver. xix. 7.) In the book of Job, Eliphaz, one of the three friends, if not the author himself, speaks of the "Temen" as being the place of wisdom (ver. 1); and Job was descended from Teman, Esaus grandson. Under the burden of Arabia, Isa. xxii. 14, the inhabitants of the land of Tema are mentioned, which Teman is reckoned Moses among the children of Lamech, and it is generally agreed by all true Christians, there is reason to think that the first is in Arabia, as well as the second.

The authors of fables, i.e. Ingrigious apologists. The margin has "expounders," probably of/Futile, or ridicule. Or it may mean persons skilled in the interpretation of dreams, or oraculocritics; a piece of science, but falsely so called, in great request among the Egyptians, Arbatians, Persians, Indians, and other eastern nations (see Micalis Comment. Apoclypt. lib. p. 451. 1 Kings x. 1).

Ver. 24. How great is the house of God! How large and how many were the persons that were numbered of the number of his creatures! The whole earth is his kingdom, all men are his subjects, and all times under his cognizance! but there are but few who enter into his secrets and partake of his wisdom, who are his holy and chosen. In the next verse, "the house of God;" because, great as it is, yet the infinite being is present everywhere in it, and governs it with as much ease as a father or master does his family.

Ver. 26. There were the giants famous from the beginning. These great giants, like all others, were under the empire of the sovereign Monarch of the universe; but they were of a singular sort of wisdom, and under the gift of God, God chose before them Noah and his family before the flood, and after that time he preferred the Israelites to the Reaplah. And, indeed, throughout both Testaments, the God of Israel is declared to have chosen the meek and the humble of the earth to possess his kingdom, to prefer the meek and lowly to the mighty and more powerful. Ver. 28. They were destroyed because they had no wisdom. Or wanted the fear of the Lord. The fear of God is the principal wisdom, whence, through the whole book of Proverbs, the wicked man who neglects the fear of the Lord, is often threatened (see ver. 14.) with this, "the man that wandereth out of the way, understanding, shall remain in the congregation of the dead," or, in the assembly of the giants, as it may be rendered. The date of this prophecy, is either to take long journeys, or to go to sea in search of virtue, seeing we have the root of it within ourselves; or, as Moses expresses it, "in our mouth, and in our heart." See 130. He that prepared the earth for commerce, both filled it with four-footed beasts; The Vulgate reads with a conjunction, Qui preparavat terram in aere tempore, et repulvam carnem, et quadrupedibus. The sense is, after this manner it was filled with the different kind of animals which give the least occasion to rise and fall, man die, and others succeed in their place, the seasons change, and are in continual vicissitude; but the earth, the central commerce of all, was from the same. According to that observation of Solomon, "One generation passeth away, and another generation cometh, but the earth abideth for ever." (Eccles. i. 4.)

Ver. 31. He that sendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear. He commands the sun to stop, and it stands still, as it happened under Joshua, x. 12. He commands it to be retrograde, and the shadow returneth ten degrees, as it happened to Moses (2 Kings xx. 9); he forbids it to shine at all, and darkness is over all the land, as at our Saviour's crucifixion (Matt. xxvii. 53; Luke xxiv. 29). The work of God in the generation is equally sublime, and very much resembles Exod. xiii. 10. Ps. cxlvii. 4. Εφελαται ποτε παναγίαν αἰωνίων, is inaccurately rendered in the next verse following. 'They showed light unto him that made them;' it should rather be, 'they shined,' not for his use, but 'by his order and appointment, that made them.'

Ver. 36, 37. He hath found out the way of knowledge, and hath laid up the word of knowledge. He was the Word of God, beloved. Afterward did he show himself upon earth, and conversed with men. The author shows that the Jews were the repository of the knowledge of God, and that the knowledge even of Gentiles was unknown to idolatrous nations, he that founded the earth by wisdom had made known to his people by his prophecies (see Exclus. xxiv. 8); and intending to extort them to stick fast to God, he brought them into his city, (Jer. vii. 1.) and brought them into the captivity, as the prophets Isaiah and Jeremiah had warned them before, he puts them in mind, that it was none but God that could discover that way of wisdom which the law taught Israel; which wisdom, says he, was "afterward seen upon earth, and conversed among men," viz. in and by the prophets, who spoke by the word and wisdom of God. The expression in the thirty-seventh verse, it must be owned, is very like that of St. John, i. 14, that 'the Word was made flesh, and dwelt amongst us;' and is thought to be so close a resemblance of it, that some learned men have, as is well known, taken it to have been written by some Christian copyist. A learned writer, who contends for the canonicalness of this book, thinks that this clause, too much favouring the divinity and incarnation of the Messiah, induced the author to alter it, and to put in the verse, "the house of God;" because, great as it is, yet the infinite being is present everywhere in it, and governs it with as much ease as a father or master does his family. The author, however this be, it may be thought, with reason, that he meant the latter days, or the days of the Messiah (see Dan. ii. 29, 45); the time that all Israel shall be saved by the Deliverer's coming to Sion, and his manifesting the Jews to be the elect people, and of his manifestation to Gentiles, who think that the applying this passage to the incarnation and appearance of the Messiah, would hold out too light for the times of this writer, refer it either to that occurrence of his being present among men, to that period before Sion, Moses and Aaron, and the seventy elders, were permitted to see the God of Israel (Exod. xxiv. 9), and Moses
himself to come up into the mount to him; or to the angel of covenant appearing amongst, and conducting his people in the wilderness forty years (Exodus, in loc.).

CHAPTER IV.

Ver. 1. This is the book of the commandments of God, and the law that endureth for ever: As the gospel comprises the law and the prophets in two commandments; viz., the love of God and of our neighbour; or, more briefly, in characters briefly, in words, is contained in the former, and the rest is described in the latter. The former, contained in the law, comprises the commandments, and of the law, here said to endure for ever; not will, in its character, as the moral and spiritual part, which is fixed and unchangeable. Wisdom therefore here described seems to be no other in effect than charity, so highly extolled, 1 Cor. xiii. 8, whose character it is, "never to fail, when every tongue shall cease, and knowledge itself shall vanish away."

Ver. 3. Give not thine honour to another, nor the things that are profane unto thee to a strange nation: It was the glory of the Israelites to know the only true God, to love, and serve him, who had chosen them above all other nations to be a holy people, consecrated to his service; this character distinguished his peculiar people from heathen and idolatrous nations. And in the Gospel, the character of God is that he makes and manages all things, and abandoning themselves to the idolatry of the strange nations, they gave the honour due to the living God only to images, as if they were the true God; and instead of children of God, a name and privilege which they enjoyed before, became slaves, and were rejected by him. And this God threatened to do by Moses, Deut. xxxii. 21, "wherefore will ye afraid of a wood, which is not God, and provoke him to anger with your vanities."

Ver. 5. My people, the memorial of Israel: i.e. Ye poor remains of the Jews, the surviving hopes of sinking Israel, who may preserve to continue the same and memory of once so famous a people, the only remaining monument of distressed Zion. Ver. 6. I reproved him that made you by sacrificing to devils. The psalmist, according to the version of the LXX., says, ἐπὶ πτερόν τοῦ θεου ἐπετυχον ἡμεῖς, "that all the gods of the heathen are devils" (Ps. xvi. 3). And of the Jews he had said, "Ye know the testimony, and are children of God, and not to God; but to evil, wasting, and destroying spirits. And so they styled, 2 Chron. xi. 15, Rev. ix. 20. The pulling down idolatrous worship, is, in our Swaven. Psalms, the "casing out of the pride of this world" (John xiii. 31-xxi. 11). The converting of the gentiles from idolatry to the worship of the true God, is called, "turning from the power of Satan unto God" (Acts xxviii. 28). Thus foreboding these things, the apostle of the Gentiles, of darkness (Col. i. 13), "who before walked according to the prince of the power of darkness" (Ephes. ii. 2), and were walking, Ephes. v. 8, in the lusts of their own heart, and mind (Rom. vi. 19). Ver. 12. Let no man rejoice over me, a widow, ... who for the sins of my children am left desolate: This prosopopeia of Sohn, bewailing her children gone into captivity, is expressive of the parent's grief, the assurance of the disconsolate widow, an idea often borrowed to represent deep distress, bemoaning the loss of the favourite of her bosom, with these two said but common aggravations of her sorrow, her children taking evil courses, and as such exasperately punished, stricken of God, and afflicted; and herself, instead of that compassion which her calamities called for from those around her, neglected, insulted, reproached, and injured. The venting her grief in broken accents (ver. 17), "But what can I help you?" is inimitably, says Grotius, affecting; "I am alone, not only of my former sub- stance, but of my former condition and convenience, and reduced to the lowest state, and wanting myself the necessaries of life, what am I able, what can I be expected to do for you?" At length, all appearance of human help being vanished, she raises motives of consolation from that never-failing treasury of delight and comfort to afflicted minds, the word of God; whose statutes had been her song in the house of her pilgrimage; and by his word, Psalms xxxvi. 7, 9, 10, the text, let your soul attend upon the words of his mouth, and meditate upon all his commandments. "Two things are therein, the captivity, and remarkable vengeance overtaking their persecutors. In this pleasing prospect she exults and triumphs, says a land mother overjoyed for the recovery of her children.

Ver. 15. Probably this refers to Deut. xxvii. 49, 50. and may be considered as a fulfilment of that prophecy, "The Lord shall save him out of all his afflictions;" or, what may properly be taken from the end of the earth, as swift as the eagle flieth, a nation whose tongue shall not be stilled. A nation of fierce countenance, which will not regard the person of the old, nor show favour to the young." This, if applied to the Chaldeans, the describ'd country and place will not suit, nor even the fact did not come from a country which was very far from Judah. It to the Romans, the time will not suit with the supposed purpose of this writer, Josephus, indeed, informs us, that upon the Rajasthan making them prisoners of war, they slaughtered all, both old and young indifferent, without any respect to age, having neither mercy nor modesty.

Ver. 16. And left her that was alone, desolate without daughters. The Geneva version I think clearer, "Leaving me alone, and destitute of my daughters; i.e. both sons and daughters." Ver. 20. I have put off the clothing of peace, and put upon me the sacheloth of my prayers: I will cry unto the Everlasting in my days: i.e. I have put off the garment of prosperity, as the margin has it, or do not wear, or take off the sackcloth of penance and supplication, Indul cium deprecatio mea, Arabic. And Janins renders in the same manner: or, as the Syriac has it, "Clothed me with sackcloth in the solemn time of my prayer and supplication." The last clause suggests a reason, "I will live and call upon the Everlasting. This sense is strongly confirmed by Ps. cxvii. 7, where the expression in the LXX., very much resembles the present, and says, οὐλοφέαντες· οἱ λόγοι διδασκάλου, the learned render rightly, "I will call upon him as long as I live." Ver. 22. Because of the mercy which shall soon come unto you from the Everlasting our Saviour: The like is repeated ver. 24, 25, but how can this mercy be properly said to come soon, as the captivity was to last seventy years? This, says Messrs. of Port-Royal, may be admitted, if considered either with respect to God, who inflicted this punishment, in whose sight a thousand years are but as a day; or with respect to the suffering Jews themselves, those three hundred years being considered as their captivity, and the end of their days, and their receiving another and greater punishment; "for a soul which is truly convinced of, and sensibly affected with the eternity of punishment due to its transgressions, counts not years, or months, but as a moment, the time of penance and suffering which God is mercifully pleased to inflict in this life" (ver. 22, 24). This writer, says Bishop Chandler, personages Barach, and his book is little else than an epitome of what we have at large in the prophets, concerning a more universal return than that was of the Jews under Cyrus, and in virtue of God's covenants, and his power and the greatness of his name, to this land. The Jews at Babylon, when this Barach wrote, did not conceive that the prophecies were exhausted in the first return of the Jews under the Assyrian kings; they hoped for a greater return of the Jews, and a greater manifestation to the Gentiles, and the dispersion of the countries of Judah, and the remnant of Israel. And this return, and the deliverance of God himself, as the Jews were wont still to call the salvation of the Messiah. In confidence of this so eminent a deliverance, he breaks forth with admiration of this "Emmanuel," or "God with us" (Deut. of Christ. p. 55).

Ver. 25. Shortly thou shalt see his destruction, and shalt tremble upon his neck. This, says Calmet, was literally fulfilled in the time of queen Esther and Mordecan, at Susa; and under Daniel, at Babylon; for they were excited to the height of detestation against the king, his governors, and his subjects, a conduct in a great part of the Jewish nation, and the government, the Chaldeans themselves were obliged to submit to their authority, and bow before them, as Isaiah had long before expressly foretold (lx. 14).

Ver. 28. For as it was your mind to go out from God; so being returned, seek him ten times more. It is not enough, says a pious writer, morally to revoke what is past, by living as if it had not been done; nay, choose a state to a habit to a habit; i.e. as sin before gave you law, so now must the Spirit of God. Habitual sin must be destroyed by a contrary habit, or state of holiness, and if we have become workers of ill, as apostles, "As ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness" (Rom. vi. 19). The flourishing church of Asia Minor, where this is spoken prophetically according to the Vulgate, which accordingly came to pass; for after the captivity,
CHAPTER V, VI.

the Jews were more observant of the law of God than they were before, especially with respect to idolatry. But it will be best, if this reading is followed, to understand this of those devout Jews in particular who were converted by the preaching of our apostles, and who were the first-fruit of the Christian church.

Ver. 35. And she shall be inhabited of devils.] This expression is grounded on a vulgar notion, that devils do and forever inhabit evil spirits, and leave their haunts there. The canonical scriptures seem to countenance this opinion: thus the demoniac (Luke viii. 29) is said to abide in no house, but to be driven of the devil into the wilderness, and thither was our Saviour led, as being the devil's residence, to be tempted by him (Matt. iv. 1). And accordingly our Saviour, in the parable of the unclean spirit, illustrates this idea thus: 'When the unclean spirit is gone out of a man, he goeth through dry places, seeking rest, and findeth none. Then he saith, I will return unto my house whence I came out of this man; and when he is come, he findeth it not.' (Matt. xii. 43, see also Tobit viii. 3.)

Ver. 36. Look about thee toward the east.] This, no doubt, primarily relates to the restoration of the Jews under Cyrus, and the return from their long captivity by his appointment, or rather God's influencing his heart for that purpose; and though Babylon, properly speaking, was rather to the north with respect to Jerusalem, yet Persia, where Cyrus reigned, and from whence the orders were to come, was to the east. That 'אברוח here is the title of the Messiah likewise, there is no question, whether it be 'אברוח or 'אברוח; and being on the 'east' was bestowed upon him (Zech. vii. 12), or the rising of the sun, that Sun of righteousness mentioned Mal. iv. 2. However the case may be of the rising sun, or that 'east,' which is used in most places of scripture, the commentators and scholars have still applied it to Christ, meaning, by the 'east,' that orient or rising sun, and not the point from where the sun rises. And so it is more probable, because, ver. 22, he is called 'the Everlasting, our Saviour.'

CHAP. V.

Ver. 3. της ἐνθέσεως ὅπως ἔλαβεν. ὁ ψαλμι. The like ellipsis occurs Job xviii. 4. Luke xvii. 24, in LXX. Prov. viii. 29; 2 Mac. ii. 15, in Addit. Esth. xiii. 10. As from these places, and from several others, we find the people, or some of them, were left after, and were left away of their enemies; but God brought them unto that crafted with glory, as children of the kingdom, &c. As a royal race, or children of kings, rising in triumph, and in a most magnificent procession. Ξρισεῖς gives us the number and quality of the persons that returned, their horses, mules, camels, &c., employed on the occasion (ii. 66). And it appears, from 1 Esd. v. 2, that Durus himself sent a thou- sand horsemen to conduct them back safely to Jerusalem, with musical instruments. Isaiah describes their return from Babylon in the most pithy manner, and in terms so memorable, that the most celebrated authors of antiquity, Hecataeus, Timaeus, Herodotus, &c., 'Their transport of mirth and jollity on this occasion,' says Josephus, 'was as great, as if the day of their redemption and return had been the first day of a new life.' (Antiq. xvi. eng.)

Ver. 7. For God hath appointed that every high hill.] By ἄγας and ἄρειος, we are here to understand those who are lofty, proud, and supercilious, who exalt themselves from a conceit of worldly wisdom: the meek, on the contrary, are represented as proportion and humble, casting aside every high thought, and adoring, with holy reverence, mysteries that are above them. This refers to a known custom of great kings, who, when they travelled, had their οἰκοστάσις, or διαδραμένα, sent before them to make the way plain and commodious, by filling up deep places, and levelling those that were high, and smoothing those that were rough. And so Josephus says, that when Titus came to the war, there went before him all the royal aids, and all the king's body-guard, who played, &c. (Iead Jud. vi. cap. 6, 12) for the coming of the Roman army. The words here seem to refer to Isa. x. 4, where the prophet describes the return of the people from their captivity, as a thing of joy, and says, they brought that at last very happy Canaan.' Thus the Targum on Canticles speaks, the cloud went before the Israelites in the wilderness three days' journey, to take down their hills, and fill up their valleys, and to level the high places, and to correct this expression, of casting down every high hill, means also, the removing of all obstacles to one's happiness or destiny. This is more particularly evident in the verses of Sibyl. Erythraea, set down by St. Austin. De Civit. Dei, lib. viii., where, settling the coning of the King from heaven in the flesh, it follows: Dejiciet colles, vales estote ab hac, Non erit in rebus hominum sublimitate, vel albitum: Equestri campos montes.

Which is almost the same with the passage cited from Isaiah. Compare also Luke iii. 5. The same metaphor is used by Homer, I. O. ver. 269, where Apollo, promising to save Sisyphus and his companions, says: Αἰέρη τρέχει τραγουδών, εἰπόντα ἐλθέτων. "Now let us go." I will go before and make smooth all passages.

Ver. 8. Every sweet-smelling tree shall overshadow Israel.] I.e. God will furnish his people with all sorts of accommodating shadow and refreshing comforts. Thus the whole valley of Eden should not be incommoded with heat, a calamity very inci- dent to travellers in hot countries; God would plant woods, as it were on purpose to shelter his chosen, in their return, from the ascorching heat of the sun. This undoubtedly refers to Isa. xli. 19, where God says, 'I will plant in the wilderness the cedar, the shittah-tree, the myrtle, and the olive-tree.' K.e., conducting the people home almost in the same marvellous manner as he did his chosen in the wilderness, by the shadow of a cloud to defend them from the heat. Or, without having recourse to a miracle, this might be understood of the smoke arising from their numerous fires, which, in the later part of the season, when the trees afforded most shade; or that they marched through such places where there was a natural cover over them. Others think, and not without reason, that after the captivity, and in the period of their return, there was an exaggerating manner, the easiness and pleasure with which the Jews would return from Babylon. Our translators have followed the Authorized Version, of which John Gill says: "The Hebrew word בְּּרָעָה, subalternant; and thus Junius render, expressis, 'unique eiusmiente,' that all the trees of the wood re-joined on the occasion, like that of the psalmist, xlv. 12.'

CHAP. VI.

Ver. 3. Seven generations.] The word γενεά, or generation, has many senses. Sometimes it signifies twenty, or thirty years; the life of an age; but more generally, it signifies that period of time which is passed in one's life, from birth to death; and in this sense it is used by approved authors, and particularly in the genealogy recorded by S. Matthew. By this here is meant the seven, or rather seven decades of years; but this accretion is not very common: but as it was very well known to have been predicted by the prophets, that the captivity should last seventy, that is seven ten years, it cannot be doubted but that this author had that term in view here, and meant the precise period of ten years. The seventy years of the captivity of Babylon are usually reckoned from the first year of Nebuchadnezzer, the Great, and that is the year 3796, according to the Hebrew chronology, i.e. A.M. 3398, and ended 3368; or before Christ 606, and ended 536 before his appearance; at which time Cyrus gave leave to all the returning Jews, to bring their possessions to Jerusalem. This epistle, said to be Jeremiah's, is supposed to be wrote to the Jews when they were going into captivity with their king, to admonish them to beware of the idolatry which they would see in Babylon; and seems to be the letter referred to, 2 Mac. ii. 3, where the same caution is given as here, to guard against the idolatry they would observe in that place, and is an epistle of sundry other things in Moses, the Psalms, and the prophets, against idolatry, and the most efficacious against it, in one con- tinued tract or view, of any through the whole-volume of the Bible, good and handled in the most proper manner; and the banter and ridicule are often found more effectual to ex- pose and confute an error, than grave and serious reasoning.

Ver. 4. Gods of silver, and of gold, and of wood, borne upon shoulders.] Isaiah takes notice of and condemns this custom, 'He maketh it a god they fall down, yea, they worship. They bear him upon their shoulders, and set him in his place, and he standeth; from his place he shall not remove' (xvi. 6, 7). Jeremiah likewise mentions this idolatry, and their carrying images in great procession; and says, 'They make him to be borne,' says he, 'because they cannot go' (x. 5). And to this sense, Spencer and other learned interpreters explain those words of Amos, 'Ye have borne the tabernacle of Moloch and the chainer thereof' (chap. ii. 2); in which the phrase דַּעַל תַּבָּרָן, sueeul tabernacul. Numerous instances of this superstitious use among the heathen, are to be met with in sacred and profane writers. See ver. 20.

Ver. 6. Say ye in your hearts, O Lord, we must worship

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they designed to create fear by the manner in which they framed and represented the statues and images of their gods: hence altars, clubs, and thunderbolts, were appendages to their idols. The Lord, who was above the spirit, or understanding, in contradiction to senseless images, which take no notice of their votaries." And so St. Cyril in these passages, In sinnati debet adscripta, etc., seems to cook the idolatry of the Greeks: he reads without any comm. at all, probably intending this sense; but for clearness I would place it thus, "anno b. ni, l'omene or si, compass." The psalmist, in like manner, notes whereof he has been exposed to both his sufferings, and like the conclusion upon the Israelites, and exciteth them to glorify the God of the world, with the greater devotion (Psalm xxxv. 17—20).

Ver. 7. For mine angel is with you, and I myself care for your souls: i.e. Mine angel shall protect you, which these idols cannot. Our version and the Vulgate seem faulty in the rendering of the inner clause; in the Greek it is, αυτες τοις γεφυροι την ζωον δουλοι, which I would translate, "And he (the angel) will watch over you, and revenge my injury done to you." The Geneva version understands, in like manner, of the angel, "For mine angel shall be with you, and shall care for your souls." Junius is more explicit to the same purpose, Angelus mens vocibus est, "The angel is but a name." The Latin version, and the oriental versions also have it.

Ver. 8. As for their tongues, it is polished by the workmen, and adorned with crowns, and gilded, and so entered into their temples, and do not signify, "And though their faces are gilded with gold; yet are they but false, and cannot speak." The mimie representations of life are all deceit; they are mere insensible images of things, having mouths, and a tongue beautiful, but and which utter not those things which are necessary. They are of no more value than that of the rich materials of which they are made, and so the godly say or do, if they have not of themselves the handy work of those that worship them; every excellence that they have been derived from the ingenuity of the artificer, and shows rather his art than their divinity. But the sense I conceive, would be more perfect, if the pointing was thus, viz., "As for the tongues, which they love to paint gold, and adorn themselves, and when they are caught, come to them, that your dress, so for gold, and thus to make crowns for the heads of their gods." But the sense I conceive, would be more perfect, if the pointing were thus, "As for their faces, which they think to be casting, for gold, and adorn themselves, and when they are caught, it may appear to be but false, and cannot speak." The mimie representations of life are all deceit; they are mere insensible images of things, having mouths, and a tongue beautiful, but and which utter not those things which are necessary. 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CHAPTER VI.

Ver. 27. If they fall to the ground at any time, they cannot rise up again of themselves:—This was the case of Dagon, who fell upon his face to the earth before the ark of the Lord, and was not altered, and fell upon his face again after he was once erect by the hands of his worshippers. They fell by their own fault — they fell by their own sin — they fell by iniquity, and were not of themselves straight again, but must continue in that posture and direction, in which accidant or design has placed them. The author of the book of Judges has been no less hard upon the Israelites, who, by their affronts and abuse of power, have been from the beginning of the world exposed to weakness and impotence of idols:—“When the workman,” says he, speaking of this particular defect, “had formed it by the skill of his hands, and it was not able, he set it at a looking out for a convenient room for it, set it in a wall, and made it fast with iron; for he provided for it that it might not fall, knowing that it was unable to help itself, as being an image that had need of help.” (ch. xiii. 19, 20).

Set gifts before them, as unto dead men:—In scripture, likewise, we are compared to dead things, to nothing, and vanity. The sense here is, that they are served with victualls, which are set before them in form, without their being able to avail themselves of them, to touch or use them, or to receive and feast on the viands and offerings which are brought them. They are like to those dead things which are placed before them, being so senseless and insensible things? And their votaries themselves must be equally so, that they think that they had such a power, or ever could make use of it; and yet we find, by this, that there was in them a great quantity of superstition. And the Chaldeans was such, that they thought that idol ate in reality the great store of provisions set before it. By “gifts placed before dead men,” the writer alludes to the parental or paternal customs, or rather usages, which are in vogue in the eastern or other countries, and particularly among some idolaters, whose notion was, that the souls of the dead, who are buried within their sepulchres, and want a proper sustenance; and that it was a pious office to place bread and wine over their graves, for their support and refreshment (see note on Ecles. xxx. 18).

Ver. 28. They are net cast unto them, their priests sell and abuse:—Instead of exercising acts of hospitality and charity to poor and helpless persons, widows, and orphans, and bestowing upon them the remains of the sacrifices, they make a trade of holy viands, or convert them to bad and evil uses. It is certain the ancient idolaters were wont to save some part of their sacrifices for magical and superstitious purposes. Herodotus testifies the same concerning the ancient Persians (ib. cap. 133). And therefore, God orders in the paschal sacrifice, that nothing of it should remain until the morning, lest it should be profaned, or sold for an unclean use.

Ver. 29. Women in childhood, &c., eat their sacrifices:—by these things ye may know that they are no gods:—It appears from their many false rites, and the shameless abuse of their sacrifices, that they are not such gods as they pretend to. And they neither would their priests dare to take such liberties in holy things, nor unclean and impure persons be permitted to appropriate them, unless they were not of a true sacrifice, nor in the service of the true God: For, according to the Levitical law, such persons were not to enter into the sanctuary, nor touch any hallowed things, but to continue in a state of separation for a certain time, as being defiled by their infirmity (Lev. xix. 4).

Ver. 30. For how can they be called gods? because women set meat before the gods of silver:—The sense is more determinate and clear in the Geneva version, “For whence cometh it then that they are called gods? because the women bring gifts to them;” i.e. their silly and superstitious notions refer to the like of human honours and regard to their idols, as if they were really gods.

Ver. 31. The priests sit in their temples, having their clothes rent, and their heads and hands shaven, and neither wash their bodies;—the same thing is said of several nations, particularly those of Issass and Scrupis, had their heads shaved and uncovered, in the manner here described. It was a standing order at Memphis—“Ud Izida sa saaciree mondes, sonuha saacine, sonuha saacina, dias, sonuha saacina.” (see Alex. ab. Alex. lib. vi. Jeuen. Sat. vi.) It is observable, that the rites here mentioned were funeral ceremonies, and that the priests referred to are those of the cohan, the world being most addicted to these heathen deities, who were no better than dead men. In the service of the true God, the Jewish priests were forbid to render their clothes, and shave their heads, thereby to disfigure themselves, or to shew their abhorrence of them to angers from the heathen priests (see Lev. xvi. 5-10). Calmet thinks the writer here refers to the lamentations of Adonis, customary not only in Egypt, Phæacia, and Syria, but also in Babylonia, and the provinces beyond the Euphrates.

Ver. 32. They roar and cry before their gods, as men do at the feast when one is dead:—This refers to a rite or custom among the Jews at their funerals, by the LXX. called ἡ προφυλακτικὴ στήλη, or the funeral-feast. For the Jews had no customs of mourning or interments, or touching themselves straight again, but must continue in that posture and direction, in which accidant or design has placed them. The author of the book of Judges has been no less hard upon the Israelites, who, by their affronts and abuse of power, have been from the beginning of the world exposed to weakness and impotence of idols:—“When the workman,” says he, speaking of this particular defect, “had formed it by the skill of his hands, and it was not able, he set it at a looking out for a convenient room for it, set it in a wall, and made it fast with iron; for he provided for it that it might not fall, knowing that it was unable to help itself, as being an image that had need of help.” (ch. xiii. 19, 20).

Set gifts before them, as unto dead men:—In scripture, likewise, we are compared to dead things, to nothing, and vanity. The sense here is, that they are served with victualls, which are set before them in form, without their being able to avail themselves of them, to touch or use them, or to receive and feast on the viands and offerings which are brought them. They are like to those dead things which are placed before them, being so senseless and insensible things? And their votaries themselves must be equally so, that they think that they had such a power, or ever could make use of it; and yet we find, by this, that there was in them a great quantity of superstition. And the Chaldeans was such, that they thought that idol ate in reality the great store of provisions set before it. By “gifts placed before dead men,” the writer alludes to the parental or paternal customs, or rather usages, which are in vogue in the eastern or other countries, and particularly among some idolaters, whose notion was, that the souls of the dead, who are buried within their sepulchres, and want a proper sustenance; and that it was a pious office to place bread and wine over their graves, for their support and refreshment (see note on Ecles. xxx. 18).

Ver. 33. If they see one dumb that cannot speak, they bring him, and entertain Bel that he may speak, as though he were able to understand:—Bel was the prince of the gods of the Babylonians (ib. xvi. 1); the same with Baal, as Senec. On this account, and some abuses attending these funeral entertainments, this custom was at length abolished. By their lamentations and cries before their gods, Calmet thinks those for Adonis probably are meant.

Ver. 40. When even the Chaldeans themselves dishonour them? They inwardly laugh at them, persuaded of their own weakness, and of the weakness of their vain sacrifices, and resolved, that they shall be of no avail to them, to meet with some sick person before the idol, it was rather to comply with the prevailing superstition, than from any hope that the cure would be effected. They were conscious of the falsehood of the change; and yet they were so overpowered by the practice. Haruspex ridet cum barbaricam videtur, was Tully’s sneer upon such impostors as these. St. Austin argues very strongly against the same superstition, and the universal practice of the worshippers themselves of these pagan deities. Junius, who joins this sentence to the following verse, makes the sense to be, That God has turned their religion into a mockery, a reproach, and an impotence of such gods, when, despairing of help from their Di minorum gentium, or inferior sort of gods, they carry the patient to their great god Bel, but to little purpose.

Ver. 41. If they see one dumb that cannot speak, they bring him, and entertain Bel that he may speak, as though he were able to understand:—Bel was the prince of the gods of the Babylonians (ib. xvi. 1); the same with Baal, as Senec. On this account, and some abuses attending these funeral entertainments, this custom was at length abolished. By their lamentations and cries before their gods, Calmet thinks those for Adonis probably are meant.

Ver. 42. If they see one dumb that cannot speak, they bring him, and entertain Bel that he may speak, as though he were able to understand:—Bel was the prince of the gods of the Babylonians (ib. xvi. 1); the same with Baal, as Senec. On this account, and some abuses attending these funeral entertainments, this custom was at length abolished. By their lamentations and cries before their gods, Calmet thinks those for Adonis probably are meant.

Ver. 43. The women also with cords about them:—This refers to the common practice of the Egyptians, who were solemnly prostituted to the honour of that false god, under the title of Mylitta, and Venus nubilis, the popular goddess of sensual pleasures, and those who were called her prophets or priests, whose parents or fathers were formerly all the images, as it were, of the daughters, or the pavilions of girls, on account of their residence. According to Selden, it means the chapels of Venus Mylitta. The men of Babylon (2 Kings xiv. 19), are said to make Such a cohan-benhed, wherein their daughters were prostituted to such as came to worship Venus, as the manner was in Babylon, from whence this filthiness had its original (see Sol. Raim. Anim. Dom. in Genesis, cap. xvi.). 20. In this delusive and odious custom, he thinks, Lev. xix. 29, particularly to refer. Every woman, it seems, throughout all the country, was bound once in her life to repair to the temple of Venus, and to throw down a piece of money, be it less or more, which money was applied to the temple, and to the honour of the goddess. Hero-
other name for the Babylonian Venus, which was also called Venus Urania (Synag. 2, cap. 7). The same learned writer observes of θεοκρίτης, in the next sentence, which our translators render drawn, that it means a seeming unwillingness to use, without occasion, the reprobate means. For, as Junius says, the Fœniculum forsoque, θεοκρίτης ab amans foeto disruptus, velut remissinum pudendum multae simulacra simulacrum, are his antithetical sentences. Art. an article, as he observes, to make the per- sons so set off their favours the more eager and converged.

Ver. 44. Whatever is done amongst them is false; i.e. Whatever is done to or about them is vain, and the labour to no purpose: or whatever is done by them is false. The Alexandrian MS. has νομίζεται

Ver. 45. They are made of carpenters and goldsmiths; they can make them, and they can endue them with the most separate parts of the body. i.e. They are such as were cast out of a refuse piece of wood (Isa. xlv. 12—15. Wisd. xiii. 13), which the workman could have formed into any shape he pleased, to be a thing either of honour or dishonour; or else they came out of the smith's furnace, and were fashioned by the anvil and hammer, as Archilus expresses it, lib. i. Who in another place, speaking of himself when under a state of passions, and such as have been most devoted to the work, let them be rashly, which are easily broken. Selden understands cords, properly so called, to distinguish and guard the passages leading to the woman, and to keep them separate.

Sitting in the ways. i.e. In the public ways leading to the temple of Venus. This description, and particularity of the place, is very natural and well suited to the followers and attendants of Venus, whose custom it is to frequent the most public places, to enliven and allure passers-by (see Prov. ix. 14, 15). Thus Tanur, Gen. xxxvi. 14, is represented as the lying preserved, but shut a place where the river flows, which is by the way of Timnah, νατάλ καταφραζόμενον, at the gates of Ennom, according to the LXX. Such a place as this was most likely to meet passengers in, and which the Venus-worshipers, to prevent their being surprised by them to be rashly, which are easily broken. Selden understands cords, properly so called, to distinguish and guard the passages leading to the woman, and to keep them separate.

Barn burn for perfumes! Badwell takes it in the sense of our version, and the oriental ones translate accordingly. The word, however, is improperly rendered furtures. A poor incentive this! but good enough for such a deity, and so scandalous riles. Grothus understands the Greek, δεμματηματα, in the sense of the Hebrew דאֶבַכְתִּים פִּיטֶרֶת אוּפָרָה, which the Greeks express by καρκίνης, which is to answer to mower, mows, or cakes and lattices, called also δαβαντα; and in this sense we meet with דאֶבַכְתִּים פִּיטֶרֶת אוּפָרָה, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1. Selden renders δαβαντα by ἦλιος, males, or cakes and lattices, called also δαβαντα; and in this sense we meet with δαβαντα, in the Hebrew and LXX. in psalm lxvii. 1.
other uses of human life, is both the effect and proof of a God and a providence. Videamus (says St. Cyril) Dei muta temporum obsequi, elementa famulati, spirare ventos, fontes lucre, grandissere copias missian, fructus missere vinearum, excelsarum pomis arustam. And therefore Maximus Tyrius expressly, and with great propriety, calls God the living and the dead, the living and the dead, the living and the dead. If false gods, or idols, have no power over the elements, nor at the request of any votary can they make any alteration in them, as the true God did, through the intercession of Elias (James v. 17). They can neither show signs (ver. 67) in the heavens above, nor produce any alteration on the earth beneath; but are themselves subject to, and often suffer by, the great insolvency of the weather; these were sometimes struck down by a thunderbolt, or melted by the power of lightning.

Ver. 54. Neither can they judge their own cause, nor redress a wrong, being unable: for they are as cross between heaven and earth. Our translators follow a copy which had τινωσει. The Alexandrian and others have τινωσει, i.e., They cannot interpose to right themselves by any miracle, nor to execute justice in their own behalf, as the true God did in the matter of Korah and his faction; see ver. 61, which respects the other reading. Nor can they relieve any city or country from distress. Neque regiones liberabunt ab incarnis (Valgate), as the God of Israel did Jerusalem from the power of Sennacherib. They as little know, and are as little able to alter things upon earth, as the meanest bird that flies. Possibly this writer might instance in the crow, as being a bird of omen, according to the superstitious notion of the ancients.

Ver. 56. They cannot withstand any king or enemies: how then can it be thought or said that they be gods? The prophet Isaiah (xlv. 1) takes occasion to insist over the Babylonish idols, who could neither preserve themselves nor their worshippers, but were carried about by their enemies in triumph, by way of contempt and derision. And when he says, "Bel boweth down, and Nebo stoopeth," he means to express, that the images of these deities were carried in triumph by the Persians, as part of the spoil; so that the very deities themselves, which were worshipped in the idols, must own that they were conquered likewise. We read, 2 Chron. xxv. 5, that the anger of the Lord was kindled against king Amaaziah, for seeking after the gods of the people, which could not deliver their own people out of his hand. And indeed it was a great instance of folly likewise in that prince, after he had subdued and slain the Edomites, to set up their gods, which he ought rather to have burned in the fire, than bow down to, and burn incense before them, without their impotence he had proved and detected. Ahaz was more justifiable in this respect, who sacrificed to the gods of those people who had overthrown him, hoping they might be induced to assist him also (2 Chron. xxvii. 23).

Ver. 60. For sun, moon, and stars, being bright, and sent to do their offices, are excellent: Απομονωθαυτω δε εστι γενος. The Geneva version here seems preferable, "when they are sent for necessary uses, obey." These great bodies follow the appointment of their Creator; if any creatures really deserved worship, it should seem that these were most worthy of it. Their beauty and splendour attract our admiration, and the advantages we receive from them claim our acknowledgment; but all their glory and power they derive from the Father of lights. The gods of the nations neither equal these in beauty, nor are alike beneficial by their influence: we ought therefore to confine all our worship and homage to the living God only, and to give no sort of adoration to false gods of any kind.

Ver. 61. In like manner the lightning when it breaketh forth is easy to be seen; and after the same manner the wind bloweth in every country.] Ανερκοι, ου κεινοι ου κοινοι, Junius. Grains conjectures the true reading to be ενερκοι, i.e., in their meeting, which indeed is more agreeable to the context and the reflection, as it now stands, seems but of little weight and consequence. The meaning of the latter clause, which is obscurely expressed, is, that under all climates,"the wind and storm fulfill his word" (Ps. cxlvii. 6). And in this sense we may expound Ps. civ. 4, "He maketh his angels spirits;" i.e., he maketh the winds occasionally his ministers to execute his pleasure; and so the ordinary understand πνευματα σωτηριου in that place (see De Mins, in loc.).

Ver. 76. For a scarecrow in a garden of cucumbers keepeth nothing: so are their gods.] The birds for a little while are afraid of a scarecrow, παράκτιον (a very uncommon word); Junius understands it of the statue of Priapus, which is probably enough, as Sueton renders it, pudenda statua,) but when once they begin to be accustomed to the sight of it, they give themselves no more pain or concern about it: when one comes near to inspect and examine it, it is found to be mere nothing, or something occasionally placed in terraeorum, and not a real man. The case is the same with idols; it is only the folly and mistake of those who adore them, which gives them their authority, they only impose upon the weak and superstitious, the more knowing and inquisitive soon find out the cheat.

Ver. 72. Ye shall know them to be no gods by the bright purple that rotteth upon them:] και τοις παρθενοις και της παρθηνιας. Not the marble itself, which is more durable, but the shewing varnish, or polish, like marble. Grattian reads, it seems, after the manner of the Jews, of the jewels of the jewels decays upon them. It is observable that this writer is very explicit, and descends to a detail of the varnishes, ornaments, and decorations of those idols, whom their priests set off and adorned with all possible care, to make them look more rich and glorious. And the reason of him being so particular as to be, that he might set their "delectable things," as the prophet calls them (Isa. xlix. 9), in a true light, and expose their unprofitableness and decay to a carnal and gross people, too apt to be affected with pomp and pageantry; and whose senses were likely to pervert their understanding, to as not to discern the cheat and falsity of such a worship. And they themselves afterward shall be eaten.] This may either refer to idols, worn-eaten through time, or to such living animals as, though they were the objects of the pagan worship, were eaten by others. The Christian fathers and apologists, continually expose the heathens for worshipping such deities, as might be sacrificed and eaten, and declare against the practice, as infinitely absurd and ridiculous. Minutius Felix is very pleasant on the occasion, particularly with respect to the Jews. "Altho' the heathen worshipped it as a strong instance of the folly of the heathen worship," that those fishes and calves which the Egyptians worshipped were made the food of others (Cont. Gent.) And the reason why Moses beat the golden calf to powder, and made the Jews to drink of it, was, according to St. Jerome, Ut discant contemnere, quod in sacellum proiecta viderant; i.e., that the people might learn to despise what they saw went down into the stomach, and out into the draught. But as the scope of this epistle seems directed to expose idols as mere dead things, the former sense seems preferable.
THE HISTORY OF SUSANNA.

Ver. 1.] In many editions this and the two other supplemental parts are inscribed Δυσης, and in some ηνομος Δυς.

In the preface to this story it is said to be set apart from the beginning of Daniel, where it stands in the Roman editions; others, as the Complut. and some Latin ones, make it to be the twentieth chapter of that book. But what is here related belongs to the prophet Daniel; it should seem that what is herein contained happened before some other remarkable particulars which are mentioned in his book; especially, if what Ignatius and Sulpicius Severus observe be well-grounded; viz. that the prophet Daniel was not above twelve years of age when this story happened. It has been concluded also from his established character, that it preceded Nebuchadnezzar's dream and its interpretation, both of which, he says, it is probable that he was looked upon as more wise and able than all the magicians, astrologers, and wise men of the Chaldeans, which great repute he could not, it is thought, have obtained, but by some such wonderful action or determination as this which is here related. But Origen discourses as belonging at all to the book of Daniel, and calls it καθορισμος κεκοιτηθης φυλους, a spurious part of it (Epist. ad Jul. Afric. see also Grabe, de Vitis LXX. Interp.).

Ver. 2. A very fair woman, and one that feared the Lord.] This is a great commendation of Susanna, that she was as virtuous and religious as she was fair and beautiful; qualities both very amiable, but yet do not always go together, as beauty often inclines the owners of it to vanity, exposes them to dangers, and is an inlet to temptations. To excel therefore in both respects was not only to the honour of Susanna, as what follows about the great care taken by her parents of her education is to their credit, and probably she was being very suitably disposed was the effect of it. 

Ver. 4. Jocastus was a great rich man.] Africanus observes that it is not credible that Josias, the husband of Susanna, was so rich and powerful in the captivity, as he is here said to be. As for their being rich and wise men, this was not by any means carried away into captivity, because not so much esteemed by the rulers, and Luke xxii. 24, κεκοιτηθης φυλους είς τοι, i.e. "which of them should seem to be the greatest," as Geneva and Coverdale have it, means only, which of them should be so. And thus some interpreters, 1 Cor. xi. 40, would be more properly and consistently, I conceive, rendered, "I have the Spirit of God." There are other instances of this usage in this epistle: see Gal. xiv. 37. 

Ver. 5. The same year were appointed two of the ancients of the people to judge.] The term "ancients" has not respect surely to their age, nor proves necessarily that they were far advanced in it: the sensual and impure love which inflamed them for Susanna, makes it more probable that they were in the vigour of their age. The government by ancients or elders was the regime of the city. We meet with them in several authors, and from their public sessions or meetings are styled σεπεσης, and γαρζεως; sometimes these elders are called, φανερηγης in general, sometimes φανερηγια ἡλω; these some think to be the judges here mentioned, Josephus says, that Moses appointed that every city should have a council of seven magistrates, men of exemplary virtue, and lovers of righteousness (Antiq. lib. iv. cap. 8, Seld, de Synod. lib. ii. cap. 6); and this perhaps was the determinate number in his time, but ancients there seems to have been more; for Boaz mentions ten elders, who were probably the same with judges, in this city of Bethlehem, Ruth iv. 2 (see note on Judith vi. 21). But in this history two only are mentioned, and those as annually chosen; a method and constitution, says Croesus, which obtained not among the Jews. He thinks them rather assessors to the αποστοληρω ακρω, the chief or president among the captives. Their business was to be assisting by their advice and opinion, and to give counsel or determination in such cases as were brought before them, chiefly in suits of law (ver. 6), or forensic matters. It is probable the Jews retained a sort of judicial power even in their captivity, and that they executed some of the penal laws of Moses, rather in the manner forms of government and customs, the Hebrews tell Asacuras, 1 Esd. iii. 2, that the Jews observed their own laws. The history of the accusation and trial of Susanna is a proof, says Calvin, that the Jews had their judges and methods of administering justice among the captivity; so that the reason that they had not the power of life and death, seems most probable (see note on ver. 62).

Ancient judges, who seemed to govern the people.] Of οδοιον εκτεινεσθαι. The Vulgate and Junius translate according to our version, with which that of Geneva and also Coverdale's agree. St. Jerome observes, that it is not without good reason that the text here says, that these elders "accused her to rage"—i.e. they who judge or govern with partiality and injustice, have only the honourable name of judges, and are rulers in appearance only, rather than true and valuable magistrates; Qui injuste praestat populare, tantum nomen habent judicium; regere videntur popularum, magis quam regnant. There may also a second and more literal sense be given from the then state and condition of the Jews; for being in captivity, and under the dominion and tyranny of the Chaldeans, they had rather a shadow of government among them than any real power and jurisdiction. But there is no necessity of understanding these words of seeming power, or the abuse of it, as eject and sedet are often used as mere explicatives. See Mark x. 42, where ἐποιεσαται δικαιον, an expression very much resembling, is rendered by St. Matthew, xx. 25, δικαιον, the rulers. And Luke xxii. 24, κεκοιτηθης φυλους εις τοι, i.e. "which of them should seem to be the greatest," as Geneva and Coverdale have it, means only, which of them should be so. And thus some interpreters, 1 Cor. xi. 40, would be more properly and consistently, I conceive, rendered, "I have the Spirit of God." There are other instances of this usage in this epistle: see Gal. xiv. 37. 

Ver. 6. That these women being set away their eyes, that they might not look unto heaven, nor remember just judgments.] i.e. That they might not look unto nor reflect upon the God of heaven, nor remember his judgments, but judge of such matters-as protected from by a metonymy, means the Father of it (see ver. 35, and Luke xv. 18). The author of the book of Wisdom has the like observation, and makes the reason of men's going astray to be, "because their own wickedness hath blinded them" (ib. 21). The judicious Hooker has the following pertinent refutation upon the passage before us: "How should the brightness of wisdom shine where the windows of the son of very set purpose closed? True reason hath many things in it, the only mention whereof galleth, and freeth wicked minds. Being therefore lost in inquiry into such matters should breed a persuasion in the end, contrary unto which they embrace, it is their endeavour, as much as in them lieth, to banish quite and clean from their cogitation whatever leadeth or paineth that way. The fountain and well-spring of which impunity is a resolved purpose of mind, to reap in this world what sensual profit or pleasure soever the world yieldeth, and not to be barred from any whatsoever means available thereunto. And this is the very radical cause of their atheism." (Eccl. Pol. b. v. p. 291). 

Ver. 14. When they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their fault: then appointed they a time both together, when they might meet and hear above.] The description here is very natural of the artifice used on the occasion; they pretend to go home as it were to dinner, and take a formal leave of each other, with hearts equally bent.
on mischief, and meditating the same wicked design. But hypocrisy and dissimulation were the least blin- 
ishments in their character. Last, ever impatient to perpetrate its sense. I therefore sent them by a secret message 
back to the same haunt, and conscious guilt, urging to a 
confession, unless in a shameful confederacy against 
virtue, of which by their station they ought to have been the 
most loathed escapers.

Ver. 15. She was desirous to wash herself in the garden; 
St. Chrysostom takes occasion, from her great circumspec-
tions, as aootoiaia aitav avtov, 8. r. a. Quasi brutus erat bractis, quem nemo poterat de-
jectus, etiam si non atque alter atque consilio, idem fide 
signata, ex quo nemo petulantud pudicitiae prolusionem 
petat haeret. (Serm. de Susanna, tom. vi. p. 141.)

Ver. 19. Now when the two were made for them, the 
Two elders rose up. (St. Chrysostom observes, that 
these elders were like two wolves or lions, that had seized 
on a tender lamb, &c. ibidem.)

"Susanna," says he, "was alone in the midst of two hun-
gry lions;" nemo were near to help or succour her, nither 
maid, companion, neighbour, friend, nor relation; only 
God was inspector and witness, who indeed could have 
withdrew her from this fatal attempt, but not wishing 
that he might publish Susanna's virtue, and the others' in-
continence; and, at the same time, by her exemplary conduct, 
gave occasion for the invention of a holy resolution and constan-
tcy, in case of temptation" (ibid.).

Ver. 20. We are in love with thee. The tempter was not 
wanting to suggest reasons to them, such as they were, 
that they might believe that the danger of their position 
was the opportunity of privacy, and the secret passion which 
they conceived for her; they would persuade her it was 
love occasioned their fondness, as if a name so tender 
become to their brutal design. Such carnal and sensual 
love differs as much from the real and virtuous passion so 
called, as good money from counterfeit coin, or truth 
from falsehood. This is the mode in which the arch 
tempters, in conjunction to siumus, is a particular idiom, 
it resembles that of St. Paul, cum ex quo dixit, Rom. viii. 9, 
and that mode of speech among the Latins, in voluptuatus 
case, in vita case, which we meet with in Senece, Epist. 
59.

Ver. 21. If thou wilt not, we will bear witness against 
her. St. Chrysostom finely harangues upon these words, 
here and the Law is the same, 8. 7. 8. The radius 
seize upon Susanna, and first they attack her by discourse, 
and endeavour to intimate her by threats, hoping to 
prevail by that way. "We are the rulers of the people, 
the guardians of the laws, have the power of binding and 
loosening, of acquitting or condemning; you are in our 
hands, may comply safely, there is none present to make a 
discovery, unless it be done by the due course of the law. 
"Hei mibi, quos pastores abripueris, lupus video; quos quibus quid in isto, sed in ilia spect bucket and ex-
atant. And then he introduces Susanna thus nobly re-
plying to these wicked tempters: "Ye shall not shall my 
 honour, nor violate my chastity; I will not consent to dis-
grace my parents, nor bring a reflection on my family: I 
will not injure or grieve my husband, nor forfeit my con-
jugal faith to him, by an unlawful and sinful compliance; 
a violent and unjust death is more eligible than to consent 
to your insipre solicitations. My husband is always pres-
ent, if not in person, yet in my thoughts and affections; 
nor can I so soon or easily forget my parents' valuable 
instructions, whose image and example are always before 
my eyes" (ibid.).

Ver. 22. I am straitened on every side: And well might 
she say so; for either way she was exposed to death. If 
she prostituted herself to their wicked desires, it was death 
by their laws; and if she refused to consent to their solici-
tations, she exposed herself thereby to the same peril of 
death, by an accusation which the authority by the 
notion could not excuse, and could not back and defend, 
though in itself false. Her resolution therefore to withstand 
the temptation was noble, and as such is commendated by all 
tiny. And she had already triumphed in other's speech of 
hers: Sancta Susanna, denuntiato falsi testimoni terrore, 
cum hinc se videret urgetur periculo, inde opprobrium, malit 
istem morte vitae opprobrium, quam studio salutis tur-
pus est, adhibe. (Serm. de Susanna, tom. vi. p. 141.)

Ver. 23. It is better for me to fall into your hands, and 
do not it, than to sin in the night of the Lord. Alpognen 
love. Almost all the verses use the comparative degree, 
like that of the English "than," with the article, and to be 
eligible to fall into your hands, and not to commit the sin, 
and thereby displease God. A comparison, says St. Je-
rome, cannot be here properly formed; for to say con-
misery, or to attempt murder is altogether inhuman, and 
in the very essence of sin itself. The Greek, therefore, says he, may be 
expected not to use it, Ne videretur comparationem peccati, quod erat 
bonum, hoc appallor melius (Hieron. in loc.). But this is not 
remarkable, inasmuch as there are many instances in approved authors, where the posi-
tive is used for the comparative, the comparison is not here 
implied, but the fact is instanced of the morality of the actions, not the one attending them; or, in other words, that it is better to suffer 
a temporal than an eternal punishment. Many of the 
authors, as St. Ambrose, Jerome, Chrysostom, Bernard, 
Austen, have written ser panoche upon Susanna's wise 
conduct and determination. The last of these draws a long 
parallel between her and the famed Lucrece, the heroine 
of Roman story, the boasted pattern of chastity for all ages: 
"Who that will not, will do it not," says he. "What she 
would not consent to, that the elders would not consent to 
her, he said; but if she committed herself to the 
approval and testimony of her own conscience, and 
attested the facts of her torture by her own 
self, whether she was guilty or innocent, the action 
was the more noble, because it was done without 
her consent and concurrence, without revenging it 
for the sake of her life; not the study of revenge, to 
have hindered the base action of Tarquin at the expense 
of her own life, than throw it away afterward out of mere 
voxation. Herein Susanna exceeded her, that she was 
the more noble in bearing up to the brute passions, 
that she chose rather to expose herself to the manifest 
danger of death, than comply with their vile solicitations, 
Lucretia killed herself innocent, as she were, lest she 
should appear guilty: and it is the very consideration of her 
innocence that aggravates her fault. Why should she kill 
she if she was no ways culpable and if she was culpable 
any ways by cursing, she might then certainly be thought 
to have killed herself, merely to have it supposed that she 
was innocent. Si aliudere, cur fada; si padice, cur oc-
china? Susanna was so less sensible of the rudeness offered, 
but so much more determined to do her duty, than to 
alter another's crime, and to add to the sin of others, that 
of voluntar of murder of herself: Nee in se ultra crimen ali-
unc rem reinforcing a vehement alderet sun (August. lib. i. de 
Civit. Dei, cap. 16).

Ver. 24. With that Susanna cried with a loud voice: and 
the two elders cried out against her. One hears, says St. 
Bernard, two cries very different, and for very different 
reasons. Susanna cries like an innocent lamb, in 
being of danger of being degraded, and the two elders roar like 
vicious wolves, for their prey, or because they were disapponted of it. St. Chrysostom has the very same comparison, 
Clamor ut luporum graviam, et balitici vacuam inter eos. 
She cries to fetch in help, and to attest her innocence; 
they do not cry to save her, and to cover their own 
abuses by turning accusers, for they now quoted their office 
as judges, by appearing as witnesses and informers.

Ver. 32. These wicked men commanded to uncover her 
face, (for she was covered.) The word doth convey the 
idea, that when C. Sulpicius Gallus knew his wife had 
appeared abroad without it, he divorced her only on that 
account. And from this covering, as the entites observe,
the Latin word *ubihere*, which at first signified no more than to cover with a veil, came to express marriage. Calmet thinks, that God intended her to be an exception to their office and quality, to continue veiled in their presence, especially when cited before them as a criminal: or, perhaps, she was particularly upbraided with the insinuation in worthy countenance, though doubtless the true reason was that given in the text, "that they might feed their eyes with her beauty."

Ver. 43. *And laid their hands upon her head.* A form used among the Jews, when one accused another of a capital crime (see Lev. xxiv. 14): by which ceremony these elders, or judges, told the accused, that they had given the true testimony against her, and thought her worthy of death; and it was customary, according to the Jewish writers, to say, "Let thy blood be upon thine own head, which by thy guilt thou hast brought on thyself!"

And to this alludes probably that other ceremony among them, of laying the hands upon the head of the victim intended for the sacrifice (Lev. i. iv. 4. 24. xvi. 21).

Ver. 45. *Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel.* It hath been objected against this history, that what is here related could not happen when Daniel was a youth, less when he was but eleven years of age, *tauros*, as the Greek expresses it; for it appears from ver. 65, or the last verse of this story, according to some ancient versions, that he was twelve years old, and Christ had not yet reigned in his seat. Now Daniel, say some writers, was then well advanced in years. To this it is answered, that this history happened a long time before, and that the very account of the youth here alludes to that part of this narration, but that of Bel and the Dragon, which immediately follows; and accordingly in many editions, both Greek and Latin, it is made the very beginning of it (see Dut. Fren. Glic. p. 24. As Daniel's age, several writers expressly say, that he was only twelve years old at this time (see Sulp. Revet. Sac. Hist. lib. ii. cap. 2. Tert. *Advers. c. iv.*). Ignatius says it seems as if God by the mouth as it were of an infant, meant to confound the majesty and cunning of these elders, and to detect their hypocrisy and iniquity. *One sees in this story, as in every part of the scripture, a reproach on the world, that he permits the malice and wickedness of men to proceed, and how far he seems to abandon his servants: he permitsSusanna to be condemned to death, and even to be led forth to public punishment, to prove her faith and constancy unto the end; in like manner as he tried the faith of Abraham, by letting Isaac come to the very spot where he was to be offered as a sacrifice, and not interposing till his father had bound him, actually had taken the knife, and stretched out his hand to kill him. But as he sent his angel in the very instant to hinder him from laying his hand on his son, so now he sent this angel to assure him that he was pleased with this signal instance of his obedience, so, to prevent the evil intended against Susanna, the Lord raised up the holy spirit of young Daniel, to understand, to bear wit, and to oppose the evil designs of this young Bel and his false and treacherous witnesses, (Serm. de Susana, tom. vii.). "It should seem," says St. Jerome, from the text, "that the spirit did not then first enter into Daniel, but that it was already in him, only except on account of his tender age; but an occasion now offering to rescue thereby oppressed innocence, it appeared and acted with power and clearness in favour of justice; God exemplifying in this instance, that his spirit, when he pleases, acts independently, or without regard to the weakness or minority of age, which serves rather to make his divine power the more illustrious."

Ver. 47. *Truth and voice, I am innocent from the blood of this woman.* God opposed to the two elders a child in comparison, and made innocent Daniel the judge of these corrupt ones; "I am clear," says he, "from the blood of you or of this young youth;" the Hebrew meaning "the same expression with regard to Susanna, as Pilate did with respect to the holy Jesus, but does it much better, and more utilely, for it argues it from the genuine presence of innocent blood, whereas Pilate bore testimony to his being a just man, whom he delivered up soon after a criminal, which greatly aggravated his fault, Gravis est peccatum non ordinanderi damnum... videtur ignorantiam et criminosam. Daniel, by his declaration, freed the people from the mistake they lay under and the sin they were about to commit, whereas Pilate by his conduct confirmed the evil opinion which was, already entertained of the Jews, as of such means as he sees most proper to confound wickedness and injustice; if he had not in some measure blinded the mind of some, or hardened it; in short, acted like the prophet, who, "by the understanding of his words, were cut off from the mouth of the righteous." (Psalm cxxii. 10.)
the reason of these wicked elders, it would have been easy for them to have prevented the consequence drawn from his answers, by saying only, that they did not trouble themselves to be so particular as to mind the sort of tree they were crucified on, and how that was done would have been sufficiently accounted for by them, and they had they been willing, had it been otherwise, could have ingeniously acted together in such a part of the garden, and under the covert of some shady tree. As the allusion in these verses is founded upon the Greek names, some have therefore inferred that this was not a Greek speaker; but it is much more probable that it was written by Daniel, but was wrote originally in the Greek tongue by some Hellenistic Jew: to which Origen replies, in that the Greek interpreter, it is probable, in writing the words of our Lord, took care not to use any of the names of the trees, and sought out such other names instead of them, as had the same allusions as the original ones had who went lost. Notwithstanding this figure of speech, so called phonomassias, are to be found in the sacred writings: in the Hebrew of the fifth chapter of Isaiah, ver. 7, it is "he looked for צַּוְּתָמִּסְכָּת, but behold צַּוְּתָמִּסְכָּת; for righteousness גָּזִּיוֹ, but beheld גָּזִּיוֹ a cry" (see also Isa. xxiv. 18, and Vitringa in Is. p. 120). The allusion is observable in the Hebrew text of Ecclesiastes, ver. 11, but Dan. v. 28, is nearest to the passage, ver. xi. 14 (see Luke xxi. 42). The following extracts from the ancient testimonies: see Jer. i. 11, 12. Exek. vii. 6. Hos. ix. 15. Amos v. 5, vi. 2. John xv. 2. Rom. i. 29—31, xii. 3. 2 Thess. ii. 11. The passion was both dangerous and frequent, they are said to have been so common, that they were a cry (see Gellius lib. ii. 37, ed. Reiske). This is thought to be the punishment inflicted by Samuel on Agag, the enemy of God's people, 1 Sam. xv. 33, and by David on the Amorites, 2 Sam. viii. 31, it was by גָּזִּיוֹת, or such loud cries addressed to the blushing ones of the true God, Dan. iii. 29. In general it is observed, that all those places of scripture, where the word גָּזִּיוֹ (a loud voice, voice of a cry) occurs, have an Hebrew text for putting to death, probably allude to this punishment. In St. Matthew the wicked servant is threatened to be cut asunder, and to have his portion with the hedges, sheep, and oxen, verses 51, 52 of the Old Testament, the apostle mentions their beingrawn asunder, 'יְהוָה יִכְרְאֵם, Heb. xi. 27, which the Jews and Christians by tradition understand of the Jews being put to death in this manner by Manasses king of Judah, for boasting he had seen the Lord sitting on his throne (Isa. vii. 1).

Ver. 36. O then seed of Canaan, and not of Judea. This is spoken by way of the greatest reproach; for the Canaantites were a cursed generation from an accursed father, so overgrown with wickedness, that God devoted them to destruction, and to be cut off from that good land which they possessed, that he might place Israel therein, the seed of blessed parents, whom for their father's sake he had delivered of Egypt, and declared him to be a land he would give to his seed for ever; and this is the same with that of Ezek. xvi. 3, "Thy birth and thy nativity is of the land of Canaan, thy father was a Hittite, and thy mother an Amorite;" so of the elder it is observed here, that he resembled the remnant of the Canaanites more than those of Abraham, Isaac, and Jacob, his ancestors, and is therefore said to be of the seed of Canaan, because those, in scripture dialect, whose manners we resem- ble, are put into the class of Canaanites. This phrase, Iesu οξιόν ἐπιθυμήθην, in the Greek ἐν τῷ ἐξερέσι, or contemplation or agitation, alludes probably to that disorderly ferment in his blood which betrayed him, that he could not shake off the curse upon his posterity, so one thus wantonly and viciously disposed is properly said to derive his descent from him. There is also an expression resembling this, Hos. vii. 12, where Ephraim, on account of his apostasy, and the guilt of his concubinage, is called, by way of inclination Canaan, according to the rendering of the LXX., Vulgate, and oriental versions. That Ephraim has it in the Hebrew, and annotation on it, "Ephraim is more like the wicked Canaanite, than godly Abraham, or Jacob;" intimating, that they were so unlike Jacob their father before mentioned, that they were to be deprived of their name, if at their birth and nativity were of the land of Canaan, had forfeited their right to the privileges and blessings belonging to Israel, and were become heirs of the curse annexed to the Canaanite, which was a land of heathens, and where Ephraim is reproached as Canaan, Judah is before commended (see xi. 12). For the tribe of Judah, for the genealogical table, containing a proper account of the kings, as far as the truth of worship, and was comparatively fruitful, and that kingdom was the lawful succession of David's lineage. The Jews have a tradition, according to St. Jerome, that when Israel was divided into two parts, of which the one was placed on one side by a mountain, on the other by the Red sea, on another by the army of Pharaoh, and even quite shut in, the other tribes despairs and desists to return into Egypt, only Judah, with confidence in God, entered into the sea, and so deserved the kingdom. With respect to this fact, Judah is said in the place last referred to, and which ought indeed to begin the next chapter, to be a witness of God's word, and, as a faithful assessor thereof, descended with God into the sea, and was most faithful among the holy ones, so as to believe the words of God commanding him (see Pseudepigrapha, II. 160).

Ver. 61. And they arose against the two elders,] See Apost, Constit. lib. ii. 49, 51. The Jewish writers, though they do not here say that they did not know what was the traditional account of the same story, differing only in the relation of it. They make the two elders to be punished by Nebuchadnezzar, by being roasted, or cast into the fire of Babylon, or of the Chaldeans being burnt and devoured (adultery); and not by their own people, as mentioned in the following verse. They will have these elders to have been Ahab and Zedekiah, mentioned Jer. xx. 24: and this is there said, that they committed such things in Israel, by adultery with their neighbours' wives (see Orig, Epist, ad African. Jerom. Epist. 10, and Comm. in loc. and on Dan. xiii.). The last portion of this verse, in his opinion, is some to continuance of this opinion; but this is a mere fancy and conceit, the meaning of that sentence being only, that these elders resembled those corrupt ones which the prophet speaks of (Dan. vii. 23), and it seems not improbable from the following verse, that these elders were stoned, as they suffered according to the law of Moses, or in the manner appointed by it for such a crime, and in such sort as they intended to have done unto Susanna.

Ver. 62. And they put them to death.] Though the Jews, as Origen and others maintain, might have the power of the sword among themselves, yet it was not customary among them how far they had the power of life and death during their captivity under the Chaldeans. It seems more probable that they had not such a power, and therefore the Jews and Christians by tradition do not believe that these elders were stoned to death by Nebuchadnezzar. Under the Romans, who gave the Jews as much liberty as the Babylonians, it is certain they had not this power of life and death among themselves; as Strabo, lib. xv. 31, "It is not lawful for us to put any man to death." It is more likely that they had only magistrates, judges, and courts of justice of their own to decide differences in cases of property, in a way peculiar to themselves; as Strabo, quoted by Josephus (Antiq. lib. xiv. cap. 13), says they had at Alexandria in the like state. However this be, it is certain these elders deserved a very exemplary punishment; as their crime was greatly enhanced from their public character as judges, and their sway and authority as such among the people, and yet made use of all the respect and esteem which their office commanded, to conceal their detestable crimes.

Ver. 63. Therefore Chelacia and his wife praised God for their daughter Susanna, . . . because there was no dishon- or in the face of their father, and his mother, and their children and all her kindred wept (ver. 33) at the unexpected charge against her, so their joy, no doubt, was proportionably great for her deliverance. They therefore gave thanks to God, "not only for the preservation of her life, which she would have lost very happily as being innocent, but because he had afforded her grace and strength enough not only to bear the trial, but to come out reproach and glorified his name by so miraculous a protection of innocence." The fathers greatly extol the constancy of Susanna, and call her the glory of her sex, which in these times they style them the shadow of the old precept and reproach of theirs.

Ver. 64. From that day Daniel was had in great reputa-
Ver. 1. King Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom. Herodotus confirms this, telling us in express words, that Astyages was succeeded by his grandson Cyrus. This immediate succession of Cy-rus to his grandfather is noticed by Diodorus, Justin, Strabo, Clemens Alexandrinus, Lactantius, Eusebius, Je-rome, Austin, and others: but these, as they have copied after Herodotus, add no weight to the scale. But though the above writers give Astyages no other successor than Cyrus, nor is any notice at all taken of any other in the Canon of Polymy, yet Xenophon (Cyropod. lib. i. cap. 19), and, I think, also Ephorus (Antiq. lib. i. cap. 12), the former calls the successor of Astyages Cyaxares; and the latter gives him the name of Damus, adding, that he over-turned the kingdom of Babylon, being assisted in that enter-prise by his nephew Cyrus, which is consonant both to scripture and chronology. For if we suppose that Astyages had no other successor but Cyrus, we must allow him to have lived a hundred years and upwards. Could we believe that Astyages lived to so great an age, we should not scruple to follow Herodotus. But it is certain from Dan. v. 31, that Darius the Mede, or Cyaxares, the second (for they mean the same person), succeeded immediately. Perhaps the reason that Cyaxares is not mentioned as succeeding, may be his reigning only two years at Babylon after he took it, and at his death Cyrus became master of the whole empire; and because the other had no more than the name and shadow of the sovereignty, excepting only in Media, which was his own proper dominion. Our transla-tors follow the Greek, Arabic, and Syriac copies, but the Vulgate places this verse at the end of the history of Susanna.

Ver. 2. And Daniel conversed with the king, and was hounoured above all his friends. It is not agreed what king is here spoken of. Some (as some of the ancient Jews, Benjamin, Daniel, and Cyaxares, or Cyrus, and his grandson. Calmet declares for the last; Messieurs de Port-Royal think the account of Bel suits with neither of the three, as it is well known they worshipped the sun, and not such an idol. Besides, what is mentioned, ver. 28, 29, that the Babylonians were angry with and threatened to destroy the king and his house on account of the destruc-tion of the dragon, is an instance of outrageous behaviour not at all consistent with their being lately subdued by Da-rus and Cyrus. They suppose therefore this to have hap-pened under Evil-Merodach, the son of Nebuchadnezzar, with whom Daniel was as high placed as he had been under Nebuchadnezzar. And they place this history about A. M. 3445, the beginning of Evil-Merodach's reign, Da-niel being then, as is supposed, about fifty-six years of age. As to the called Bel, this god was of great and national idol of the Babylonians, who had erected a most magnificent and sumptuous temple for it. As Baal is said to be the proper name of Belus, the king of Babyl and Babylon, next after Nimrod, and as he is said to be the first man that was deified, or reputed a god after his death, so the said name is supposed by learned men more peculiarly and pri-marly to belong to him. And accordingly the Hebrew Boole answeriing to the Chaldee Bel, is it this successor of Nimrod that we are to understand by the god that is called by the name of Bel in this history. Nimus his son erected a statue of Belus, the god Belus, to the worship of him, and thereby gave the first hint to idolatry, or image-worship, as many learned maintain. This image or idol of Belus is, they say, what is here called Bel, or Baal contracted; and continued until Daniel's time, when it was destroyed by Darius the Mede, or Cyrus, upon the discovery of the imposture of Bel's priests.

And there was spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine. [There are but two ancient writers that make any mention of the history of Bel; viz. this apocryphal one, and Josephus Ben-Gorion; and their accounts differ in several particulars. The learned Selden hath extracted from the latter the daily allowances made to Bel, and makes it be, Judas, Macc. ivs. 100, which he supposes, et ceterae, etc. 10 amphore viini. Though they vary in the stated quantity of provisions, yet they had some warrant, says he, from sacred history, viz. Jer. xi. 44, to represent Bel so voracious, and to counterbalance his being served in so plentiful a manner by the idolatrous priests (Seld. Synag. 2 de Belo et Dracono).]

Ver. 4. And the king said unto him, Whence dost thou not worship Bel? It should seem that the king did not know but that Daniel worshipped Bel, but by his not accompli-shing him with the rest when he went daily to worship him. But as Daniel hated all hypocrisy and dissimulation, he was too good to seem to countenance by his presence what he inwardly abhorred. But that he might not appear to stay away through a supercilious pride or obstinacy, he assigns the reason in the following verse, for not joining in this idolatrous worship, and the reason is both natural and co-gent; viz. that idols are inanimate senseless things, and both unworthy and innoxious of the honour paid them: That God alone, who made all things by his power, even those very persons whose skill and ingenuity contrived and fashioned these idols, was the true object of worship, the ever-living God, subsisting in and from himself; the sove-reignty, and that wisdom and power, under which we and upon whom they depend for their preservation and continuance.

Ver. 6. Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day? One may easily judge what sort of god this Bel, the god of the Babylonians, was, and how imperfect and insufficient to his own existence and happiness, who was beheld by his so-verains for his daily sustenance and refreshment in the opinion of his very worshippers. But though the idol had no use of or occasion for this prodigious quantity of provisions, as be-ing unprofitable of what was before it, yet the devil, who inhabited and acted therein, greatly availed himself of the cheat and imposition put upon the credulous people, and though he ate none of the good things prepared, but left them to feed the luxury of the priests, yet in the false reli-gion maintained and propagated by them, he found means in return to satisfy a more enervating appetite, viz. his insatia-ble appetite to ruin and destroy souls (see Port-Royal Com. loc.). What a strange blindness must possess this idolatrous king, to fall down before such a despicable object of worship! and how mean and grovelling must his concep-tions be, when it became necessary to convince, that his god did not eat at all, to prove him to be no god! as if a ne-cesity of eating was any proof of divinity, and not rather an argument of decay and mortality; and as if all-suf-ficient power was not a discrediting and an essential attribute of the Deity! How much juster was the conclusion of a much wiser king, who, because of God's absolute perfection and
in the temple of Belus, Didorus Scylus informs us. We may observe, that the serpent has all along been the companion of the abominable and horrid goddess Etna, who was an elephant with the head of a woman; and that it was represented on the coins of Etna, and on the seal of the god, and on the coin of the town of the same name, with the head of a woman and the body of an elephant, and was worshipped with her in the same temple. 

Ver. 11. Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and that the door fast, and seal it with thine own signet. The vaulted ordination of Bel, which is over a greenness of gaining the offerings themselves, made the people believe that their god ate up all that was offered in his temple, and therefore were held by them and priests of a false religion. "They are an image of such if any such there be of the sacred order," say Messengers of Port-Royal, "who, through a selfish principle, are tempted to cull from the collective bodies themselves of the gods of the church, which, being a solemn tribute and homage paid by some among the faithful to God, and an instance of their pious acknowledgement for the many blessings received from him, and devoted by them to holy purposes, are sealed with the seal of the Most High, as things sacred and forbidden to be touched, and cannot be appropriated to private uses, without some penalty of injustice, and even of sacrilege itself. If there be any such, who, after the example of these idolatrous priests, convert holy offerings to their own personal enjoyment, and appropriates them, given only for the relief of his poor members, they are not the true pastors, who enter into the sheepfold by the right door, but come in by some private entrance, some unwarrantable way, and are not true shepherds." (Comp. vi. 15.)

Ver. 19. Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark how the king's feet toucheth not the pavement. This was a received rule that persons knowing not power says Terrullian, adv. Valentin. cap. 6, "whether to laugh at the folly and lamenously the blindness of this prince, who suffered himself thus to be imposed upon by his self-intoxicated compliance, as if he knew not that some errors are best exposed by ridicule and contempt.

"Let us laugh," say Messengers of Port-Royal, "when we look upon the ashes strewn through the temple of this false god, and when we consider the delusion of those who ridiculously attempted to establish the divinity of Bel upon their own lying and gluttony: but let us lament with tears of blood, if there be any in the church who thus play the hypocrite, and fall upon the piety of the faithful. It is by men's footsteps and goings, i. e. by their conduct and manner of behaviour in the temple of the Lord, that one only judges whether they be rulers or not: and if the traces of their steps be not there, and if they do not show the hidden work they have been about. Happy for them who are there, the symbol and token of their penitence." (Com. in loc.)

Ver. 20. 22. Then the king was angry, and took the priests with their wives and children . . . and slew them. A conduct so blameworthy in the priests, and so scandalous an imposition in persons dedicated to holy offices and the care of religious affairs, carries it in something so shocking and unworthy of their character, that one is not at all surprised at the rigour with which this king punished a cheat so detestable; for nothing is more criminal than fraud in matters of religion, or to impose upon the simplicity of persons who rest their belief in religion only upon the testimony of those infidelity they entertain a good opinion of, and think they can safely depend upon. But these crafty priests of Bel had too much interest in this imposture not to carry on the ridiculous imposture, and so did not fall off from their course of corruption with all their artifice and power. It reminds one of what Aristophanes mentions of a like fraud practised by the priests of Plautus, and thus described by him:—

"Etena substraxit, hodie hoc terrae, 
Vestibulo deae, mihi qui suae deae fuisse dicatur.

"Aeacis terrae, aeacis terrae, 
Mihi quisque terrae, mihi quisque terrae, 
Prodeat humana sermonum in soura, 
Etena 昇eum, quatenus recte."

(Παρ. act. iii. secv. 2).

Ver. 23. There was a great dragon, which they of Babylon worshipped. By the "dragon" we understand a serpent, which unaccountable sort of worship prevailed much in the early times. That the Babylonians had images of serpents

BEL AND THE DRAGON.

1155
THE HISTORY OF BEL AND THE DRAGON.

1156

Daniel assumes the supreme power, he acts as absolutely as the king, his power and sway over him are so great as to permit him to be a captive; he has destroyed Bel, and slain the dragon, &c.

Ver. 21. Who cast him into the lions' den? Some, from that which is before mentioned, conclude that the prophet here speaks of Alexander in the time of the third year of Belshazzar; because Alexander, as is related in Dan. viii. 9, was victorious over artists, and was the king of Persia and Media, and of those parts of the empire that he inherited from Cyaxares, the Persian king. But this seeming solution of the passage is not so easy as many suppose. It is not to be supposed that this story is related of Alexander, because there was no such king: for he was king of Persia at the time of the destruction of Tyre. It is to be supposed that this story is related of the Persian king, who was the successor of his father, and who was the first of the Persian kings that came to the knowledge of Daniel.

Ver. 22. And it was said six days in the lions' den, but in the sacred one he remained there but one night. And another solution of the passage is, that Daniel was cast into the lions' den, once under Darius, because he prayed to his God, contrary to the king's express command, and agreed with the king in the same day; because Darius was the son of Dario the great, and had the title of great; he had a son of the same name, and he was at the time of the beginning of the story, the king of Persia. The story of Daniel was cast into the lions' den, and Daniel there remained; or that a different Daniel from the prophet so called is here spoken of.

Ver. 23. If it be true that they had given them every day two cubic cases, and two sheep. The margin very properly renders "two slaves," i.e. two prisoners condemned to death. As it is an ordinary mode of speech to use body for the whole, the passage may be rendered as follows: they cast the single circumstance of Daniel being here said to be cast into the lions' den, once under Darius, because he prayed to his God, contrary to the king's express command, and agreed with the king in the same day, the day of his prayer, and by which he remained there but one night, and not six days, as some suppose, as the sacred one to the God three times a-day, the other for destroying Bel and the dragon. It seems, therefore, most probable to suppose, that different facts and times are here meant, and that either the prophet Daniel was twice cast into the lions' den, once under Darius, because he prayed to his God, contrary to the king's express command, and agreed with the king in the same day, the day of his prayer, and by which he remained there but one night; or that a different Daniel from the prophet so called is here spoken of.

Ver. 24. Wherefore they had given them every day two cubic cases, and two sheep. The margin very properly renders "two slaves," i.e. two prisoners condemned to death. As it is an ordinary mode of speech to use body for the whole, the passage may be rendered as follows: they cast the single circumstance of Daniel being here said to be cast into the lions' den, once under Darius, because he prayed to his God, contrary to the king's express command, and agreed with the king in the same day, the day of his prayer, and by which he remained there but one night, and not six days, as some suppose, as the sacred one to the God three times a-day, the other for destroying Bel and the dragon. It seems, therefore, most probable to suppose, that different facts and times are here meant, and that either the prophet Daniel was twice cast into the lions' den, once under Darius, because he prayed to his God, contrary to the king's express command, and agreed with the king in the same day, the day of his prayer, and by which he remained there but one night; or that a different Daniel from the prophet so called is here spoken of.

Ver. 25. Wherefore they had given them every day two cubic cases, and two sheep. The margin very properly renders "two slaves," i.e. two prisoners condemned to death. As it is an ordinary mode of speech to use body for the whole, the passage may be rendered as follows: they cast the single circumstance of Daniel being here said to be cast into the lions' den, once under Darius, because he prayed to his God, contrary to the king's express command, and agreed with the king in the same day, the day of his prayer, and by which he remained there but one night, and not six days, as some suppose, as the sacred one to the God three times a-day, the other for destroying Bel and the dragon. It seems, therefore, most probable to suppose, that different facts and times are here meant, and that either the prophet Daniel was twice cast into the lions' den, once under Darius, because he prayed to his God, contrary to the king's express command, and agreed with the king in the same day, the day of his prayer, and by which he remained there but one night; or that a different Daniel from the prophet so called is here spoken of.

Ver. 26. Wherefore they had given them every day two cubic cases, and two sheep. The margin very properly renders "two slaves," i.e. two prisoners condemned to death. As it is an ordinary mode of speech to use body for the whole, the passage may be rendered as follows: they cast the single circumstance of Daniel being here said to be cast into the lions' den, once under Darius, because he prayed to his God, contrary to the king's express command, and agreed with the king in the same day, the day of his prayer, and by which he remained there but one night, and not six days, as some suppose, as the sacred one to the God three times a-day, the other for destroying Bel and the dragon. It seems, therefore, most probable to suppose, that different facts and times are here meant, and that either the prophet Daniel was twice cast into the lions' den, once under Darius, because he prayed to his God, contrary to the king's express command, and agreed with the king in the same day, the day of his prayer, and by which he remained there but one night; or that a different Daniel from the prophet so called is here spoken of.

Ver. 27. Wherefore they had given them every day two cubic cases, and two sheep. The margin very properly renders "two slaves," i.e. two prisoners condemned to death. As it is an ordinary mode of speech to use body for the whole, the passage may be rendered as follows: they cast the single circumstance of Daniel being here said to be cast into the lions' den, once under Darius, because he prayed to his God, contrary to the king's express command, and agreed with the king in the same day, the day of his prayer, and by which he remained there but one night, and not six days, as some suppose, as the sacred one to the God three times a-day, the other for destroying Bel and the dragon. It seems, therefore, most probable to suppose, that different facts and times are here meant, and that either the prophet Daniel was twice cast into the lions' den, once under Darius, because he prayed to his God, contrary to the king's express command, and agreed with the king in the same day, the day of his prayer, and by which he remained there but one night; or that a different Daniel from the prophet so called is here spoken of.

Ver. 28. Wherefore they had given them every day two cubic cases, and two sheep. The margin very properly renders "two slaves," i.e. two prisoners condemned to death. As it is an ordinary mode of speech to use body for the whole, the passage may be rendered as follows: they cast the single circumstance of Daniel being here said to be cast into the lions' den, once under Darius, because he prayed to his God, contrary to the king's express command, and agreed with the king in the same day, the day of his prayer, and by which he remained there but one night, and not six days, as some suppose, as the sacred one to the God three times a-day, the other for destroying Bel and the dragon. It seems, therefore, most probable to suppose, that different facts and times are here meant, and that either the prophet Daniel was twice cast into the lions' den, once under Darius, because he prayed to his God, contrary to the king's express command, and agreed with the king in the same day, the day of his prayer, and by which he remained there but one night; or that a different Daniel from the prophet so called is here spoken of.
A DISSERTATION

UPON

THE TWO BOOKS OF THE MACCABEES.

There are often reckoned four books of Maccabees; the two first I shall only have occasion to speak of. The third contains a miraculous deliverance of the Jews who were exposed, in the amphitheatre at Alexandria, to the fury of elephants. This book, which is to be found in all the Greek editions, is, without reason, called the third book of Maccabees, since it does not speak of them in the least. If this history be true, it ought to have been placed the first of all, as what is mentioned there happened about forty years before the passages that are related in the other two books (see Dr. Pin's Bel. Dissert. Eccl. hist. vol. i.). The fourth, containing the history of John Hyrcanus, is rejected as still more apocryphal, and probably was taken from the book or memoirs of his actions mentioned, 1 Macc. xvi. 23, 24. The two books of the Maccabees, known and distinguished by that name, were not written by the same person, as the learned conclude from the style, and a different manner of counting the years; the one follows the Jewish account, the other that of Alexander, which begins six months later. The fourth book is thought to have been written by a Hebraeo originally in that language, as the phrase of it is plainly Jewish, or rather in Syriac, which was the vulgar tongue in Palestine in the time of the Maccabees, and afterward translated into Greek, and is by some attributed to Josaphus or Philo, by others to the synagogue, or the Maccabees themselves. The other is supposed to be wrote originally in Greek, begins its history a great deal higher than the first, and is an abridgment or epitome, by what author it is uncertain, of a work written by Jason, a Jew of Cyrene, as appears from the preface of that book, which begins ch. ii. 23. The book itself is opened by two letters of the Jews at Jerusalem to their brethren in Egypt, and added by the author of this abridgment. The two books together contain the history of the Jews, or the state of the church under the third monarchy, which was that of the Greeks, comprising about forty years, from the death of Alexander the Great to that of Seleucus, and they conclude it: the one in the eighth and thirty years and upwards before the coming of our Saviour. There is a great chasm in the Jewish history, occasioned by the loss of their books; for scarce one book written in the Hebrew tongue, since prophecy ceased, escaped the general calamity that befell the Jewish writings. Those that were retrieved by Judas Maccabeus (2 Macc. b. 13, 14) from the ravage of Antiochus, or were written afterward, which were not a few (see Prov. to Eccles.), all perished under Titus' dispersion, or Adrian's persecution; on this account, and the obscurity occasioned by this calamity, Eusebius says he can go no further than Zerubbabel in his catalogue with any certainty, as there was no sacred volume to be depended upon, from the return to the captivity to our Saviour's time (Demonst. lib. vii.). During their captivity, indeed, the prophets Ezekiel and Daniel give us an account of many particulars relating to their history, as does Tobit likewise at Ninereh, Esther and Mordecai at Shushan. After the captivity we have the books of Ezra and Nehemiah, whose present work probably is but an abridgment of those writings or commentaries of his mentioned 2 Macc. b. 13, since the passage quoted in the Maccabees is not to be found there. With Nehemiah ended the history of the Jews contained in the canonical books of the Old Testament. As Nehemiah died after the year of the world 2553, and the reign of Antiochus Epiphanes began A. M. 3299, from the one to the other there was a distance of two hundred and sixty-six years, which interval between Nehemiah and the Maccabees, far want of records, annals, and other proper helps from sacred or profane history, may well be expected to be dark and obscure. In the time of the Maccabees, care seems to have been taken to record all remarkable events which happened in that country; the author of the first book quotes at the end of that work the memoirs of the pontificate of John Hyrcanus (1 Macc. xvi. ult.), which makes it probable that he wrote from the annals of that time. The author of the second says (v. 11), that Judas made a collection of the historical accounts of his nation which had been dispersed during the war. And in fact great use is to be made and much light is afforded from the apocryphal part of the Maccabees, chiefly the books of the Maccabees, for carrying on the thread of the Jewish history. Next to the books of Maccabees, we are beholden to Josephus, Philo Judaeus, and such Greek and Latin writers as would counsel to take notice of them, for further insight into their history. This then is the first use I shall mention of the books of the Maccabees, viz. in some measure to fill up the chasm of the Jewish history from the census of prophecy. Secondly, no history is of like use to explain the book of Daniel, and what is contained therein relating to the Jews and their great enemy, Antiochus Epiphanes, on which account the fathers have always set a great value on these books. In them most of the particulara of the great revolutions mentioned by that prophet are so unfolded and explained, that even the very time and number of days which are there set down accord most strictly to truth and the evidence of fact. The first book in particular is a key to the mysteries in the eighth and eleventh chapters of that prophecy, respecting the horn by which the sanctuary was profaned. From thence it appears that that horn was Antiochus, whose great wickedness and wantonness in shedding blood, and the abomination introduced by him into the holy place, fully answer that character. The like use may be made of these books for explaining other parts of the holy scripture, as particularly 1 Macc. x. 65, 69, which, with other passages in this grave writer, "will compare with the ninth of the prophet Zechariah, will perceive there may be good use of books not canonical for the right understanding of sacred writings most canonical, and that these books, though apocryphal, do not deserve to be left out in any new impressions of our bible;" (Tom. ii. p. 844). To which I must add what another judicious writer says on the occasion, "That without all doubt all the world could not encompass the loss of the books of the Maccabees, and the use of them for understanding the prophets; so inestimable is the benefit of them to that purpose" (Chorndaele's Epiologe, p. 210). Thirdly, God having withdrawn his prophets, many and great revolutions happened to the Jewish state, and the church of God underwent very severe and heavy persecutions both from the Greeks and Romans, in which the Maccabees in particular signalized themselves; the account of which times, and of their conduct on the occasion, we must take from these books; and therefore they are to be valued, and of the church not unprofitably used. says St. Austin, for those glorious instances recorded in them of persons suffering such horrible persecutions with a remarkable patience for the testimony of God's religion, and thereby encouraging others to undergo cheerfully the like trial of sufferings. Fourthly, there are some scattered remains in these books as well as the other apocryphal ones, which have preserved many notions of the ancient Jews in the interval between the days of Christ and the last prophets; and in particular their belief of a future resurrection, and the hope which the Jews conceived and entertained of the Messiah that was to
A DISCUSSION UPON THE MACCABEES.

I come, whom they speak of sometimes as a prophet or priest, sometimes as a king, sometimes under the character of two of these offices joined together (see 1 Mac. iv. 46, xiv. 41). But notwithstanding the usefulness of the book of the prophet Maccabaeus, it must be acknowledged, and is very apparent, that there are great errors, and often accous different and even contradictory to be found in them, especially with respect to many particulars of the history of the Greek and Roman history, or national prejudices, and an immoderate partiality in favour of the Jewish nation. A learned writer has been at the pains (see Ray- th's Peri. vol. 2) to select such passages as are in their consistent wish, and contrary to, the account given by approved authors and historians of particular facts and occurrences, and sets down among others, as instances of carelessness at least, the following passages. 1 Macc. i. 6, where it is said, that Alexander, before his death, divided his kingdom among his honourable servants; but the writers of this history say otherwise; the account generally received is, that after the death of Alexander, his dominions were parted among divers of his princes and captains, and after a short time fell into the hands of four, as is also intimated, Dan. viii. 8. Ch. xxv. 16, it is said of the Romans, that they com- mitted their government to one man, or magistrate, every year; whereas it is well known, that at that time there were annually two consuls chosen at Rome, and for three hundred years before. Lib. ii. ii. 3, 4, the ark is said to be hid and concealed by the prophet Jeremiah, which could neither happen before the taking of the city, for Jeremiah was then in prison; nor after its being taken, for the Chal- maccabees would not have done so. These words have so far spread a valuable part of the stories in the tabernacle, the ark, and the altar to be taken away, and secreted from them. And what follows after, that God would avenge the profanation of that temple, which he had delivered it, once so familiar to the temple, is no less false, as it is certain the material furniture of that super temple was all destroyed with it. 2 Macc. x. 16, it is said that Antiochus perished through great grief in a strange land, which is thought by some to be confirmed from Dan. v. 25; but, Lib. ii. ii. 16, he is said to have been slain in the temple of Nenciee, by throwing stones like thunderbolts upon him and his company; and, iv. 32, to have ended his days miserably in the mountains, by an miserable and in- visible plague in his bowels. Judas Maccabaeus is said, lib. i. i. 3. 18, to have been slain in battle, anno 152, but, Lib. ii. 10, he is represented as writing a letter or epistle, anno 188, thirty-six years after his death. Again, lib. i. iv. 30, he is said to have purified the temple before Antiochus' death; but, Lib. ii. ii. 2, 3, it is mentioned as done two years after his death. Nor will it be sufficient to say that these two years are to be reckoned from the proclamations of the temple, and not from Antiochus' death, for even thus it will not be consistent with the first book; for it appears from thence, that the purifying the sanctuary was three years after its proclamations; for the proclamation was on the fifteenth day of the month Chaslev, anno 145, lib. i. i. 54, and the purifying was on the twenty-fifth day of the same month, anno 145, lib. i. iv. 52. There are also some instances, particularly in the second book, which are contrary to the canonical scriptures, and of dangerous consequence to be recommended as precedents, or to stand upon record un-contradicted in history; as lib. ii. xii. 44, 45, Judas Macca- beus is commended for praying for the dead, and making an offering of reconciliation in their behalf, that they might be delivered from sin; Bellarmin from hence takes occa- sion to confirm the doctrines of purgatory and prayers for the dead; De Purgat. lib. ii. cap. 3), but it appears plainly from the context, that Judas' prayer was not for the relief and deliverance of those who had displeased God, and perished in their sins, might not be imputed to, or transferred upon, the living. The rendering of the Vulgate, the rendering of the Vulgate, or rather of the original text, which I believe is correct, is 'ut, à peccavit sanctu- var. The Greek has nothing like it, nor can any such docu- trine be founded upon it. Hereat lies the falsity of that ver- sion; it fulfills the words, "it was a good and noble thought," which manifestly is spoken of what went before, to the sentence that follows after, though the Greek, by a full stop, quite distinguishes it from this, in such a condition that will the Greeks of the present Greek text ever allow it to belong to it. There is a like mistake, and the same purpose, two verses above (ver. 43, where the Vulgate reads, Diodorin millia, that should be done, without any notice or mention of the dead; nor is that version less faulty by rendering the Greek advort hic, by religiosis. It is most probable, that Judas thought of nothing less than purgatory in this action, for the money sent to Jerusalem was for a sin-offering, to expiate, or take away, the guilt from the rest of the people. And it is observable, that this verse was a text to purify the guilt and profanation of the novus, Lev. iv. 13. So that upon the whole, what was here done by Judas, was not for the sake of the deceased sol- diers, but for the safety and preservation of the remainder that were living, grace for judgment, God may not suffer them to take the rest. Lib. ii. xiv. 41, 42, Razzia is commended for laying violent hands on himself, and is said to die manu- ally. But this whole account seems a fiction. That a man should fall into the midst of his enemies, that they should make way for him, where he fell amongst the thickest of them; that he should rise again in anger, but in such a condition that while his blood was gushed out like sprouts of water, that he should run through the midst of the throng notwithstanding; and standing upon a steep rock, when his blood was now quite gone, should pluck out his bowels, and throw to them with both hands, and cast them among the crowd! and even at his last gasp should have the use of his understanding so perfect, as to call upon God to restore him those bowels again; these are circumstances so odd and romantic, to gain any credit to this story. It would be almost endless to instance in the several faulty particulars of the second book; but of all others, i. 18 to the end of that chapter, ex- cepting the prayer itself, is the most unanswerable, which the learned reader may see exposed with great strength and reasoning, by consulting Raynold. de Libr. Apocryph. tom. ii. Prenel. 123, 134. But notwithstanding this mixture of dross, there is a fund of valuable treasure still remain- ing. Lastly, It cannot but be observed, that the series of these books is very much disturbed, that not only the same facts are frequently related in both, but the order of time is not truly preserved; it may not be unis, therefore, that these books may be perused with more pleasure and profit, as the reader may read thus or the Old Testament, vol. ii., where he will find the several chapters in each set down according to the true series of the Jew- ish history.
A DISSERTATION
UPON
THE TWO BOOKS OF ESDRAS.

That which is called the first, or, according to other accounts, the third book of Esdras, the author of which is not known, but supposed to be a Hellenistic Jew, inserts an odd narration, in the third and fourth chapters, of three young men that were of Darius' guard, contending for the reward of a problem or sentence, propounded by every one of them. The arguments, it must be confessed, are weighty, and very proper on the occasion; but it is obvious that the writer makes those candidates to his description, as it were, to the king, what gifts and rewards he shall bestow on them in token of victory: and besides, the rewards themselves are too magnificent for such a contest, and more proper to be bestowed on a general, who had gained a signal victory, or conquered divers provinces. His design in this narrative seems to have been, to embellish the account of Zerubbabel, by a circumstance so honourable to him as the prize, and, at the same time, entertaining enough to the reader. I conceive it to be a tradiactionary story, as the true Ezra takes no notice of it, founded probably upon truth, but mixed with some fabulous circumstances. In different parts of the book there is a summary repetition of the two last chapters of the second book of Chronicles, and of the books of Ezra and Nehemiah. But one cannot excuse the author for audaciously inserting several particulars from them, to give an air of truth to his relation, and to make it more credible. But against its authority there are the following material objections: 1. When the Jews, by the permission of Cyrus, returned to Judea, this writer makes their governor, or conductor, to be Sanballas, whereas, according to the true Ezra, Zerubbabel was their conductor. 2. He places the reconsecration of the altar, and the renewing the sacerdotal office, in the second year of Darius; whereas the canonical book of that name fixes it in the reign of Cyrus (ii. 1), and in the seventh month. 3. If Darius, when he permitted the Jews to return with Zerubbabel to Jerusalem, to rebuild their temple, wrote to his officers beyond the Euphrates in their favour, as this writer represents it, would they have had the assurance to demand of them by what authority they engaged in the work? Did not they, in the time of David, and Solomon, not enter into the temple, when no man was there, with the instruments that were therein, and not hinder the priests in their ministration? 4. He makes Zerubbabel to be one of the guard about the king's (Darius') person at Babylon, when he confesses it to be at that time, at Jerusalem (Ezra ii. 2). 5. He represents Darius (iv. 40), as engaged by a solemn vow, before his advancement to the kingdom, to rebuild their temple; if it was the case, what need was there to search the archives with such diligence for Cyrus' decree for that purpose? 6. He distinguishes Nehemiah from the Tishatha, making two separate persons of them; whereas the latter is only a name of office (Neh. viii. 9). 7. He consults the book of Esther and Haggai, when for the first time, iv. 41, 57, that Zerubbabel encountered Darius, he went to Jerusalem, and resumes the holy vessels, which Cyrus had intended to have sent, as if Cyrus had not executed that design, contrary to what the true Ezra, and even himself says, vi. 13, 19, 8. He charges the Edomites with burning of the temple, at the same time that he mentions Jerusalem being taken by the Chaldeans. 9. He says, that when Darius gave leave to the Jews to return, he engaged them to be exacted a great sum of money, a thousand talents, and the greater safety by a thousand horse, as if a number so inconconsiderable, could be a safe guard for fifty thousand persons. Lastly, Where he does agree with the canonical books, he quite confounds the order of time and events; and, after all his pains to adjust his account to that of the true Ezra, he betrays his inability for so nice an undertaking, and has fallen into faults so gross, that the church has deservedly rejected this book as uncanonical, and unworthy to be read in its service. I have the rather taken notice of these, as well as those respecting the books of Maccabees, to acquit myself of a promise (see Pref. to Comm. on Esdras.), to make some strictures and observations upon particular passages in them. As to the second book of this writer, it must be confessed there are in it lovely sentiments, beautiful similes, ancient traditions, the appearance at least of a prophetic spirit, and a surprising close resemblance of many passages in the New Testament; but the following objections are made against it: 1. The genealogy of this pseudo-Esdra, placed at the entrance, differs from that in Esdras vii. 12, and from that in the true Ezra, vi. 1, 2; which has induced the learned to conclude that they are different persons. 2. It is said (6, 11), that God scattered the people of two provinces, even of Tyre and Sidon, in favour of his people returning from Egypt, of which there is no confirmation in Scripture. And a little after (ver. 22, 23), two very different facts are confounded: Moses is made to work the miracle of sweetening the water at the brook Arnon (Num. xxi. 10), which was brought only on the waters of Marah (Exod. xv. 25. 39, 40). The author enumerates the twelve minor prophets, though, Haggai, Zachary, and Malachi, whom, according to a rabbinical conceit he calls an angel of the Lord, prophesied after the captivity, and their times agree not with that of this writer. It is moreover observable, that he places them not according to the order in the Hebrew canon, but follows that of the LXX. or Greek bibles. Chap. ii. 33, he introduces his having received a charge from the Lord upon mount Horeb, abruptly, without any authority, or any addition to the undertaking, and countenance a notion of his inspiration. Chap. iv. 35, 41, mention is made of souls departed in a state of grace being kept in chambers or secret storehouses, till the day of judgment, agreeably enough to Apoc. vi. 10, which has been objected to, as seemingly countenancing the doctrine of purgatory; and it must be confessed the holding scriptures have so applied it, but without reason, as nothing is therein said or intimated of their being detained there by way of punishment, or to be purified by it. Chap. iii. 6, we have another rabbinical conceit of Eden, or the earthly paradise, being planted even before the earth itself came forward, or was made. Chap. vi. 49 is said to God, on the fifth day, created two animals of an enormous bigness, one called Enoch, the other Leviathan, and as the seventh part would not contain them both, he separated them, and put the former into a dry place, wherein there were a thousand mountains, and the Leviathan he reserved in the sea, to furnish an entertainment for his people at the coming of their Messiah. This is also another rabbinical whim, which the author borrowed from the Talmudists, who have likewise abused Gen. i. 20, 21, and Ps. viii. 26, to the same purpose, and for a cruel and bloody purpose (see Reynold's Preface, xxvii. vol. i.). What he mentions, xiii. 40, 41, about the ten tribes being carried by God beyond the Euphrates, which divided itself for their passage, into a further country, we are nowhere informed of; but it is evident that they might there keep their statutes without danger or disturbance, from thence to return at the latter time by a like miraculous stopping of the waters. I think these facts are allowed to be in being, in what country it is uncertain, yet their
passage both ways in the manner described is scarcely credible. It seems a fond persuasion, arising from national prejudice, that God will never cease to do miracles in behalf of his chosen. Chap. xiv. 11, he makes ten parts and a half of the world, dividing it into twelve, to be in his time already past, and therefore, according to his account, the world should have been at an end above one thousand seven hundred years ago. It is computed, that from the creation of the world (for I see no reason to begin he account at the deluge) to the time of Esdras were about three thousand four hundred and seventy years, and therefore after five hundred years more, or the time of our Saviour's birth, or at least of his death, the period should have been completed, and this world have had an end. Chap. iv. 42, mention is made of a young man of high stature, taller than all the rest, crowning those that have confessed the name of God, called also, ver. 47, the son of God: to confirm the same legend, and to give the more credit to this fable, are these words inserted, vi. 23, 29. "My Son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years; after these years shall my son Christ die, and all men that have life." This and many other passages speak so plainly of Jesus Christ, his coming, office, death, &c., that if this book had been known and received as authentic among the Jews, it seems almost impossible that any Jew should remain unconvinced. From a number of parallel passages to those in the New Testament, which a learned hand has digested columnwise (see Lee's Dissert. on 2 Esdras), it seems necessary to conclude, either that Jesus Christ and his apostles copied from hence, or that this writer transcribed largely from the other. It seems most probable, that the author was a Jew converted to Christianity, who, in hopes of converting others, composed this work under the name of a writer for whom the Jews had the highest esteem. And there seems good reason to conclude, that the author lived in the times of the first heathen persecutions, from many passages encouraging faith, and a spirit of constancy under persecution; as may, I think, be inferred also from some circumstances in the visions themselves (see chap. xiii.), some of which have been thought to have been taken from Ezekiel's versions, Daniel's prophecies (see Dan. vii. 71, who as from the mouth of God, is called his brother, (xii. 11), or St. John's Revelation. But I forbear to enter or remark upon these, as acknowledging my ignorance of their true design, which the learned themselves are so much divided about. What a great critic (Scaliger) observed of Calvin, that he was wise in not writing on the Apocalypse, admonishes me not rashly to attempt the visionary part of this book, who have neither sufficient reading or judgment to discern the scope and intendment of mystical and prophetic writings.

I cannot conclude without blessing the goodness of God for enabling me to put the finishing hand at length to these sheets, and am glad likewise to embrace this opportunity of acknowledging my obligation to those right reverend and reverend persons, who have occasionally favoured me with their learned assistance in the course of this work.
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